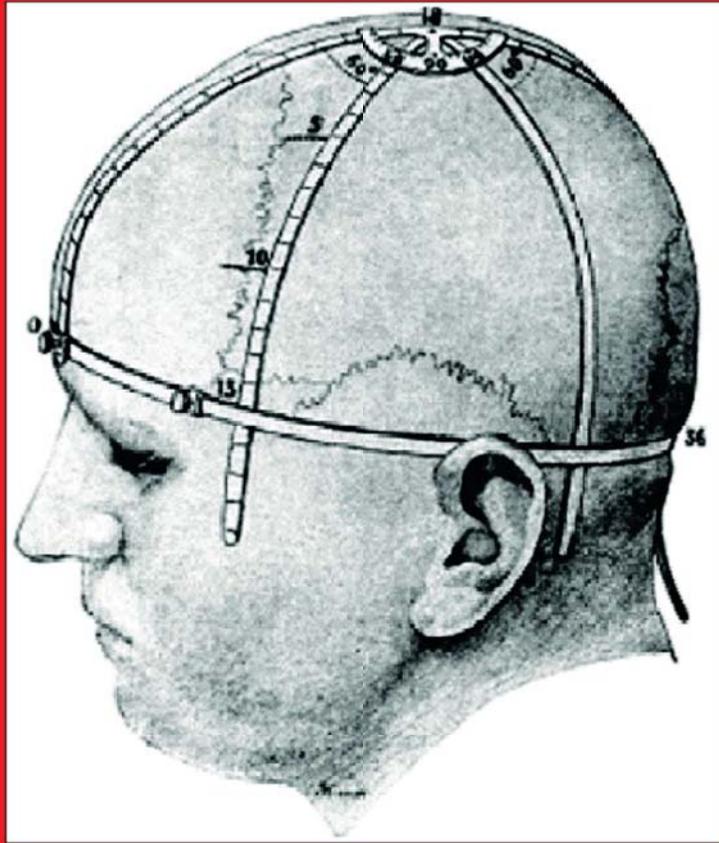


RUSSIAN RACIAL SCIENCE

VOLUME 1



V. B. AVDEEV

BERSERKER

BOOKS





IN 2 volumes
Collection of original WORKS
edited by B. B. ABYEVA
VOLUME I

Vladimir Borisovich AVDEEV

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

The collection includes works by the founders of Russian anthropology, psychophysiology and neurology — works A. P. Bogdanov, V. A. Momkov,

M. A. Sikorsky, M. M. Mechikov, S. S. Korsakov, and others.

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

Few people know that racial theory in Russia was far from marginal; it was propagated from the departments of the most prestigious educational institutions. Scientific activity in this field was patronised by the monarchy and the best part of the state-minded intelligentsia, and was also blessed by the hierarchs of the Russian Orthodox Church.

Contemporary researchers of the monarchy tend to remain silent about this, one of the most interesting and significant aspects of Russian official spiritual life in the pre-revolutionary period. This fundamental publication aims to fill that gap.

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

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

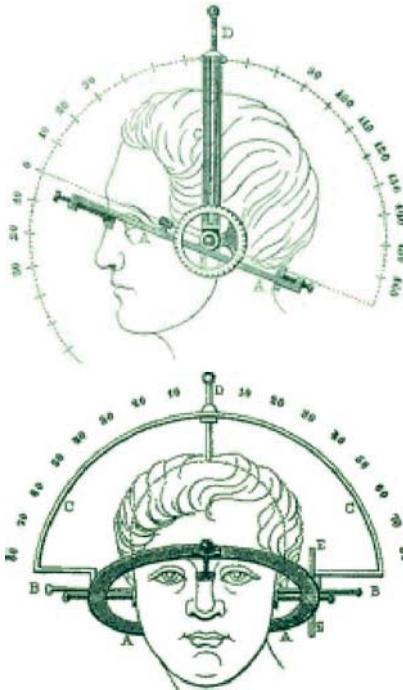
The project to publish this book is truly unique, with no analogues in contemporary scientific and popular literature, touching in one way or another on the problems of natural differences between races, which to a large extent also predetermine many social and political processes in the modern world.

Vladimir Borisovich AVDEEV

Foreword

"Go through you! Forward! Bring the mage! May God grant you a safe journey! Hurry! The hour is near. Fatherland, dear to you, to happiness, to peace, go through you!"

V. G. Bewediktov, "To the New Generation"



"Russian racial theory" — already IN ONE word, it seems, is a paradox, a contradiction in terms. Not only the MASS CONSCIOUSNESS, but even among professional LINGUISTS, HISTORIANS, BIOLOGISTS and PSYCHOLOGISTS, the very concept of racial theory is associated with European and American myths OF THE 19th–20th CENTURIES, and is not projected onto the history of Russian intellectual life, which is mistakenly identified with the abstract matters and abstract ideas.

Help

"mrasnykh professors" created their own image, FORMING the minds of even highly educated people a picture of pre-Bolshevik Russia as a land OF BOUNDLESS freedom, and учени. Неховская «цайма» да бѣтовская

"nesnamomma" IN the form of silent super-intelligent MUTANTS are still assigned to hover IN an IMAGINARY world under THE NAME "Russia, which we have lost".

However, IT IS clear that the people who managed to create the largest empire IN world history were truly guided IN their actions by the principles and ideals promoted by the fashionable literature of the time, they would not have been able to sustain their power even for a single day. Having been exposed to dozens of different races and the most diverse religious beliefs, which were not only at different stages of socio-political but also in terms of their biological nature, the creators of the empire inevitably had to have a coherent and well-argued doctrine, which enabled THEM to gather A powerful MONOLITH INTO a single stable entity, known as the Russian Empire. Subduing the rebellious, nurturing the diligent, inspiring the hopeless, Russians were self-confident, reaching agreements with Muslims, Jews, Buddhists, Muslims, and Samoyeds, spreading peace and prosperity throughout the Russian Empire. Cunning and enterprise ALONE were clearly insufficient, as were mere good INTENTIONS, for it was necessary to understand the anthropology and psychology OF the new subjects of His Imperial Majesty, to know the good and bad sides of their national CHARACTERS. Playing on the DIVINE MUSICAL instrument, on the strings OF THE SOUL, about the existence of certain things and not hiding anything, the Russian "ГОСУДАРЬ и ЦАРЬ" is able to achieve the necessary harmony IN the unified symphony of the unnumbered movement of the race to the south and east. This phenomenon, unprecedented IN world history, requires more than just intuitive insights; it requires a separate racial theory THAT would clearly define the place of the Russian people in the racial and biological diversity of THE subjugated PEOPLES.

You will find no mention of racial theory IN pre-revolutionary Russia, no serious WORKS ON THE SUBJECT, and no references to primary sources. Everywhere THERE IS a lack of academic research. Russian history, and especially THE ASPECT of the spiritual and positive

aspects of the spiritual life of our people today, even during the era of communist rule, is not "private property," and the right to use it has been appropriated by a group of biased individuals.

In the name of THE highest INTERESTS of the Russian people, IN this work we will attempt to dispel the myth and prove that the Russian racial theory is not a fiction, but A true REFLECTION OF the wisdom and experience of our people, embodied IN the academic works of renowned Russian scholars.

Today, racial theory is understood as a unified logical system, located at the intersection of the humanities and natural sciences, THROUGH which all social, moral, economic and political phenomena of world history are explained by THE ACTION OF the inherent racial characteristics OF THE PEOPLES who created that history. All THE PHENOMENA described by anthropology, biology, genetics, psychology, and related disciplines about the innate racial differences OF PEOPLES are projected onto their spiritual life. Based on historical phenomena, racial theory seeks to identify the biological root cause, i.e., the hereditary differences between representatives of different races. In turn, differences in biological structure LEAD to DIFFERENCES in behaviour, as well as DIFFERENCES IN the perception of phenomena. THUS, racial theory is a science that explains the biological laws of world history.

The concept of race, which was introduced INTO European science IN 1984 by THE FRENCH EXPLORER and TRAVELLER François Bernier, FORMS the basis of racial theory. For two centuries, there was no single, unambiguous definition of the term, because the researchers mixed biological parameters with genetic and anthropological ones, which constantly led to confusion, and peoples with similar external characteristics and psychological traits are classified INTO different races based on data from comparative genetics and CONCLUSIONS from comparative linguistics. Peoples who have nothing in common in terms of their physical structure are classified as belonging to the same race on the basis of linguistic similarity. These contradictions and inaccuracies IN systematisation are costly TO THE ADHERENTS of racial theory, as they compromise the entire science IN ITS ENTIRETY. The attempt to equate the concepts of "people" and "race" is completely absurd.



such as "Teutonic race", "Germanic race", "Slavic race".

Moses Yegorovich Lewiker
(1852–1918)

THE FIRST to correct the position of Russian races of foreign origin, born IN Astrakhan, was Joseph Egorovich Leninger (1852–1918), published his work "Negotsiyechnye rasy" ("Negotiating Races") IN 1900 in both RUSSIAN and LATIN. In it, he wrote: "When a race is being studied, only those characteristics that are relevant to it are taken INTO ACCOUNT. THROUGH anthropological analysis, we will try to determine the races that make UP each of the seven groups. THEN, comparing the races with EACH OTHER, WE WILL combine the races that have the MOST similar CHARACTERISTICS and separate ~~IN~~ FROM the races that have the most differences with them.

Under the term "somatological unit," we understand "somatological unit," THUS avoiding any ambiguity IN anthropology. The entire book is ESSENTIALLY devoted to the distinction between the concepts of stonopatri and anthropology, which THE AUTHOR defines as having different origins: the first is socio-cultural, and the second is bio-cultural. He writes: "Therefore, I propose a classification of races based solely on physical characteristics (such as hair colour, skin colour, height, build, nose, etc.)."

In essence, Jenimer was THE FIRST to take a firm stance and

subsequently biological determinism IN racial relations. In his opinion, the environment is powerless in the face of racial characteristics. He asserts: "Racial characteristics are preserved with REMARKABLE PERSISTENCE, despite the mixing of races and changes CAUSED by immigration, the loss of the former language, etc. What changes is the attitude TOWARDS a particular race THAT IS PART OF a given social group."

Since then, all racial mass media have been built according to the principle of mass media built according to the principle of mass media by I. E. Zhenimera. In addition, he also MADE another significant contribution to the development of science. The pioneers of natural science of that era were less politically motivated than THEY ARE today, and they were not afraid to express their opinions about the moral significance of that era and of other individuals, peoples, and races. Historians, geologists and archaeologists, HAVING ANALYSED the cultural heritage of past civilisations, WERE the first to draw attention to the fact that light-coloured racial TYPES were represented by mythological figures. In the sources of creation, all world myths are predominantly based on bonds with a divine form of power and the racial types associated with THEM. There, too, IN the context of a co-operative organisation of society, the highest masses are always and everywhere distinguished BY A HIGHER PROPORTION of people of a given type compared to with the lower masses. This racial-biological essence is EASILY discernible in the study of the logomorphe, THE USUAL, the self-determination and imaginative creativity of THE PEOPLES of the past. Light-skinned racial types in all ancient societies were considered more noble and, consequently, more intelligent than dark-skinned ones. It was precisely the representatives of the humanities IN the 19th century who were the first to discuss the so-called "Aryan problem" IN the light of new discoveries. However, it was precisely the race theory that brought clarity to the issue. Summarising all THE accumulated EXPERIENCE of previous researchers, Zhenimera settled the dispute about the Aryans by introducing a new term that had no connection with the romantic notions OF THE GINZBURGS:

The tall, slender, light-skinned race can be considered Nordic, as its representatives are mainly concentrated in northern Europe. Its main characteristics are: very tall STATURE: 1.73 metres ON AVERAGE; slender, wiry build; light-coloured eyes, usually blue; a long nose (nose bridge 76–79); may be pinkish-white; a straight nose

prominent and straight.

THUS, the confusion IN racial theory is resolved, and the term "Aryan" is finally relegated TO the realm of mythology, history and archaeology: "There CAN be no talk of an Aryan race, but rather of a family OF ARYAN LANGUAGES and, perhaps, of a primitive Aryan civilisation."

This term, which refers to a monomorphic racial type, is used IN scientific publications and IN political propaganda. The idea OF a race with A PRONOUNCED PHYSICAL appearance, WHICH was maniacal IN the THIRD Reich, was first scientifically substantiated by A RUSSIAN RACIALIST of Latin origin, born IN Astrakhan. Even leading German specialists IN this field conscientiously MENTION the "Russian race of Lenimera," who was THE FIRST to introduce the term "Nordic".

Racial theory was developed thanks to the efforts of BIOLOGISTS, HISTORIANS, STATISTICIANS and LINGUISTS, leading to fundamental discoveries IN the fields of anthropology, biology and psychology. This was indeed a "theory," albeit one that was not yet confirmed by data from the natural sciences, but the general direction OF THE reasoning was undoubtedly CORRECT.

Abstract socio-economic models of social development are the driving force of history, not its essence, and therefore not its purpose. History is created IN the process of struggle between different racial TYPES, which form the recognisable psychological portraits OF PEOPLES. From a biological point of view, each nation is a combination of different races, and the race that DOMINATES IT CREATES THE physical and spiritual PORTRAIT of that nation. Moreover, it is this race that ESTABLISHES its own type of statehood and economic system, and DEVELOPS the political, aesthetic and artistic traditions of society. As soon as the racial balance shifts under THE INFLUENCE OF external and internal factors towards another race, this shift IS reflected in all areas of the social and political life of the people. History is a reflection of the struggle between different racial BIOTYPES.

It was there that the history of fundamental racial theory was first outlined BY Arthur de Gobineau (1816–1882) and GUSTAV Friedrich KEMM (1802–1867). The former immortalised his name IN science WITH HIS FUNDAMENTAL WORK, CHARACTERISTICALLY TITLED "AN ESSAY ON THE ORIGIN OF NATIONS".

on the inequality of races (1853–1855), the second IN his MULTI-VOLUME work A Brief History of Humanity (1842–1852), where he developed his ideas about "active" and "passive" races. Their names are well known today, BUT not only AMONG SPECIALISTS. HOWEVER, the name of the creator of the Russian racial theory, WHICH WILL BE discussed below, is, unfortunately, not uncommon IN the history of science.

Stepan Vasilyevich Eshevsky (1829–1865) WAS BORN into a family OF LANDOWNERS in the Kostroma province and studied AT KAZAN and MOSCOW universities. With A PASSION FOR science and A BROAD OUTLOOK, he devoted himself TO THE STUDY of history, stonology, archaeology, and DURING his student years he was influenced by the so-called "Westerners," as defined by PROFESSOR PYOTR NIKOLAEVICH KUDRYAVTSEV (1816–1858), which predetermined the system of values and PRIORITIES IN his own scientific activity. Being A true EUROPEAN in terms of education and mentality, Eshevsky, having settled IN Kazan with its Asian way of life, began to think about the mental characteristics of different racial TYPES and decided to substantiate the biological prerequisites for the formation of character.

AFTER graduating from Moscow UNIVERSITY IN 1850, he became A history TEACHER. His first works and publications immediately became POPULAR, and his diligence, thoroughness and originality of research earned him many ADMIRERS. In 1859, he travelled TO Europe to study the latest discoveries IN the fields of science that interested him. AFTER TRAVELLING extensively throughout Germany, Italy, Switzerland and France, he made valuable acquaintances with world-renowned figures, including the historian and GEOGRAPHER GUSTAV Friedrich KEMM.

The union OF Russian and German scientists based on the latest discoveries IN archaeology at THAT TIME, was very PRODUCTIVE, because upon his return, S. B. Eshevsky wrote IN ONE of his articles: "It IS CLEAR that RUSSIA has much to offer IN explaining many ISSUES of Germanic antiquity that are not ENTIRELY clear, which have been resolved THROUGH comparison." This opinion was not shared by the Russians, because upon his return TO Russia, he was able to make a significant contribution to world history on a racial basis AT MOSCOW STATE University, where he was elected to the position of professor.

The introductory part of the work is presented IN the form of a separate STUDY ENTITLED "On the Study of Race IN History," which, given the current state of modern science, CAN be considered THE FIRST DOMESTIC MASS-MARKET WORK on racial theory. IN the preamble, the Russian scholar DISCUSSES the need for a systematic analysis of history, since every ruling REGIME IN one way or another strives to according to Eshevsky, rewrite history sanovo, utoby upes

"privatisation" is to compromise the direction of his ideological aspirations for the future. IN THIS WAY, setting himself up to comprehend history, he CONCLUDES: "This is a question of natural history, anthropology; but first and foremost, it is a question of history — a question of human races, of races."

In essence, Eshevsky was THE FIRST to substantiate the subsequently ESTABLISHED position of the racial basis of history; like is understood BY LIKE. The objective history of a people CAN be understood only through a similar racial-biological constitution. The life of the people being studied should be the same as the life described in the history of THAT people. This understanding is not a biological approach, but a kind of metaphysical naturalism, because Eshevsky even considered the possibility of a "connection between the history of religion and the history of the political and moral development OF PEOPLES."

Following the lead of THE RACISTS and SEPARATISTS WHO rejected THE MONOTHEISTS' VIEW OF the unity of the species, Morton, HOTT, Giddon, and Assis, he approvingly WRITES: "In North America, in the name of science, it is necessary to divide the genus into breeds capable and incapable of higher development and reproduction, into breeds destined for life, and breeds destined for gradual, natural extinction; but there is a possibility of the existence of a higher breed, not of all nature, but at least of the animal kingdom, representing a race capable of endless improvement, with THE HELP of conscience, using machines, labour, and, IN THE MOTOR, in part, preserved by means of a link between THE actual HUMAN BEING and the higher species of apes. THERE was an opportunity, by erasing the sharp boundary between MAN and ANIMAL, to conduct a satire.

The more names and terms are used, THE more fragmented the meaning of the material becomes, AND THE more fragmented the meaning becomes, and hECOMES to the conclusion that each name should be interpreted independently, that a new genus should be created for EACH NAME.

Separate races are separate biological species of humans that have developed independently OF each other IN different parts of the world, AT different times and following independent paths of evolution. The concept of a "single" species is a myth, a fiction, a political abstraction.

Based on this postulate, which later became FUNDAMENTAL N racial theory, Eshevsky NOTES: "With particular insistence, they EMPHASISE the immutability of a particular type FROM the influence of external nature. A change in some environmental conditions WILL not TRANSFORM THE NATURE of a race, nor, CONVERSELY, WILL IT DESTROY the nature of a European race. It is necessary to emphasise the Jewish nation, which has always and everywhere appeared with its own distinctive features, unchanged by THOUSANDS of years OF LIVING among hostile PEOPLES, among hostile environments and under THE INFLUENCE of the most diverse external conditions, under THE YOKE of the most cruel and relentless persecution. Among the Jews who met at the banks of the Jordan, can be considered THE direct DESCENDANTS of those people, whose image can be seen on the Egyptian sarcophagus located n the BRITISH Museum.

Based on extensive research, Eshevsky CONCLUDES that MESTIZOS are less intelligent and, consequently, less racially and biologically viable: "The compounds belonging to m BELONGING TOBREEDS, are distinguished comparatively less abundant, WITH one name between THE two. There, they DECIDE on the basis OF THE local PRODUCT, which is a constant, unchanging type, and take into account THE MONTHLY VARIATIONS IN vitality. In short, the whole question boils down to this. The conclusion IN the work is the same and CASTS doubt ON the author's position. Eshevsky LOOKS at history solely through the prism of racial theory: "Before the 7th century, history revealed the diversity OF ethnic TYPES WITH their characteristic features, their stability and THEIR DESIRE to preserve their basic lifestyles IN the 7th century. Many events IN the history of the world can be explained by the peculiarities

The people, divided INTO TWO TYPES, ARE CAPABLE and INCAPABLE of realising a certain goal AT a certain time. The infinite variety of national characteristics should not distract us FROM the awareness of the higher representatives of the internal unity of the state, which stands above THIS VARIETY, giving it meaning and significance, and the destiny of the highest civilisations is to be the leaders of nations that are a lower stage of development, in order to bring THEM ALL to the same level, THE motor that DRIVES the progress OF WORLD HISTORY.

THUS, we SEE that IN this work by S. B. ESHEVSKY, all the basic postulates characteristic of mass racial theory are explained for the first



time IN a clear and concise form.

Avatoli Petrovich Bogdanov
(1834–1896)

Anatoly Petrovich BOGDANOV (1834–1896) is considered to be THE MOST PROMINENT DOMESTIC SCHOLAR who contributed TO the creation of Russian racial theory. It is with his NAME that the revival of academic anthropology IN Russia IS ASSOCIATED. His biography is well described in numerous studies on the history of Russian natural science.

FOR our part, we WILL FOCUS on one of A. P. Bodanov's main works, "Anthropological Linguistics" (Moscow,

1878) mam pas and consists IN giving a theoretical scientific justification to the concept of "characteristic Russian features".

In his book, the author OUTLINES his PRIORITIES: "The modern anthropologist-naturalist's view is the most accurate, as it is based on anatomy, linguistics, psychology and sociology. Not only are those variations important that REPRESENT names in their form and structure, but also those that are important because they MAKE it possible to pass on and group names, find similarities and differences BETWEEN them for the purpose of natural massification, in order to restore the original family tree, according to which they developed separately FROM each other under THE INFLUENCE of different circumstances. In her anthropological work, she PLACES foreign elements in a subordinate position in her own work, which are not important to the economist at all, such as, for example, "THE price of bread and butter". THUS, according to the opinion of based on Russian anthropological shmoy, anthropological is known to be of a certain level, but first and foremost it is A PASSION, everything else is the work OF APPRENTICES and is called "LINSIO7OV and LINGO7OV".

Сто́ль же мате7ориен БО7ДАНОВ and IN matters of choosing a methodology:

"The monk and the pheasant, I am interested not in the unusual varieties of e7o that have arisen FROM those and other external conditions, but in the constant coexistence, which alone GIVES him the opportunity to form an idea of the mops and pudes, in the representations of natural groups and races. He KNOWS that IN genetic theories they are not counted, but weighed according to their significance; they are not massed according to their importance, but according to the clarity of their manifestations, according to their manifestness. In THIS case, what is important IN each individual is what GIVES rise to the manifestation of the race. We HAVE the same thing IN mixed RACES; we ENCOUNTER the same difficulties, the same problems when studying their anthropological CHARACTERISTICS.

The second part of the monograph is devoted directly to the anthropological linguistics of the Russian people. A. P. BODANOV ASSERTS: "We OFTEN USE expressions such as: a true Russian spirit, a true Russian, a typical Russian. Perhaps, when applying these expressions TO SPECIFIC SITUATIONS there will be differences between observers, but, considering a number of similar definitions of Russian linguistics, one can be sure that it is not a fantasy, but a real thing THAT EXISTS IN THIS expression of Russian linguistics, Russian mprsota. This is most clearly expressed in negative definitions, in the encounter between those languages and

related words, my history is similar to that of foreigners, for example, and when comparing them with Russians. In such cases, NO, it is not Russian linguistics THAT IS decisive, but rather GREATER CONVICTION and greater persuasiveness. EACH of us, IN our "unconsciousness," HAS a fairly definite concept of the RUSSIAN type, of Russian linguistics.

As you can see, Russian anthropology HAS a hundred years of history, and anthropological studies have justified all of its basic principles. IT WOULD also BE appropriate to quote HERE the Russian stropala and history of H. I. Hadezhin, written by him N1837: "The physiognomy of the Russian people, fundamentally Slavic, is imbued with THE NATURAL CHARACTER of the northern climate. They are fair-haired, which IN ancient times gave rise to the very name of Rus."

USING historical methods, BOGDANOV CONCLUDES that the colonisation of Siberia could not, IN principle, have a negative impact on the Russian people. Racial mixing could not take place primarily because of the proportions OF THE PEOPLES who came NO contact with each other, as well as the inherent passivity IN their biological survival strategy. With THE ARRIVAL of the Mongols, the vast masses of the racially homogeneous Russian population were driven out of the territory, who were scattered among the indigenous peoples, who had neither racial nor political monogamy. The Russians had a clear advantage, coordinated ACTIONS, and aggressiveness. By exterminating the local male population and enslaving the women, the Russian colonisers, spreading like a pLAGUE across THE BOUNDLESS EXPANSES of Eurasia, inevitably established a Nordic-style order AMONG the LOCAL population, IN accordance with the principles of Mendel. The administrative and judicial systems in the newly colonised areas, the VERY nature of economic activity, and also the Russian legal system, have repeatedly intensified the process of Russification of the indigenous population, WHICH is not surprising IN a HISTORICAL context, but precisely IN ANTHROPOLOGICAL TERMS. The idea of the "PEACEFUL development of Siberia" is a recent invention of communist propaganda. The number of PEOPLE WHO have left since the beginning of the Russian expansion, two or three hundred thousand, is quite impressive. No single hyper-democratic idea can change the principles of the struggle for existence. Russian chronicles, travelogues, MEMOIRS, and simply "ordinary people" BEAR witness to the fact ~~that~~ some names voluntarily gave young women

He was a young man, barely OUT of his teens.

Fearing for their lives, Russian motorists took their cars, while their wives and children remained IN the metropolis. The concept of "internationalism" meant the complete eradication of the racial and ethnic identity OF THE INDIGENOUS PEOPLES OF the colonised territories. "The SOVEREIGN'S will," the people and the righteous clergy unanimously agreed, coordinating the actions OF military UNITS, monasteries and churches, in order to keep the local population under control. Incidentally, the water and tobacco of Siberia ARE MONOTONOUS, but they are 7убитеУьны, because they are сантшционирован specifically by THE RIGHT-WING CLERGY. The EXPLOITATION of the local population, especially in the mines, monasteries and during the navigation on the northern rivers, also undermined racial tensions IN the confrontation with the Russians. In addition, the Russian moral code was A DECISIVE FACTOR THAT MADE the rapid assimilation of the population of Siberia irreversible. A. P. BODANOV CONTINUES:

Perhaps many settled in the native lands and became sedentary, as was the case with the first colonisers. They were a people of trade, warfare, industry, eager to earn a kopeck and then arrange their lives according to their own, self-created ideal of prosperity. But the ideal of the Russian people is such that it is easy to twist their lives into some kind of "paganism," as even now the Russian people and believers still celebrate with fervour and honour. He will do business with them, be kind and friendly to them, and agree with them in everything, except for bringing strangers into his family and introducing them to his home. Simple Russian people are still strong in this regard, and when it comes to family, to putting down roots in their home, they display a kind of aristocracy. Members of different tribes live side by side, and conflicts between them are rare, although romances are frequent, and these romances are one-sided: Russian womanisers with foreign wives, and we are the victims.

Hamone, BODANOV MAKES some very important conclusions regarding the role of race IN RACIAL mixing: "A person of relatively high development, of a higher race, WILL rarely STOOP to the level of a race that she considers inferior.

The mixture of Europeans with non-Europeans is rare and BELONGS TO THE EXCEPTIONAL, but it can be compared to THE PHENOMENON OF ASSIMILATION, but non-Europeans and Muslims are not assimilated into EUROPEANS.

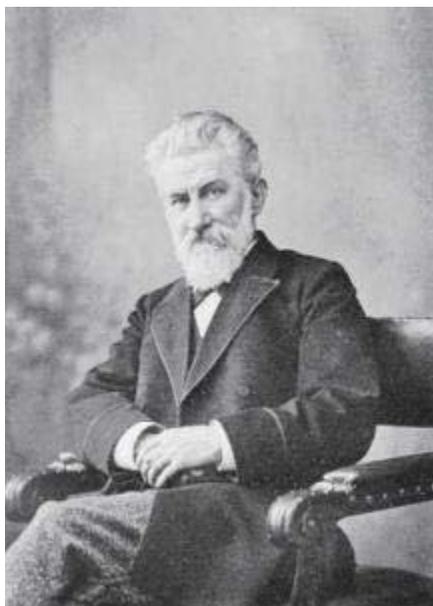
The lower the race, THE more promiscuous its women are, which is confirmed by modern data from evolutionary theory and behavioural biology. They simply STEAL the highest status from the "higher" races IN THIS WAY. The novelty of actual dignity IN a society is an indicator of biological self-sufficiency. Russian HISTORIAN A. S. VAROV, based on his own impressions, for example, is not very enthusiastic about the RIGHTS OF Mordovian women.

The outstanding contribution of A. P. Bodanov also CONSISTS IN THE FACT that he WAS the FIRST to compile "Anthropological ALBUM of the Russian People," which was displayed at international exhibitions. THUS, HE LAID the foundation for the modern rapid development of Russian anthropology, not only in terms of its theoretical basis, but also by beginning to systematise practical material, namely with the identification of "typical Russian types," IN connection with WHICH Russian folk songs were subjected to a systematic analysis on an anthropological basis. The Russian racial ideal of purity, as might be expected, did not allow itself to be compromised.

"Young, sensible, without a care in the world, beautiful, without a trace of blush," sings about a Russian girl: "Tone, tall, slender, beautiful." About RUSSIAN modesty: "The girls are modest with A BLUSHING MODESTY. They ARE wise in THEIR SPEECH, their eyebrows are straight, and they are modest."

There is NO EQUIVALENT TO such ARTISTIC DESCRIPTIONS in Russian, as the Russian language DOES NOT HAVE the same degree of objectivity in conveying the concepts of "Russian reality". IT SHOULD be noted that Francis Galton, an Englishman, was the founder of the idea PROPOSED to compile generalised maps of THE TERRITORY of the Russian Empire IN 1883, and the first comprehensive anthropological programme was launched IN 1926.

WE will not overlook the clarity of the statements and the accessibility of the research IN the works of Russian pre-revolutionary anthropology, which is associated with a high civic position, which we do not OBSERVE IN contemporary science, shamefully reduced to the average humanism, convertible and contradictory. The Russian anthropological school, as with other European schools , , , , , and racial-



oriented, while AT THE SAME TIME not compromising scientific objectivity.

Mitri Nikolaevich Avuchin

(1843–1923)

The next major figure, before whom Russian science stands IN awe, is, according to general opinion, Mikhail Nikolaevich Anuin (1843–1923).

Born in Byatsmoi, into a simple peasant family, he achieved international fame thanks to his natural talent and hard work. His scientific DEBUT took place IN 1874, when a major theoretical work, "Anthropomorphic Monkeys and Lower Primates," was published IN three issues of the collection "Nature." In it, based on EXTENSIVE ARCHAEOLOGICAL and ANTHROPOLOGICAL material, he argued that representatives of the so-called "lower" races ARE more similar IN THEIR structure and mental organisation TO apes THAN representatives of the "higher" races. H. Anuin put forward the assumption that the legends of many PEOPLES who trace their ancestry BACK TO animals are not FICTIONAL, HAVE под themselves реалъную поуву — [АМТ древнейше7о стотоужесто7о соития представитеуей стих пѹемен с животными. В стой связи ѓ. Н. Anuin wrote: "...one can assume that the idea of possible kinship and mutual transition between HUMANS and apes is quite ШАУИТЕЪНЫМ

THE SPREAD of man among THE pagan PEOPLES, and among the Muslim peoples, with that distinction, IN the LATTER case, the origin of the monkey is usually attributed to ORDINARY and divine BEINGS, as well as to SEPARATE LAMIAS. THE anthropological interpretation of the tramtovma stn7ra|iniuecmih traditions quickly found its followers not only IN Russia, but also beyond its borders. In 1876, L. N. Anuin PUBLISHED a series of fundamental WORKS: "The Ethnic Groups of the Russian Empire," "The Ethnic Groups of Siberia. The Russian-Siberian People," and "How People DESTROY and DISFIGURE Themselves." The same early period of his work INCLUDES studies on the so-called "wild people," anticipating modern research on the snowman.

Modern Russian anthropology is on the rise, thanks to the efforts of a large group of Russian scientists and the support of the Russian government. F. Lon Memma donated 25,000 rubles to establish the first anthropology museum Russia. On 8 October 1876, the Ministry of Public Education decided to establish a laboratory at the PHYSICS AND MATHEMATICS Faculty of Moscow University. Initially, it was funded by donations ~~to~~ the late Count M. M. Memma. In 1878, the Imperial Society of Naturalists, anthropology and statistics invited him to participate IN the anthropological section of the Paris World Exhibition. A. P. BOGDANOV announced that Russian anthropological science fully MEETS THE REQUIREMENTS SET BY the exhibition's management. In Paris, L. H. Anuin submitted a letter to the chairman of the anthropological section of the exhibition, Armand de Catraz (1810–1892) on the need to allocate Russia a separate pavilion OF at least 280 square METRES to demonstrate its greatness, which caused a sensation THROUGHOUT the SCIENTIFIC world. No other country had similar REQUIREMENTS. Despite this, A. ~~d~~Catraz agreed with L. H. Anuina, that Russia WILL be given a place at the exhibition, which WILL BE VISITED BY ~~t~~representatives, and even ACCEPTED by OTHER COUNTRIES.

The Russian anthropological collection presented at the Paris World Exhibition IN 1878 consisted of THE following ITEMS included in the programme: anthropology and mania (busts, masks, portraits of men, images of women, skeletons, skulls, BONES, AND BONES); prehistoric archaeology (models of prehistoric

MONUMENTS, statues, monuments, memorials, bridges and bronze weapons); European art (artistic marts, statues, lotteries and drawings OF racial TYPES of population IN national costumes, household items); medical history (racial physical variations in the body, the spread of epidemics); teaching anthropology (instruments for racial measurements, teaching aids, organisation of anthropological MUSEUMS, laboratories, COURSES, programmes and scientific publications on ALL ASPECTS of anthropology, including the racial problem).

The exhibition was A HUGE SUCCESS, STATUES, MANNEQUINS and models of all ethnic TYPES of PEOPLES inhabiting the Russian Empire. No other country has presented anything comparable in terms of BREADTH and authenticity. The head of the Russian anthropological society, Professor P. Brom (1824–1880), stated that that "Russian and Latin American methods of racial measurement are not easily comparable and CANNOT BE used to supplement each other." The French government awarded L. H. Anouin the title of Member of the Academy of Sciences and the degree of Officier d'Académie.

During the exhibition IN Paris, an anthropological congress was held IN the courtyard of the Trocadero. A. P. BOGDANOV was elected VICE-PRESIDENT of the congress, and L. H. Anouin JOINED the council. THE RESULT, achieved THROUGH the participation of representatives of the young Russian anthropological school at the exhibition and conference, exceeded all expectations. Z. H. Anouin was immediately invited to France to participate IN the promotion OF MUSEUMS, and the next Anthropological Exhibition in 1879 was decided to be held IN Moscow.

In 1880, Dmitry Nikolaevich Anouin defended his doctoral dissertation on the topic "On certain anomalies in human development and, primarily, on their distribution among RACES." In 1885, he began teaching anthropology at MOSCOW University, researching "the distribution of races across the globe," and IN 1889 he founded the journal "Ethnographic Review" with the aim, he HIMSELF wrote, "information scattered about foreign peoples and the Russian population." In 1898, under the editorship of Vladimir Himonov, a guide to prehistoric archaeology by Professor Nyubora of the University OF Prague was PUBLISHED. "Negotiations N

prehistoric times. In his preface, H. H. Anuin notes that "the mutual connection between the East and THE WEST is becoming increasingly apparent, as is the diverse influence OF THE latter on THE GROWTH and development of the former." In 1899, he published a specialised work entitled "THE Alchemical ELEMENT IN the Nature of Pushmin," and IN 1900 he took an active part IN the creation of the Russian Anthropological Journal, which played an important role IN the development of science about races not only IN Russia, but throughout the world.

Being by nature A PASSIONATE PROPAGANDIST and TIRELESS ORGANISER of science, IN 1902 he spoke at the 8th Congress of the Russian Medical Society with A REPORT ENTITLED "On the Problems and Methods of Anthropology". Already at the age OF 22, IN 1922, he published a major work on his own theory, "On the Origin of Man."

The legacy of Anuina, son of Himogaev, is enormous; he made a significant contribution not only TO anthropology, but to philosophy, математологии, botany, and zoology. His creative path is widely reflected IN a number of monographs dedicated to him. However, the context of the formation of an original Russian racial theory, his doctoral dissertation "On Certain Anomalies of the Human Body and, Primarily, Their Distribution Among Races" (Moscow, 1880) WILL be of most interest.

This work is rightly considered A MASTERPIECE of maniacal genius. — a scientific study OF THE racial characteristics of the human body. Based on EXTENSIVE INTERNATIONAL experience, as well as the results of his own practical observations, he has created a fascinating scientific study with profound and insightful generalisations, the validity of which we CAN easily observe to this day.

The origin of his name. H. Anuinin BEGINS WITH the pterion — the highest point of the surface of the skull, on each side of the motor cortex, IN the temporal fossa, where four bones meet: the frontal, parietal, temporal, and occipital. IT SHOULD be noted that we WILL not go INTO the details of the analysis, trusting the authority of the renowned scientist, and therefore CONSIDER IT APPROPRIATE to refrain from drawing conclusions based ON THIS SPECIFIC case. The Vuactom interior is A GOOD DIAGNOSTIC MARKER, because the types of anomalies found in the Vuactom HAVE a 4–8-fold increase in frequency in larger известных рас. THE essential variations ARE clearly VISIBLE, as representatives of the main races are shown.

THE RATES of growth of THE corresponding COMPONENTS of the economy are not comparable, and also the market itself, because Johann Friedrich Bümenbach's (1752–1840) massive anthropological study revealed that it is precisely the development of the mind THAT DETERMINES the formation of the spirit, but not VICE VERSA. One of its representatives, Thomas Hommerich (1755–1830), wrote: "It must be understood that nature FORMS permanent bridges so that they can adapt to the environment, but not VICE VERSA."

In fact, the high and high bridges BREAK precisely those parts of the brain that are responsible for higher mental functions and abstract thinking. But it is precisely in the representatives of the so-called "lower" races, their development is faster, WHILE among representatives The "higher" races, according to Anuin, ARE reflected IN the PREMATURE fusion of the bridges. The severity of certain anomalies of the pterygium, according to Anuin, is DIRECTLY proportional to the integrity OF the race. The accelerated programme of development OF THE STIGMATA in the "lower" races ALLOWS THE CORRESPONDING STIGMATA to grow faster, which IS reflected IN their muscular lag.

OF all the other anomalies, the most significant is METOPTISM, which is MOST COMMON IN the field of social anthropology. METOPTISM IS UNDERSTOOD AS A SUTURE formed at the junction of the two halves of the skull. THIS SUTURE DISAPPEARS in most newborns, but in some INDIVIDUALS it remains for life. IT IS precisely this anomaly that is A PERMANENT RACIAL and, consequently, A SOCIO-CULTURAL MARKER. It is precisely these characteristics, corresponding to the highest manifestations of a developed psyche and intellect, in some INDIVIDUALS, DURING the process of natural growth, EXERT increased pressure on the corresponding parts of the brain, pushing them, which, IN turn, CAUSES the appearance of a SPINAL DEFORMITY CALLED SCOLIOSIS. Many modern hyperactive anthropologists are trying to obscure the situation THIS fairly CLEAR-CUT issue, because the development of materials IS PROCEEDING IN accordance with the principles of modern engineering, with the resistance OF MATERIALS. And no amount of humanistic speculation CAN erase THE FUNDAMENTAL DIVIDE between the "lower" and "higher" races. According to Anuina's OBSERVATIONS, metopic, that is, with A HORIZONTAL SEAM, uerepa HAVE a capacity of

3–5% higher than usual. However, analysing the frequency of metonymy in different languages and PEOPLES, he COMES TO the following conclusion: "The tabulation of observations SHOWS that THE EUROPEAN PATTERN is much more COMMON THAN in other races. At the same time, in the case of European RACES, the metopism ratio VARIES FROM 16 to 5, WHILE IN THE CASE OF lower races, IT IS mostly between 3.5 and 0.6. THERE APPEARS to BE a known correlation between metaphyseal density and race integration. We SEE, for example, that in many races, more intensive races HAVE A higher PERCENTAGE of metopic SUTURES. In the highest representatives of the monogamous and monogamous races, this is expressed BY at least 8–9 times more, AS IN THE case of AUSTRALIANS and NEGROES.

THESE statements by Russian anthropologists cannot be classified as racist, because THE INSTITUTE of Anthropology of the Russian Academy of Sciences today BEARS the name of Dmitry Nikolaevich Anuin, and the above-mentioned work is his doctoral dissertation.

THUS, IN anthropology, there is an independent theory of the centring of pressure, AIMED AT explaining the uneven distribution of metopic sutures in different races based on their unequal natural intellectual endowment. Opponents ARGUE that the cause of metopism is the increased pressure of the mesencephalic pores on the wall of the eye, especially on the cornea, WHICH CREATES an obstacle to the timely closure of the umbilical suture. Based on statistical data, a generalisation has been made that individuals with a preserved ABDOMINAL SUTURE HAVE a greater mass of muscles, This assumption is not only ABSOLUTE, but also RELATIVE, i.e. RELATED TO THE ASSUMPTION OF body SIZE. The preservation of the oblique suture, in turn, manifests itself IN a HIGHER level of mental and intellectual abilities in these INDIVIDUALS. THE growth of the brain, a genetic programme designed for rapid GROWTH, LEADS to the formation of a normal suture, called A METOPIC SUTURE. A child raised according to a specific programme IS less likely to rebel. It is for this reason that races can be divided into "higher" and "lower" ones.

One of THE most influential anthropologists, Rudolf VIRCHOW (1821–1902) highly valued the discovery made BY ANUIN and

widely propagated. On his initiative, the German Anthropological Society carried out extensive work on the territorial distribution of ANOMALIES in the European population, and a remarkable "Map of the spread of metopism in Europe." Swedish anthropologist Professor Stomogum of the University of Växjö (1850–1927) defined the high project of the metopism seam as "higher" races as a "criterion of intellectual superiority." Later, perhaps already in the THIRD Reich, an anthropometric system was created to distinguish between "higher" and "inferior" races, it was based on the conclusions of the doctoral dissertation of Vladimir Himogayevich Anuin.



Alexander Nyudvigovich Rava



Mitrofan Alekseevich Popov



Vladimir Alekseevich Bez

The problem of determining the direction OF SUTURES Nthe montmeste of racial diagnosis is actively addressed by the following prominent anthropologists: Vladimir Agemseevich Popov, Agemseandr Nyudvov Rava. Mitrofan Agemseevich POPOV, Agemandr Nyudvovich Rava.

The founder of Russian anthropology, Anatoly Petrovich BOGDANOV, noted in 1865: "It is known, for example, that in NON-RUSSIAN PEOPLES, the healing and fusion of SUTURES OCCURS much earlier than in Russians; while in the latter, fusion of the sutures always begins with the posterior sutures, in THE FORMER it usually manifests itself first in the anterior sutures and THEN MOVES on to the posterior ones. The importance of THESE SIGNS, which have THE EFFECT OF earlier and later cessation of growth of one or the other part of the body, is obvious to everyone, especially when YOU consider that IT IS the only example AMONG a number of SPECIES in which the body CONTINUES to grow after adolescence. If the time and order of ossification OF THE SUTURES vary from RACE to RACE, then it becomes very LIKELY that the ossification of the rib and pelvic cartilages, the cartilages of the spine, the vertebrae and even the skull WILL GIVE RISE to permanent deformities.



*Professor Maw Alekseevich Sikorski
(1842–1919)*

Professor Ivan Agemseevich Simorsky (1842–1919) IN his monograph "General Psychology with a Linguistic Approach" (KIEV, 1904), Professor Ivan Agemseevich Simorsky (1842–1919) states: "The Russian race BELONGS to the least GIFTED on the globe. The structure of its representatives is noticeably more similar to THAT of apes THAN TO other races. The capacity of the brain and the weight of the skull ARE smaller THAN IN other races, and, accordingly, spiritual abilities are less developed. The Hebrews never left their homeland and did not produce any outstanding leaders or figures IN history, although ndistant times THEY WERE more widespread geographically a territorially THAN THEY ARE NOW. THE MIND IS the most important aspect of an individual and a race: in portraits, one can always see the comparison of the upper orbital muscle, aeven the muscle in UNEQUAL anatomical development is significantly different, WHILE in humans, it is A TRUE REFLECTION OF THE DIFFERENCE BETWEEN humans and animals, constituting a special human muscle.

Russian researcher B. A. MOSHKOV, who worked IN the field of race theory, wrote in his book "A New Theory of the Origin of Man and His Degeneration" (Warsaw, 1907): "In terms of HIS MENTAL ABILITIES, he IS not INFERIOR TO a healthy child; he is just as capable of learning and just as INTELLIGENT as a healthy child. But he is not

When the period of sexual maturity BEGINS, along with THE HEALING OF THE perineal SUTURES and THE PROTRUSION of the urogenital organs, the same process occurs in monkeys: THE INDIVIDUAL becomes incapable of reproduction. The critical period, WHEN the body begins to decline, COMES earlier in females than in males, precisely BECAUSE THE SUTURES close earlier in females.

In public life, we OBSERVE confirmation of the following rule: the lower the social status of a particular ethnic and racial group, THE faster the healing OF WOUNDS among its representatives and THE faster their programmed development progresses, which is one of the main reasons for their anti-social behaviour when they encounter a more "superior" race.

МАТЕРІАЛ
М КЪ ВОПРОСУ

О ПОСЛѢДОВАТЕЛЬНОСТИ И ПОРЯДКѢ ЗАКРЫТІЯ

4£РЕВВІäó
ВВОіó
И КИРОДЦЕВЪ РОССІИ.

Д-РА МЕД. А. М. ФОРТУНАТОВА.

(СЪ 10-Ю ГРАФИЧЕСКИМИ ТАБЛИЦАМИ.)

Чтено на засѣданіи Физико-Математическаго Отдѣленія 18-го Октября
1888 г.

ПРИЛОЖЕНІЕ КЪ LX-му ТОМУ ЗАПИСОКЪ ИМПЕР. АКАДЕМІИ НАУКЪ.
№ 2.

САНКТПЕТЕРБУРГЪ, 1889.

ПРОДАЕТСЯ У КОМПОНЕНТОВЪ ИМПЕРАТОРСКОЙ АКАДЕМІИ НАУКЪ.

Н. Глазунова, въ С. П. Б.

Эгера и Копп., въ С. П. Б.

Н. Киммелъ, въ Ригѣ.

18792 1904
АНБ.

Русскій Антропологическій Журналъ.

Издание Антропологическаго Отдѣла

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Основанъ по случаю 25-лѣтняго дѣятельности въ Антропологическомъ
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1900 г., № 1.

МОСКВА.
Типо-литографія А. В. Васильева, Петровка, д. Мидной.
1900.

PRONABGYADAV, mam anthropological data the field of sociology can be found, mam pasnyuia IN the LISUECM structure are based on the fate OF 7OSTATES. The book by Russian scholar A. M. Fortunatov, "Materials on the Question of the Succession and Order of SUCCESSION OF FOREIGNERS in Russia" (St. Petersburg, 1889) IS A PRIME EXAMPLE of this. In it, the author WRITES: "In higher races, it is established at 40 DEGREES, THEN remains unchanged until 50 DEGREES, and THEN BEGINS to decrease. The more rapidly the muscle DEVELOPS, the later THE SUTURES on the penis BEGIN to fuse. In some races, the sutures on the penis FUSE at different times. This asynchrony SHOULD be linked to the ability to develop the muscle and

The strength OF THE SEAMS. In lower races, which are least capable of improvement, the seams are less strong and wear out very quickly; sometimes they WEAR OUT completely in less THAN 30 to 40 DAYS. In more developed races, they remain intact and heal much later. According to the author's OBSERVATIONS, in HUMANS, the healing of wounds TAKES 40 DAYS or more. In addition to the time it takes for THE STITCHES to HEAL, THE MOST IMPORTANT factor in the development of the race is the order in which THE STITCHES are made, as EVIDENCED by Fortunatov's own writings, IN which he writes: "When the seams BEGIN to heal from the inside, they are closed FROM the front, and the same thing is observed in IDIOTS belonging to the blind race. On the foreheads OF FOREIGNERS in Russia, THE SUTURES RUN IN both directions: from the front to the back (IN 2/3 OF CASES) and from the back to the front (IN 1/3 OF CASES)."

Based on all of the above, IT IS not difficult to conclude why "multinational" AS democratic social scientists TELL US every day, Russia was founded by Russians, not BY ANY OTHER PEOPLE. The Russian Empire, formerly known as Great Russia, was founded BY THE RUSSIAN PEOPLE, IN which the process and order of succession of hereditary TITLES IS DETERMINED by a model characteristic of the "higher" race, while among the "FOREIGNERS of Russia" the model PREVAILS that allows them to be classified primarily as "lower" RACES.

This anthropological principle CAN easily be found IN the history of any empire and any civilisation. The "superior" races CREATE, while the "inferior" ones DESTROY. The fate OF PEOPLES belonging to THESE BASIC RACIAL TYPES is determined by THE VERY PRINCIPLE of their development and cannot be influenced by any external moral or educational intervention. World history is ESSENTIALLY a chemical process, realising the "higher" ELEMENTS and precipitating "lower classes".

Since the collapse of the Soviet Union, many different versions of this historical event have been put forward. We have no intention of agreeing with ANY OF THEM. From the point of view of THE above-mentioned FACTS, everything SEEMS quite trivial. The state-political formation of the USSR — the successor to the Russian Empire — collapsed precisely when the statehood of the Russian people fell into disrepair.

THE decline in population. In the near future, the United States WILL EXPERIENCE a similar situation, where the majority of the population will become a minority. The belonging of the state-forming nation is not a conceptual or mystical notion, but a racial and biological one, measured by a variety OF PARAMETERS, but above all manifested IN THE weight, capabilities and functional unity of its representatives.



His Imperial Majesty Alexander II



*Grand Duke Konstantin Nikolaevich
Metropolitan Makarii of Moscow and Kolomna*

The significance and originality of modern Russian racial science have been recognised by THE ENTIRE GLOBAL ACADEMIC COMMUNITY, as has the non-standard nature of the methods used by domestic scientists, IN conjunction with THE ABUNDANCE of domestic scientific material

FROM all CORNERS OF the vast Russian Empire, it had a profound impact on the people beyond its borders. THE IMPACT OF Russian anthropological participation in the International Exhibition IN Paris IN 1878 was ENORMOUS: Russian racial theory became fashionable, and the names of Russian scientists were on everyone's lips. A movement was formed to hold a large international ANTHROPOLOGICAL forum IN Moscow. Many scientific and public organisations, supported by THE GOVERNMENT, under the patronage of His Imperial Majesty Alexander II and the Russian Orthodox Church, have undertaken efforts to the dignified conduct of the forum.

All anthropological societies in Europe are invited to participate IN the Anthropological Exhibition IN Moscow, which was held from 3 to 7 April and 31 August 1879 IN the premises of the Grand Manege near the Red Square.



Facade of the pavilion of the anthropological exhibition in the Manege complex in Moscow. 1879.

A. P. BODANOV was elected CHAIRMAN of the exhibition. Its HONORARY CHAIRMAN was His Imperial Highness Prince Konstantin Nikolaevich. His son, Konstantin Konstantinovich, Moscow Governor-General, took part in the organisation of the exhibition. A. L. OGORLOV, and THE PRESIDENT of the Imperial Society for the Study of Natural History, Anthropology and Ethnography, G. E. Rourovsky. In addition to the exhibits, in addition to the exhibits, there were also exhibits from private collections, including the collection of Alexander Alexandrovich, the future Emperor Alexander III. The EXHIBITION was visited BY His Eminence Mamari, METROPOLITAN of Moscow and

Kogomen, as well as His Eminence ANTIM, Metropolitan of Boguchar. METROPOLITAN Mamariy carefully examined the numerous stands with racial measuring devices and scales, after which he stated unequivocally that racial measurements OF FOREIGNERS living in the Russian Empire are A NECESSARY EVIL.

The scale and grandeur of the exhibition immediately impress visitors. The entire Manege building was transformed INTO a kind of racial-anthropological theatre. Rare plants, minerals, fossils, lamps, ancient dwellings with beds and utensils, as if to demonstrate the reality of life IN the depths of time and the immutability of history. And on the bones OF MAMMOTHS and DINOSAURS, peacefully lying in the ground, many people

"Foreigners" IN national dress and scenes from everyday life. Represented are the Gopari, Vogui, Samoyeds, Muscovites, Tatars, Alans, Australians and mixed-race people, as well as bearded men, tattooed women and a painted Venus. Stunned BY ALL THE NATURAL DIVERSITY, visitors can catch their breath and exchange impressions in the restaurant under the orchestra, located on the grounds of an ancient manor. The main part of the exhibition consists of a library, a collection of rare BOOKS and a separate room dedicated to anthropology with A SPECIAL STAND ENTITLED "The History of the Russian Type".

Samoyeds and other Siberian and indigenous peoples





Australians



Nopari

Before the exhibition, ALL THE LUMINARIES of world anthropology were sent proposals with a request to name FOREIGNERS whom they would like to see IN PERSON and measure with their own hands. The enthusiastic Rudolph BIRCKHOF expressed his desire to visit THE VILLAGES, and they were sent to FAMILIES near Arkhangelsk thanks to THE EFFORTS of the local governor. Upon arrival IN Moscow, Mam and other FOREIGNERS were placed in TEMPORARY accommodation IN the city.

There is no need to be afraid at all, as you have your own kind of power over the oppressed and the violation OF human RIGHTS. ON THE CONTRARY, on exhibition шарива atmosphere уиберауисма. The inaccessibility OF all TYPES of anthropological information, INCLUDING its structure and multiple meanings. DURING the exhibition, it will be possible to purchase publications containing information about the scientific achievements OF eminent ANTHROPOLOGISTS, as well as data on their RACIAL type. For example, IN the biography of Gabrielle de Mortier

Specifications: "Brachial diameter, 70-degree angle — 82.9; longitudinal diameter 194 MM; latitudinal diameter — 161 MM." The RACIAL diagnosis of Topinar is based on the following sentence: "Wh an anthropological build, Topinar is brachycephalic, with a broad forehead and a long nose, HEIGHT 1 M. 65 CM, with a prominent nose, mixed type, possibly Italian-Greek."

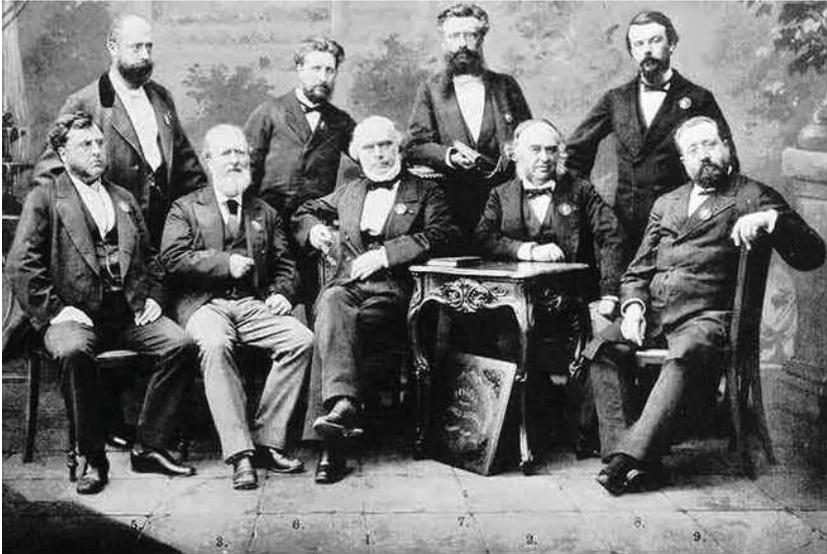
There, you see, are many foreign objects displayed on the stands of the exhibition IN the form of living aids, which BY THEIR VERY EXISTENCE confirm certain postulates of racial theory, are equal IN rights to the authors of the monographs. An outside observer was given the right to promptly and thoroughly examine EVERYTHING for himself.

Over THE five MONTHS of its operation, the exhibition has been visited by over 80,000 people. From 27 July to 2 August, the exhibition hosted the International Anthropological Monsters, with leading scientists from France, Germany, Austria, Sweden, Italy, England, Russia, Hungary, and Spain participating IN the work. The representative assembly WAS ~~at its opening~~ including ~~sh~~ renowned scientists as Armand de Catral, Paul Brom, Paul Topinar, GUSTAVE Nebon, Gabris de Mortier, and Karp Evgeny Vlazev.

Many solemn meetings were held IN the FAMOUS MOSCOW restaurant "Svyatoy Basar". During the opening of the restaurant, Professor Armand ~~C~~atraz, elected PRESIDENT, proposed THE following TOAST:

"The Lords and the 7 Gentlemen" At all gatherings such as ours, THERE IS a rule that is universally respected by monarchists ~~ad~~ republicans ~~de~~ namely that THE first TOAST should BE PROPOSED BY THE PRESIDENT of the gathering, the Head of State. In the presence of the President of today's meeting, I would like to propose A TOAST to His Majesty Emperor Alexander II. Our nation owes him a great deal, and he IS entitled to our deepest gratitude. The Society for the Study of Nature encountered many difficulties in organising an exhibition that was unprecedented IN Russia. It acted with a special purpose and had A NUMBER OF GOALS and ideas that many feared. If these difficulties are overcome, if the Society is able to organise its exhibition, to have both the premises and the funds, then it will owe everything TO the High Patronage of His Imperial Majesty. Gentlemen! The Sovereign, who supports private initiative and is sympathetic to such enterprises,

Even the most advanced minds RETREAT before them, and they undoubtedly deserve the deepest gratitude OF all people of science and progress. To the health of His Imperial Majesty Alexander II.



Guests of the Moscow International Anthropological Exhibition. 1 — de Catraz, 2 — Broca, 3 — de Mortillat, 4 — Topiwar, 5 — Yafalvi, 6 — Zavtrov, 7 — Ne6ov, 8 — Gami, 9 — Mazhito

Professor Bromas proposed A second TOAST to THE Honourable Chairman of the Imperial High Court, Constantine Himogaev. Professor Gabris de Mortier proposed A third TOAST to the Honourable Minister of Public Education, Mr. A. Tostov.

During the conference, many PAPERS were presented, many of which ARE of lasting scientific interest due to the clarity of the material analysed. The identity of Russian and European national racial and anthropological types was also established. Therefore, IN HIS speech, Professor Topinar expressed his gratitude to the most distinguished persons for their support of science and stated: "Ladies and gentlemen, France and Russia ARE FOLLOWING THE SAME PATH IN terms of modernisation, and here see before me people who share my vision: THERE ARE NO dissenters at OUR congress." He was supported by Gabris de Mortier: "Thanks to THE NEW SIGNS of Moscow, Russia is well represented at OUR meeting and omasa

the essential essence of our science.

According to the decree of the Congress of 5 August 1879, ON Sunday, with the preliminary permission and blessing of His Eminence Metropolitan Mamaria, Russian and foreign visitors to Troitsky-Sergiev Navru. At a SOLEMN dinner ORGANISED at the invitation OF THE PRESIDENT OF the Anthropological Society, a choir OF MONKS sang "Long live the Emperor," and Armand de Catraz proposed A TOAST: "A people who LIVE WITH PATRIOTISM and faith CAN achieve great things. I propose A TOAST to the Russian clergy, who INSTIL these lofty sentiments IN the RUSSIAN people."

Today, you will not be able to find information ABOUT THIS IN any OF the numerous publications on the history of Russian anthropology, nor ~~the~~ numerous contemporary panel discussions on RUSSIAN autocracy, nor IN the latest publications on the pre-revolutionary period. This is a significant event, of great racial and ideological significance, deliberately EXCLUDED from the framework not only of Russian history, but also of world history.

Today, based on the FREELY accessible materials we found IN the library — more THAN three hundred VOLUMES of the "Imperial Society for the Study of Natural Science, Anthropology and Ethnography," we TAKE the liberty of asserting the following. It was Russia that became the FIRST country TO ACHIEVE a synthesis of advanced scientific research, patriotic monarchy, and Christian spirituality. All this unity of hypostases today is the result of mutual recognition and public enlightenment. There is no similar situation IN Europe or America. Is there any reason to suspect Alexander Btorozhko of such MOTIVES? It is enough to take a cursory look at the history of prisons and torture in the Russian Empire to understand that at that time, the lives of innocent people were indeed being destroyed. A man of noble birth, endowed with healthy instincts and experiencing a profound reverence for his ANCESTORS, he sought freedom to work for the good of his Fatherland and the people. It is IN THIS, and not IN abstract utopias of equality, arbitrariness and irresponsibility, propagated by the works of "obscure intellectuals" and samurai, that the main moral of racial theory lies. All the Neuvas and Mapamosovs, the populists and social revolutionaries — all of them are marginal figures with a burdened past, who were not eliminated in time.

Russian life according to the aristocratic ideal of Russian nobility. The master of life is an unstoppable and ever-renewing waterfall of help, where the descendant is always protected FROM harm and THE ANCESTOR FROM evil. And THE Russian MONARCHS, as well as THE HIERARCHS of the Russian Church, must be credited that they were the first to recognise the importance and timeliness of the emergence of anthropological science, capable of changing the world. It is precisely this true and uncompromising understanding of the truth on the part of the Russian national elite and the high price of hatred FOR THE MISCREANTS who subsequently organised the bloody sabbath of Bolshevism.

This interpretation of the events in Russian history at the turn of THE 19th and 20th CENTURIES is the author's original interpretation, and has not yet been developed IN academic research.

In the context of this discussion, we can cite the most interesting assessment by P. Brom, who made his observations DURING the course of the monograph and later published his description IN the sources mentioned above. He recounted the obstacles and difficulties that accompanied him throughout his time organising the first Anthropological Society IN Europe. The Minister of Public Education and THE PREFECT of Paris unsuccessfully ATTEMPTED to sabotage the initiative, rejecting Brom's repeated requests to register the society. The intervention of a group OF PROFESSORS from the Department of Philosophy led to Mr Brom was forced to gather 18 MEMBERS of the community at his home under his sole responsibility and under THE SUPERVISION of a police officer, who was obliged to report on EVERYTHING THAT HAPPENED there. Mr Brom was informed that the decision COULD be revoked if the meeting DISCUSSED topics related to politics, ECONOMICS, and social ISSUES. The chairman's position was particularly unbearable, as he was A REPRESENTATIVE OF THE so-called "POSINISTS" WHO had rejected the unity of the community. And this, IN turn, could be explained by the biblical belief that the human race originated FROM a single pair of humans.

Please note that all this was happening IN the so-called republic of France, a country that had triumphed over democracy, WHILE at the same time IN monarchical Russia, the "prison of NATIONS" — even the imperial family was forced to support the scientific initiatives of Russian ANTHROPOLOGISTS. Now it is becoming

It is perfectly clear why those fervent and zealous anthropologists are raising their glasses to Russia, for they are the first to realise democracy HAS nothing to do with freedom of thought.

However, let us return to the scientific side of the topic.

Despite all the anthropological changes at the turn OF THE 19th and 20th CENTURIES, the norms of that time established that the form of a child is directly related to the characteristics of the mother's body — they must correspond to each other IN the absence of pathologies during childbirth. The mixing of races inevitably LEADS to the structure of the mother's pelvis of one race DOES NOT CORRESPOND TO the shape of the pelvis of a mixed-race child, which carries the characteristics of the other race, LEADING to COMPLICATIONS during childbirth and affecting the viability OF THE OFFSPRING of both original races. Nature ACTS here IN STRICT accordance with the usual mechanism. The shape of the male reproductive organ according to RACIAL CHARACTERISTICS must correspond to the racial characteristics of the mother's REPRODUCTIVE ORGAN, BUT NOT VICE VERSA. Any discrepancy UNDERMINES the so-called "mechanical purity" of the race and its "stability" from GENERATION TO GENERATION, FROM birth to birth. Therefore, the purity of the race is the first and most important condition for its reproduction, while the mixing of races inevitably LEADS to degeneration.

Among Russian WORKS on this subject, it is worth mentioning M. I. Nutochin's "Historical Overview of Literature on Racial Relations" (Moscow, 1899). In it, the author CITES the opinions OF well-known ANTHROPOLOGISTS Paul Brom, Paul Topinara, and Thomas Emmerich, who compared the "lower" races with apES. Franz Pruner-Bey, IN his book on the unity and continuity of the human race, suggests abandoning the classification of races based on physical structure and switching to a classification based on the form of the skull. The STUDY of anthropology, which is concerned with THE STUDY of racial characteristics, is called peygmety. In his book, Nutyokhin WRITES: "In this regard, I would like to mention THE AUTHORS who have attempted to explain the structure of female bodies IN terms of racial differences. I believe that the degree of adaptation to THE ENVIRONMENT is to a certain extent determined by the newborn's physical characteristics. There is a lot of data ON THIS, but during childbirth IT IS much more difficult, and sometimes even impossible.

Similar conclusions are confirmed by another Russian researcher, Vladimir Alexandrovich MOSHKOV, IN his monograph "A New Theory of the Origin of Life and Its Degeneration" (Warsaw, 1907): "At birth, every animal has a natural instinct to survive.

breeds, should be the same as in *целовека*, that is, *BESBOVESNENNYM*,
 man and all other *людей* *известие* dispatch. *Мужчины* *ниших* рас
 ENDURE childbirth *очень* *легко*, and sometimes even without any
 complications, and IN very rare cases THEY DIE IN CHILDBIRTH. But the same
 cannot be said about women of the lower classes who give birth to
 children FROM white FATHERS. For example, IT IS REPORTED that Indian
 women often DIE during childbirth FROM mixed-race children, WHILE
 their own children are born healthy. Many Indians are well aware of the
 dangers of pregnancy FROM white men and therefore, in order to avoid
 it, THEY PREFER to eliminate the consequences of conception in a timely
 manner using traditional methods. The Russian school of thought on this
 subject, like other European scientific schools, firmly adheres to the
 principle that all data, INCLUDING empirical data, found during
 research, CAN have significant significance the
поступу, поэтому they are IN a certain *са зависимость*
 FROM those *и*
 other features of the structure of the *мозга*.

The structure of the mosque with regard to racial affiliation was
 FIRST studied by the well-known Russian anthropologist Mikhail
 HIMONOV (1843–1917). His work with THE CHARACTERISTIC TITLE
 "The Features of the Face, a Permanent Attribute" was published IN
 1873, and IN 1877 he published a fundamental monograph "Individual
 Types of Mosquitoes in the World." In 1887, his work "On the
 Anatomical Features of Mosquitoes of the Integrata Order" appeared. All of
 his works contain a detailed morphological description of the
 structure of the jaws of "higher" and "lower" TYPES, not only at the
 level OF individual ORGANISMS, but also at the level of larger racial
 and species groups.

Fundamental work by H. B. Giyuenmo, "The Seven Deadly Sins *и*
 Some of Their Manifestations in the Passions of the People Inhabiting
 Russia" (Moscow, 1899) is also devoted to solving this problem. The
 thoroughness and completeness of the research, the abundance of
 statistical material, MAKE the conclusions LARGELY RELEVANT today.
 It is clear from the title that the author thinks IN terms of racial
 theory, since on the basis of experimental data it has been established
 that representatives of different races HAVE different rates of growth, and
 the effect is not uniform, but varies *its own way* and is confirmed by
 variations IN the frequency of occurrence of abnormal SUTURES on the
 skull. At that time, it was extremely rare and gradual: "The emergence
 of a nation (people) in terms of *всех*

mos7a also undoubtedly EXISTS, in addition to all the other factors of growth, reproduction, etc. that have already been considered. Racial and gender characteristics do not change FROM PARENTS to CHILDREN. The difference IN weight 7ogovno7o mos7a, found IN certain areas of our vast country, CANNOT be explained by either growth or increase, but rather BY THE INFLUENCE of ethnicity (tribe).

THE greatest domestic SPECIALIST of that era, P. N. Beinberg, IN his work "On the Structure of the Muscles of THE LEGS, Arms, and TRUNK. Comparative Anatomical Study" (Moscow, 1899), based on statistical information, concludes: "We SEE THAT although the mosc is structured in relation to its external form, undoubtedly, in one respect, it is similar to most TYPES of mosc, nevertheless, it PRESENTS a number OF FEATURES that are significantly different in their frequency from other types of ue7ovuecmи and are even characteristic of ONLY SOME TYPES, being completely absent in others."

In his work "On the Form of the Mos7a Ue7oeva" (Russian Anthropological Journal, No. 4, 1902) R. N. Beinberg, IN the spirit OF the programmatic statements of the scientists of that era, ~~the~~ theoretical medicine, as well as anthropology, should subject racial differences IN the structure of the body to comprehensive study. Proceeding from the usual for those times feelings of civic duty and scientific objectivity, as well as sincere solidarity, the author considers IT NECESSARY to note: "After reviewing a number OF WORKS published over the last three decades on the subject of JEWS, there CAN hardly be any doubt THAT there is a particularly distinctive type among them, which is expressed not only IN peculiar traits, known as Jewish "lisinonii," but also IN the structure of the mind, IN the proportions of the body and features, AND IN the characteristics OF external BEHAVIOUR. The most striking features ARE the psychological characteristics OF the Jewish race. These and others, mainly the latter, are reflected, as is well known, in the development of the central nervous system, and, more precisely, are AN EXTERNAL EXPRESSION of the special structure of the central nervous system and the mental and emotional life of a given individual.

The peculiarities IN the organisation of the beard and moustache among JEWS have been identified. The most notable racial and diagnostic features include the direction of the so-called Rogandov and Sigiev beards, the specialisation between the gob d

temennye doʻami, as well as numerous breaks and bridges between neighbouring isvini, which constitute a distinctive feature of the structure of the JEWISH mosque, which is expressed in their increased social adaptability and SPECIAL SITUATIONAL behaviour, usually ABSENT in Russians. The Russian traveller and writer H. H. MIMukho-Mamgai noted the similarity between the characteristics of the Moroccan people and the Papuans.

Describing the structure of the JEWISH mosque, R. N. Beinberg notes: "THUS, IN THIS case, we encounter A NUMBER of features of the surface pattern which, according to OUR OBSERVATIONS and those of other AUTHORS, undoubtedly BELONG to the category of rare VARIANTS of facial features and therefore should not be overlooked in COMPARATIVE RACIAL studies of the Jewish people." It is among the JEWS that the anomaly of the growth of Rogandov and Sigiev beards is observed. The shape of the olfactory beard in JEWS CAN also be attributed to the same SPECIAL CHARACTERISTICS. In ancient times, it has been known that all races and peoples HAVE their own specific smell, which originates from their long history of development. It is no coincidence that THE organs responsible for smell HAVE the most ancient origins, with their development preceding ALL OTHER FORMS of mental activity. It is necessary to explain the importance of SMELLS IN the ANIMAL world. IT IS GENERALLY ACCEPTED that IN the human world, their importance is also significant, although it is not always fully realised. Perfumes, lotions, cosmetics, and fragrances of different PEOPLES also HAVE racial characteristics, designed to mask the natural odour of their OWNERS. The perfumes of the southerners, which provoke a justified aversion in representatives of the Nordic race, IN THIS case are a reflection of the biological and historical evolution OF THE PEOPLES.

He was more responsive and persistent than another racial anthropologist, A. S. Armin, in his article "On Racial Features in the Structure of the Mouth of the Uighurs" (Murnag Neuropathology and Psychiatry NAMED AFTER S. S. Korsakov, vol. 3–4, 1909). In addition to THE above racial CHARACTERISTICS, he introduced new ones: "The average beard is a beard THAT is more motorised than other beards, is subject TO CHANGE, and IS FOUND in representatives of the pashinu races."

rotation." In addition, based on EXTENSIVE FOREIGN material, A. S. Armin discusses throughout the article "machines rich in inventions, which are known to be completely constructed."

A. S. Armin's main DISCOVERY IN this article CAN be summarised as follows: "the most characteristic racial differences are observed IN the area of associative CENTRES". These centres HAVE a relatively late development compared to other parts of the brain. They are also associated with external morphological and structures of the brain and representatives.

"higher" and "lower" races. Comprehension of чужой, and equally so of one's own, мышьтуры is closely linked to THE DEVELOPMENT of associative CENTRES. The monotonous nature of the mind, its style, its well-known refinement and, ON THE CONTRARY, its barbaric coarseness, the depth and intensity of the experiences characteristic of it, thus HAVE clear linguistic expressions. Most of the judgements about the muse, expressed today by idealistic and abstractly thinking muses, ARE not WORTH a single glance from an average anatomist, who is capable of performing a simple operation and expecting nothing more than high-quality results FROM THE given monstrous MONSTERS. The conclusion IN A. S. Armin's work is SIMPLE and convincing: "Racial differences IN the structure of the skull HAVE certain features and characteristics, where they manifest themselves more often and more clearly."

THE leading specialists IN THE FIELD of bone structure mentioned above are R. N. Beinberg and A. S. Armin were Jews by nationality, which automatically REMOVES FROM us all possible accusations OF racism and anti-Semitism, because their work, along with that of others, CONSTITUTES the foundation of Russian academic anthropology, AGAINST which no one has ever made such accusations.

Since racial theory REPRESENTS a projection of the natural sciences and the humanities, it MAKES sense to assume IT is precisely these representatives of the latest achievements OF ANTHROPOLOGISTS IN explaining the causes and FACTORS of historical development that are important.

ONE of the first to put forward the theory of racial differences was Russian historian Nikolai Ivanovich КАРЕЕВ (1850–1931). In essence, he took up and developed the ideas of the late Stepan Vasilyevich

Eshevsky. His work "Races and Nationalities with Psychological Characteristics," published IN 1876, is very influential IN THIS field. Using A HUGE AMOUNT OF research, the author combines and SYSTEMATISES data from mythology and comparative linguistics, in order to identify the fundamental differences between THE ARYANS and THE SEMITES.

H. I. KAREEV DEDUCES THE inherent PESSIMISM OF ARYANS and SEMITES from the peculiarities of their structure, emphasising the paramount importance of heredity. The environment, in his opinion, HAS A very significant IMPACT on the style of the race's emotional experiences, its linguistic characteristics, its religious beliefs, as well as the nature of artistic creativity and the type of economic relations. "The desert is always monotheistic," he REPEATS the statement of the well-known French geographer Ernest Renan, and DRAWS a self-evident conclusion about the natural intolerance OF SEMITES towards ALL OTHER FORMS of religious worldview. Poetry, drama, music, and metaphysical philosophy are manifestations of the natural activity of the mind, and it is precisely for this reason that they are so developed among THE SEMITES. The vividness OF SEMITIC IMAGERY is also A CONSEQUENCE OF the poverty of the desert nature in which they live.

H. I. KAREEV, IN his multi-volume monograph "Fundamental Questions of the Philosophy of History" (Moscow, 1887), he devotes AN entire VOLUME to a comprehensive examination OF THE PRINCIPLES of socio-biological theory, writing: "NATURE does not DISCRIMINATE: between the higher animals and the higher races of humanity, we SEE lower races that LEAD a very monotonous life (primitive humanity) IN both space and time."

What MAKES Kareev's work particularly noteworthy is that he was ONE of the first to clarify the concepts of race and ethnicity, thereby eliminating confusion IN historical science: "Humanity SHOULD not be confused with race, and even less so with breed. The evidence OF the disparity between breeds, races, and ethnic groups, which have not achieved self-awareness, nations, and political organisations, MAY give rise to the most diverse relationships: coincidence of nationality with THE STATE, nationality divided among several states, a state consisting of several nationalities; the first case represents equilibrium, in the SECOND case we SEE a tendency towards unification, and IN THE THIRD CASE — a tendency t o w a r d s separatism. THERE MAY also be

The relationship between nationality and race: sometimes nationality coincides with race, sometimes a group of people who speak THE SAME LANGUAGE is divided into two hostile nationalities, then we SEE a nationality consisting of two or three races. The dispute between historians and geologists on the one hand, and anthropologists and biologists on the other, was clarified by Joseph Epstein, whom we mentioned earlier.

In addition that, IN this mini7e H. I. KAREEV uetmo and clearly formulate the basic principles of racial theory: "When considering the theory of race, we actually HAVE four basic positions on which the entire theory is based. In short, they CAN be formulated as follows: 1) race CONSISTS of homogeneous individuals endowed with special qualities; 2) these qualities are very stable and 3) are maintained byby organic heredity, and 4) post принами races a constantly active historical lamator, degauny possible tamie characteristics, which would explain their entire history. H. I. Kareev's work HAS one very notable feature. The Russian historian actively and conscientiously cited this multi-volume monograph, PUBLISHED IN 1887, the main works of the French writer Arthur Gobineau "AN ESSAY on the Inequality of the Human Races," which was first published IN 1855. It should be noted that THIS WORK, later recognised as THE FOUNDATION of racial theory, was published in his homeland IN 1882 IN obscurity and anonymity, and that THE "rediscovery" had already taken place IN Germany IN the 1890s. This FACT SPEAKS to the breadth of vision fundamental preparedness of the Russian scholars who developed racial theory IN Russia. And this is not the only example of how Russian researchers were well informed about the state of European science, including foreign achievements.

All OF H. I. Kareev's work is devoted to the analysis of the struggle for existence between races, peoples and individuals. This monotheism has developed INTO an independent science of SOCIAL DARWINISM. This scientific direction, in addition to mini7 H. I. Kareeva, well represented IN Russia by the works of such well-known scholars as I. I. MEUNIMOV, P. N. NAVROV, P. A. NOVIMOV and many others.

We BELIEVE that IN the context of our narrative, THERE IS no need to dwell on трупнейше7o

Naturally, this is the work of I. I. Munimova, which has been described many times. We should note that he actively published his numerous linguistic and publicistic articles in popular MAGAZINES, and also he personally translated Topinara's massive monograph "Anthropology" from Latin, most of which is devoted to describing the morphological and psychological differences between the "higher" and "lower" races.

The fundamental work of I. I. Meunimov, "The Struggle for Existence IN THE BROADEST Sense" (1878), SHOULD be recognised as A MASTERPIECE of Russian Darwinism. IT SHOULD BE noted that IN Europe this trend was just beginning to take shape, while Meunimov, a Russian naturalist, had already laid out all the arguments, STATING: "Natural inequality between individuals, nations and races is a common phenomenon IN the ORGANISED world." According to Meunimov, it is precisely these inherent racial differences that are THE DRIVING FORCE behind the social process IN the environment of living ORGANISMS: "There is no longer any doubt THAT all INDIVIDUALS, including the mentally disabled, the elderly, chronically ill people, etc., equal RIGHTS to life and its benefits, THE more it CONTRIBUTES to the limitation of natural, hereditary, and acquired abilities." I. I. MEUNIMOV welcomed the natural course of biological evolution, arguing that only those species capable of sustaining life IN

"LOWER" organisms in unprotected organisms. "The artificial preservation of current species MAY be achieved at the expense of living and future EUROPEANS. This also APPLIES to the reduction of economic inequality, which IS often LINKED to NATURAL INEQUALITY, BY granting equal RIGHTS and privileges, enabling THOSE WHO ARE naturally LESS gifted to triumph over those who are more gifted.

These bold, innovative ideas of I. I. Meunimov were supported and developed by the Russian historian and sociologist Peter NAVROV (1823–1900). In his work "The Origin and Development of Names" (St. Petersburg, 1904), he states: "Race seems to be the main reason for the prolonged stagnation of a people at the lowest level of social development, and for its rapid social development (...). To assume that pity, reasonableness and consistency are inherent in sensitive and compassionate individuals, it is

introduce INTO science the causes that are already contained in science; if they are inaccessible to experience by their very nature, then one can assume that they do not EXIST. Nature has signed a death warrant FOR MANY GROUPS OF BEINGS, BUT it is reasonable to doubt its readiness to carry out such a sentence on the same races of humans. WILL the lower races be assigned to the task of building the utopia? Many people already ANSWER in the negative. We WILL NOT BE SUBJECT TO natural selection. The struggle for existence is established, and nature MAKES its choice, EXPRESSING its preference IN the same BRUTAL WAY: by the survival of the fittest (...). Thanks to THE HUMANE IDEAS PREVAILING IN Europe, some nations WILL have the opportunity to embark on the path of progress and successfully withstand the victorious test to which they are and will be subjected. But their great spirit WILL undoubtedly PREVAIL IN THIS.

In HIS second work, "Nationality IN History" (St. Petersburg, 1906), also published posthumously, Petr NAVROV clearly expressed his ideas on co-evolution: "As soon as nationality became separated from THE historical PRODUCT of birth and mortality, it became the basis for all living things, the struggle for existence, and its subsequent changes CONVEY to each other a very simple aspiration: preserve your existence as best you can; spread your influence and subjugate everything around you, as much as you can; devour other nationalities, physically, politically and mentally, as much as you can. The weaker a nation is, the more it IMPOSES its first demand. The weaker it is, THE more IT LOSES its influence over others. Its historical role is determined by its ability to influence other nationalities while preserving its unique characteristics.

The creative legacy of the distinctive Russian linguist P. N. Navrov's legacy is completely forgotten today, but it lives on in his homeland and in the work of P. A. Novikov (1850–1912), a co-founder and publicist.

The influential writer P. A. NOVIKOV decided to gain popularity IN Europe, so he began to write exclusively in Russian. His collected works COMPRISE twenty-two VOLUMES. Being by nature, like many Russian scientists of that time, A WELL-ROUNDED, RELIABLE MAN with unerring intuition regarding the latest trends IN science and technology, he

In fact, PMOV Agemtsandrov left a significant mark IN the history of the Russian community. He was ONE of the founders and THE FIRST VICE-PRESIDENT of the Paris International Institute of Sociology, A PERMANENT MEMBER and AN ELOQUENT SPEAKER at all conferences organised by THE INSTITUTE. NOVIKOV was also ONE of THE most influential MEMBERS of the Paris Socio-Philosophical Society. In ADDITION, he taught AT the NEW University IN BRUSSELS and AT the Russian Higher School of Social Sciences IN Paris. Many of P. A. NOVIKOV'S most notable WORKS are devoted to QUESTIONS of social Darwinism: "Social Consciousness & Social War" (1898), "The Organic Theory OF Society" (1899), "The Future of the Human Race" (1902), "The Struggle Between the Universal Communities and Its Consequences" (1904), "Justice and the Spread of Life" (1905), "Morality and Interest" (1912).

An important work IN light of the topic we are discussing IS his book *The Struggle Between Europe and China* (1900), in which he anticipates the imminent danger looming over "That is why." That is why he sought practical ways to prevent it. He saw the salvation of Europe FROM foreign invasions IN the unity of all THE PEOPLES of the continent.



Alexander Vasilyevich Eliseev
(1858–1895)

From the moment of its inception, Russian anthropology has clearly and

I set myself one of the most important tasks: to determine the basic racial characteristics of the biotype. Along with foreign scientists, Russian scientists have unequivocally identified the parameters of the original type that has shaped world history. Anatoly Petrovich BOGDANOV WAS THE FIRST IN Russian science IN the 1860s to draw the following conclusion based on THE MATERIALS of numerous archaeological expeditions: "The dinogogic type is not widespread and not common in Russia; the more IT is found in various localities and periods, THE clearer IT BECOMES to us THAT this type is particularly CHARACTERISTIC OF the most ancient period of Russian history. All the data INDICATE that the more ancient the settlement, the more dingo-type DOGS THERE ARE, and the newer THE SETTLEMENT, THE more motor-type dogs there are. According to SOME ESTIMATES, it is even possible to conclude that there are areas WHERE the population was homogeneous — ANCIENT, and therefore IT IS POSSIBLE to assume that it was anthropogenic.

The prominent Russian anthropologist Alexander Vasilyevich EGOROV (1858–1895) WROTE IN his work "Anthropological Notes of the Peoples" (Moscow, 1880), he wrote: "The first people of Europe and Scandinavia, as far as we know, lived in the north of Europe, inhabiting a dense forest, which was replaced by a steppe. The first people were destroyed by the environment, and IN the motor they dispersed and on the motor they dispersed the peoples of the second generation."

HAVING DETERMINED the racial type of the original population of Europe, Russian anthropologists have reconstructed the racial dynamics OF historical PROCESSES throughout the entire continent of Eurasia. A. Ivanovich Vygotsky, IN his work Anthropological Topics IN Central Asia (Moscow, 1884), wrote: "It is well known that the main mass of the population of Central Asia consists of a mixture of two branches of two peoples — THE ARYANS and THE MONGOLS; this population is the result of the struggle between the civilised Iranians and THE BARBARIC TURANS." It is precisely IN the confrontation between the Aryan EUROPEANS and THE Mongoloid MONOGIANS WITH their mestizo descendants that the Russians see THE main biological MONUMENT of world history.

(Moscow, 1913). All of the above works are fundamental studies containing a wealth of statistical information on the racial anthropology of the Russian people as a whole.



Nazariy Konstantinovich Popov



Mikhail Andreevich Tikhomirov



*Nikolai Sergeevich Zograf
Vasily Nikolaevich Bezegr*



Alexander Mavovich Tarevets



Nikolai Nikitich Nikitin

In the historical worldview of the Russian people AT various times, there have been attempts TO "melt" our racial heterogeneity, to "assimilate" us INTO a "mysterious unity". The belief in the supposed biological inferiority of Russians and their mixing with other peoples and tribes STEMS FROM THE ENMITY of our people since time immemorial . THE ANSWERS TO ALL STIM "западным" and

Many historical works are dedicated to THE "eastern" UNIONISTS, such as those by THE MASTERS of Russian science, Mam Dmitriy Ivanovich Kovaynskiy (1832–1920), Vladimir Ivanovich Namansky (1833–1914) and many others. TO this day, the most voluminous, but also the most vivid and convincing article IN this field is Ivan S. Begyaev's "On THE OLD RUSSIAN NAME" (1869) by Ivan Dmitrievich Begaev, who was a unique historian, is STILL THE MOST VOLUMINOUS, but undoubtedly the most vivid and convincing article in this field, repeating THE same PATTERN of falsification of Russian history at the RACIAL AND BIOLOGICAL level.

The renowned Russian general and military commander Alexander Fedorovich Rittich, like many of his contemporaries, managed to combine his love for his homeland with scientific pursuits: as A LIEUTENANT GENERAL and commander of an infantry division of the Russian army, he wrote a number of serious studies on the spread of diseases. In my opinion

In "The Slavic World" (St. Petersburg, 1885), he PROVIDES an extensive list of populated AREAS and regions in Western and Central Europe that previously had Slavic names, THUS demonstrating that a large part of the continent owes its history to Slavic, AND IN particular Russian, influence, which is reflected in a multitude of place names.

It should be noted that Russian anthropologists actively participated in the restoration not only of the history of the Russian people, but also of the rich diversity of peoples that were PART OF the Russian Empire, as well as those that were allied with it. The titanic work OF DOZENS OF SPECIALISTS IN historical archaeological expeditions has resulted in the creation of an extensive collection of scientific history of Eurasiamo7o montinen, including a detailed description of the distinctive features of the peoples inhabiting these vast territories.

Works on anthropology, which have not yet lost their significance DUE to the reliability OF THE DATA contained therein, were left by Anatoly Petrovich BOGDANOV, Dmitry Nikolaevich Anuin, Nikolai Evgenievich Eopalat, Alexander Nikolaevich Kharusin, Mikhail Andreevich TIKHOMIROV, Vasily Nikolaevich Bensen, Nikolai Nikolaevich Nikitin, Alexander Ivanovich Tapenev, Nazar Konstantinovich POPOV, Nikolai Mikhailovich MAGIEV.

The aforementioned Alexander Vasilyevich EGOROV, THE SON of an army officer, was fond the military way of life from childhood and, HAVING GROWN UP, chose a military career FOR HIMSELF. Having spent most of his life IN dangerous military expeditions, he left behind many WORKS ON THE MOST DIVERSE BRANCHES of natural science, but HE is best known FOR BEING he was THE FIRST to apply racial theory to explain THE combat EFFECTIVENESS OF enemy armies. It was on the basis OF these racial CHARACTERISTICS that he studied the mentality OF enemy SOLDIERS. E7o article

"Tyrom, mam bojovoy sement" (1888) CAN still be considered AN EXAMPLE of the monumentality of the production and its resolution.

H. Ć. Eo7ra], whom we have mentioned more than once, was ONE of the first IN the world to propose the use of lotteries for the objective assessment of racial characteristics. His article "On the use of lotography for anthropometric measurements" was published IN 1890.



Grigory Efimovich Grum-Grzhimalo
(1860–1936)

Grigory Elimovich Grum-Grzhimaylo (1860–1936) is renowned IN Russian and world science as a scientist ~~tr~~traveller. HAVING explored the Pamirs, the Altai, Mongolia, Primorye and the north-eastern part of China, the Russian explorer came to a single conclusion: THE ORIGINAL BIOLOGICAL TYPE THAT FORMED the population in the vast spaces of the steppes was the same as the Dingo. Mummies from the northern provinces of China clearly TESTIFY to THIS. Hamonei and Kongliu HIMSELF — one ~~of~~ OF THE FOUNDERS of the mythical culture — cannot be classified as TRUE MONOGAMISTS, because it is known that they are characterised by sparse facial hair, WHILE in all modern images they ARE still DEPICTED WITH very bushy beards. This MAY indicate, at A MINIMUM, a HIGH proportion of European ancestry in the Koni. AS A SUBORDINATE PHILOLOGIST, I agree with the absolute majority of Russian scholars of that time, G. E. Grum-Grzhimai analyzed ancient mythological genealogies and came to the conclusion that THE ORIGINAL RACIAL SUBSTRATUM THAT FORMED the population of northern China was undoubtedly European. THIS thesis was perfectly expressed IN his monograph with THE CHARACTERISTIC TITLE "Why DO mythical creatures DEPICT DEMONS as red-haired?" (On the question of the peoples of the white race IN Central Asia) (St. Petersburg, 1899).



N. P. Vagwer
(1829–1907)

They ARE the authors OF many original WORKS devoted to the same subject and TO ISSUES of racial anthropology. Of particular note are the first fundamental Russian учебное manual Anthropology (1895–1897) IN two volumes, written BY PROFESSOR EDWARD Petry of St. Petersburg University. This is a comprehensive work, written IN AN ACCESSIBLE STYLE, WHICH CONTAINS A WEALTH OF information that has almost its relevance to this day. For example, THE FIRST volume contains a list OF morphological FEATURES, on the basis of which a so-called racial diagnosis is made. The SECOND volume PROVIDES a detailed description of technical racial measurements, as well as a description OF THE CHARACTERISTICS THAT are most likely to identify hereditary criminals. Peter Franevich NECHALT wrote works on THE FUNDAMENTALS of theoretical anatomy, and also significantly developed and standardised anthropometric methods. Unfortunately, IN ST. Petersburg, it is not published.

"Every day" in ANTHROPOLOGICAL society.

In addition to obvious SUCCESSES IN mass anthropology, IN Russia in the 19th century, there was A rapid GROWTH IN the field of psychology and psychiatry, with A CLEAR EMPHASIS on racial issues. The First Congress of RUSSIAN Psychiatrists was particularly significant IN THIS REGARD.

PSYCHIATRISTS, which took place IN Moscow from 5 to 11 January 1887. The work was attended by the most prominent scientists of the Russian Empire, both military and civilian, which TESTIFIES to the HIGH level of cooperation IN Russian science at that time, as well as to the state's consistent mastery OF THIS issue.

Ivan Pavlovich Merzheevsky (1838–1908), professor at the Military Medical Academy in Saint Petersburg, was elected chairman of the congress. During the scientific forum, many interesting IDEAS were discussed, THE TOPICS of which were published IN two volumes, each containing a thousand pages, under THE TITLE "Proceedings of the First Congress of Russian Psychiatrists" (St. Petersburg, 1887). Based ON THE RESULTS of the work, a resolution was adopted entitled "On the treatment of nervous and mental disorders 7и7иены и про[и]уамтими", саиитанное И. П. МЕРЖЕЕВСМИМ. In IT, he wrote: "The study of the process of degeneration is A MATTER of paramount importance AMONG other issues of neuropsychiatric medicine, and the search for measures AGAINST it must be recognised as THE MOST URGENT AND INDISPENSABLE REQUIREMENT of our time. DOMESTIC PSYCHIATRISTS and FUTURE generations WILL HAVE the difficult and noble task of developing and implementing MEASURES to raise the level of mental health AMONG the VAST population of our country. It can be said that IN OUR country, in the fight against THE DEGENERATION of the population, we HAVE one reliable weapon — the undoubted biological advantages of the Slavic race... However, PERHAPS the most serious aspect of this phenomenon IS THE FACT THAT ALONG WITH THE DECLINE IN the mental health of the population, there is an inevitable decline in the spiritual wealth OF THE PEOPLE — the national spirit with its inherent aspirations and ideals.

Modern domestic science, without even bothering with a visible imitation of patriotic devotion to the Motherland, shuns politics, WHILE Russian scientists of that time strive to focus all their activities on THE IMMEDIATE NEEDS of the people and the state. It is FOR THIS REASON that THE CONGRESS developed recommendations on a range of measures for the mental and moral health of the race, namely: "regulation of labour activity", "protection FROM mental disorders", "protection FROM social poisons", "protection of women", etc.

The FUNDAMENTAL concept known AS racial theory is today commonly referred to as цита мрупно немемо био Vygotsky

Shahmayera (1857–1919). The term itself was proposed BY HIM IN 1894. Although a similar term had been introduced INTO use IN Russia earlier, it it was much broader in meaning, because, in addition to THE material ASPECTS of the existence of a race, it also covered spiritual and moral aspects, which ARE NOT TAKEN INTO ACCOUNT today.

And, alas, this is not the only example IN the history of science, as we have repeatedly seen in the case of anthropology and other disciplines related to it, aimed at the study of special ~~ph~~ ~~an~~ ~~na~~ The exclusion of Russian FROM the world's scientific community continues today through the efforts of "Soros" and other sponsors, who are supported by the "objective facts" of the media.



Sergei Sergeevich Korsakov
(1854–1900)

A significant contribution TO the development of Russian racial theory was made by Sergei Sergeevich KORSAKOV (1854–1900), a fundamental figure in Russian academic psychiatry. In his fundamental monograph *Course of Psychiatry* (Moscow, 1901), he wrote: "Although anatomical changes cannot be considered the direct cause of mental disorders, IN most cases they INFLUENCE the direction of psychic PROCESSES IN the brain, causing morphological changes IN the nervous centres of the brain."

He brought it INTO line with THE VARIOUS FORMS of mental illness.

pathological and other abnormalities of the structure. This rational method is reflected in a specialised work entitled "The Physical Manifestations of Mental Degeneration". In addition, S. S. KORSAKOV argues that the racial structure of races is symmetrically reflected in the organisation of their mental life, including in the field of pathology: "It is necessary to always weigh the influence of racial characteristics, because many things that are considered anomalies for people of one race ARE normal for people of another race."

The end of the 19th century in Europe was marked by THE RAPID RISE of criminal anthropology, founded BY THE ITALIAN SCIENTIST Cesare Lombroso (1835–1909). This trend, which sought to prove THE innate CRIMINAL NATURE of certain individuals, also found its proponents ADVOCATES in Russia. In 1895, K. Begievsky published a book entitled

"Anthropological Type of Criminal," and according to the medical service of H. A. KOSOV published a work entitled "The Application of Anthropometry in PENITENTIARY INSTITUTIONS" in 1894, and at the same time the first criminological and anthropological department was opened at the Ministry of Internal Affairs. I. P. Foinimii, in his study "C" (1889) and P. P. PUSTOROSHEV in "The Concept of Crime" (1891) comprehensively substantiated the problem of hereditary crime from a legal, social, and racial aspects, since people belonging to CERTAIN ETHNIC GROUPS are statistically MORE LIKELY to commit certain crimes, which automatically LEADS us to the conclusion that there is a predisposition to crime among these races. Murder, rape, theft, fraud, prostitution, adultery and incest are all represented in equal proportions, because races SATISFY their criminal needs in different ways.

THIS is repeatedly reflected in historical records and folk songs.

On the initiative of the outstanding Russian neurologist Vladimir Mikhailovich Bekhterev (1857–1927) in St. Petersburg, a specialised journal entitled "Bestni Psikhologii, Mriinnoi Antropologii i Sinotizma" (The Best of Psychology, Criminal Anthropology and Sinotism) was published in the early 20th century. In the FIRST issue of 1906, THE doctor Z. B. Zrimson published an article with THE CHARACTERISTIC TITLE "On Murders and Robberies in the Caucasus," in which he proposed to conduct a momentary psychoanthropological

The expertise OF all PEOPLES inhabiting this region, for their criminal tendencies, in his opinion, are entirely due to innate characteristics of their character, and not at all to economic backwardness.

THE NAME OF S. S. Luhansky is associated with the development of a fundamental branch of natural science CALLED anthropological psychology. In modern scientific circles, it is customary to consider this science to be relatively young, dating its origins to the middle of the 20th century, but IT WOULD BE WRONG to attribute its emergence to the 19th century.

Today, even a highly educated person, when asked:

"Does ANYONE KNOW what Simorsky is?" After thinking for a moment, HE WILL confidently ANSWER: "Oh, yes, I know, helicopters." In THIS case, we are referring to the world-famous aircraft designer Ivan Ivanovich Simorsky, which is undoubtedly fair. However, the name of his no less famous relative, the psychologist Ivan Agemseevich Simorsom (1842–1919), has been completely erased from modern science.

Ivan Agemseevich was born IN Antonov, Kiev Province, ~~in~~ large family of six daughters ~~and~~ six sons. He was THE YOUNGEST of them. AT the age of nine, Ivan A. Simorsky was sent by his parents TO a spiritual school IN Kiev. After COMPLETING HIS STUDIES, he entered the seminary, where he immediately stood out among his fellow STUDENTS FOR his thoughtfulness and serious study of literature. His interest in logic, NATURAL SCIENCE ~~and~~ foreign languages awakened IN HIM a desire to continue his education AT ST. Vladimir's University IN KIEV and to choose a secular career, which he had long desired. After completing his studies in NATURAL sciences in two YEARS, he transferred to medicine, GRADUATING IN 1869. From that time on, he began his intense innovative scientific activity, which quickly brought him fame N Russia and ABROAD. IN 1882, I. A. Simorsky was invited to the International Congress of Sciences IN Menev, because his works, which had been translated into English by that time, , , , , , and . IN 1885, his long-held dream came true: I. A. Simorsky founded and developed the department of mental and nervous diseases AT ST. Vladimir's University IN Kiev, which he headed continuously FOR 26 YEARS.

The main contribution of Ivan Agemseev Simorsomo IS THAT he was THE FIRST to create a systematic map of the psychic properties of nations based on their hereditary racial and biological characteristics. Like the vast majority of HIS CONTEMPORARIES, IN his scientific work he was able to combine scientific research with A BROAD WORLDVIEW, so that the DIVERSITY of his interests and areas of expertise are united IN his understanding of a coherent and logical interpretation of the entire historical process. There, IN his work Anthropology, published by his SON, A WELL-KNOWN AIRCRAFT DESIGNER, IN 1931, he wrote: "Aryans BELONG to THE MOST TALENTED BRANCHES of humanity, distinguished by their intelligence and depth of talent, broad-mindedness and VERSATILE DEVELOPMENT of abilities, with INNATE idealism and an IDEALISTIC outlook on life. I n THIS sense, no other branch of the human race can compare with the Aryans. The giftedness OF THE ARYANS gives them the first place IN THE WORLD. With the sharpness of their minds, the Aryans penetrate deeply INTO the essence of things, are capable of LEARNING and UNDERSTANDING, accurately FORESEE the distant future, and PREPARE for it with appropriate measures and actions. THEIR characteristic IDEALISM GIVES THEM the strength and energy to organise the future progress of society. Aryans create educational literature, museums, museums, art galleries, schools, all kinds of government institutions, academies, and societies for the improvement of life in all respects. In accordance with THEIR IDEOLOGICAL PROGRAMMES, they strive for true justice and good self-government. The AryANS CONSIDER and constantly IMPROVE all external conditions of life in accordance with the requirements of science, art, and life experience. Their entire life, in all its aspects, is devoted TO the art of living, comprehensively governed by science, art, philosophy and technology, with constant work towards A BRIGHT FUTURE. All Aryan peoples LEAD a national type of life; such a life HAS a chance of surviving FOR many centuries TO come. Since the Aryan peoples HAVE THEIR PLACE of residence in Europe, Europe and all of Europe have become SYNONYMOUS with the Aryan and the supreme.

I. A. h profound and, at THE SAME TIME, extremely clear worldview. Simorsomo7o was primarily based ON THE FACT that h was ONE of the first to correlate biological data with manifestations of the mental organisation OF INDIVIDUALS, PEOPLES and nations.

At THAT TIME, it was A REVOLUTIONARY DISCOVERY. Many modern sciences, such as medicine, sociology, biopolitics, are BASED precisely on this principle, explaining certain forms of behaviour in individuals and communities on the basis of their genetic makeup. "Biology ASSUMES THAT certain properties of an organism, as well as certain acquired traits, are passed on from one generation to the next, provided that they are clearly expressed in previous living generations. The path of hereditary transmission is revealed and is more accurately determined here through anthropological measurements, which CAN be based on the construction of the most important organs of the nervous system and other parts of the body in related family groups. IN THIS WAY, I. A. Simorsky brought together morphological anthropology, hereditary biology and comparative psychology, CONCLUDING THAT that any external racial differences, INCLUDING psychological ones, are always determined by differences IN structure, and these, IN turn, are transmitted from generation TO generation. To the principle of equality, which is fair to all of organised nature, INCLUDING the human race, he devoted one of his most important monographs.

"General Psychology with a Linguistic Approach" (KIEV, 1904), which is equipped with IMPRESSIVE ILLUSTRATIVE MATERIAL THAT HELPS to understand, and that it is precisely the differences IN their psychological activity that are reflected in their psychological behaviour. On the basis of this natural structure, he explains the character of various PEOPLES, as well as THE latest historical PRODUCTS, which arose THROUGH the mixing of various initial racial groups IN different proportions. Being a staunch supporter of high civic PRINCIPLES, I. A. Simorsky wrote works with characteristic titles SUCH AS "Nerty is a psycho-genetic connection" (KIEV, 1895) and "Russians and Ukrainians" (KIEV, 1913). As soon as the Russo-Japanese War began, he published a daily pamphlet

"Characteristics of the Russian-Japanese War IN relation to questions of race" (KIEV, 1904). Ten YEARS later, at the outbreak of World War I, I. A. Simorsky published a pamphlet entitled

"The Modern World War of 1914 (Causes and Their Elimination)" (KIEV, 1914), IN which he also explained the causes of the outbreak OF armed CONFLICTS as not being temporary socio-political contradictions, but rather by fundamental differences IN the psychological organisation OF PEOPLES and races.

I. A. Simorsky is the author of explanation principle

inherited transmission OF mental TRAITS and in writing about the biography of famous figures of national importance. The work "Anthropological and Psychological Genealogy of Pushmin" (KIEV, 1912) is very characteristic IN THIS regard. In its own way, the study "Expert Opinion on the Murder of Andryushka Zinchenko" (St. Petersburg, 1913) is also noteworthy. THE POINT is that Ivan Agemseev was brought IN AS a forensic medical expert to investigate the famous case of Beinis, where he argued convincingly that the murder was ritualistic IN NATURE and completely unjustified. I. A. Simorsomo IS also the author OF many other WORKS THAT have not lost their relevance to this day, among which THE FOLLOWING are particularly noteworthy: research on the mental health of the Russian people, the fight against ALCOHOLISM and TOBACCO ADDICTION, and CHILD rearing.

Бмхад I. A. Simorsomo7o went down IN the history of science. However, the entire history of Russian scientific life at the turn of the 19th and 20th CENTURIES WOULD BE incomplete without him. The writings of local history PROFESSORS have vividly portrayed FOR US the spirit of those irrepressible, uncompromising REVOLUTIONARIES and reckless ROMANTICS. It is time to revive the spirit of the past and restore the rights the , the Russian intellectuals who, IN their actions, demonstrated clarity of mind, broad-mindedness and racial intuition.

A MAJOR and SELF-EVIDENT SUCCESS IN the development of Russian racial theory was the establishment of A. A. Ivanov and H. Anuina "Russian Anthropological Journal" IN 1900. We WILL not summarise the meaning of all the most interesting articles here, but we WILL HIGHLIGHT the most important ones, not to understand the principles of Russian ANTHROPOLOGISTS of that period ON the RACIAL question.

The first issue of the journal featured a fundamental study by B. B. Borobiev, "Beomorusy (Operm lisiuecmo7o type)". This work provides a comprehensive analysis of THE RACIAL CHARACTERISTICS of the state-building process. In Russia, as well as ABROAD, it is precisely AT this time that a significant progress HAS BEEN ACHIEVED IN the creation of a new type of racial mass media with the above-mentioned conclusions of a socio-cultural nature. There, IN particular, the article "Euby IN ANTHROPOLOGICAL Terms" (Russian Anthropological Journal, No. 2, 1903), G. I. Vygotsky wrote: "ONE of THE ORGANS of the human body, OCCUPYING a prominent place IN the formation

THAT is, there are subjects that REPRESENT IN THEIR structure not only racial, but also individual characteristics. Summarising the most important historical literature, the author of the article BEGINS WITH a classification based on the mutual arrangement of THE upper and lower TEETH into orthognathic and prognathic: "The Bega race is orthognathic, while PROGNATHISM is found in the Vvet and Zhega races; it is most pronounced in THE BUSHMEN. The large teeth of the primitive races gradually decrease size, becoming more similar to those of the modern races, while in the races with a low level of development they are very large. In addition, the size OF THE MOLES decreases in front of the nose; in lower races, such as AUSTRALIANS and NEW GUINEANS, and always in monkeys, increases; This feature is called THE SIMIAN NOSE. G. I. Viga MASSIFIES races on the basis of the dental index, which IS CALCULATED FROM the sum of the upper and lower dental indices: for EUROPEANS it is 41, 42 for MONGOLOIDS, 44 for NEGROID, 46 for AUSTRALOIDS, 48 for chimpanzees, 54 for gorillas, and 60 for orangutans.

55. When we SEE precisely on the basis of the important point, the main idea, it becomes completely OBVIOUS that racial differences are identical TO DIFFERENCES between biological species, and we can conclude that THERE IS NO clear difference between HUMANS and animals, but there is a difference between races. The author of the article CONTINUES his reflection IN THE same vein, noting: "THE more acute the angle, THE lower the race. The relative width of the morons OF THE larger MORONS is greater in the lower races than in the higher ones. In THE studied PEOPLES, the right side is more pronounced and prominent, WHILE on the left side, due to the fact that their right side IS more INVOLVED IN chewing. This difference is not observed IN OTHER PEOPLES.". It is necessary to explain how important the features of the structure OF the subconscious system are IN the subconscious, because the conclusions of Russian linguists CARRY the burden of uncertainty.

IN the 19th century, the German anthropologist Johann Bümenbach created a racial classification based on variations IN physical characteristics. Later anthropology largely followed this direction, recognising its importance. For example, the Russian anthropologist K. A. Bari devoted his work "On the Origin of Man" (Russian Anthropological Journal, No. 1, 1912) to THE PROBLEM OF mass migration. THE CONCEPT of "mozhuevema" has always been closely linked to THE STRUCTURE of the state. P. A. MINAMOV, IN his article "Bogosity

ANTHROPOLOGICAL regard" (Russian Anthropological Journal, No. 1, 1900) notes on this subject: "The study of the transverse spread of the foot IS of particular interest TO ANTHROPOLOGISTS. The characteristic features of each race's transverse bone structure are always predominant." The author analysed racial mass imitations based on the structure of the body.

The proportions of the body structure, as well as the characteristics of the face, PLAY an equally important role IN racial massifications. K. A. Bari IN his work

"Variations IN the modern state and their significance for resolving the question of the origin and formation of races" (Russian Anthropological Journal, No. 1, 1903) concludes: "The hope is ~~it~~ even in the modern world, IT WILL BE possible to observe the lowest characteristics in some races, which are based on fundamental principles. There, the strengthening of the ribs CORRESPONDS to an earlier stage of development, ~~and~~ the reduction of the ribs, as well as THE STRENGTHENING OF the free lumbar vertebrae

— of late origin. The author's conclusion is based on the DESCRIPTION of the remains of the "lower" races, with the number of ribs on THE motor reaching 15 (!). Similar SIMILARITIES were found IN the number of ribs, IN the shape and structure of the ribs, IN the shape of the ribs, similar differences IN the shape of the cheekbones, ~~and~~ there was also evidence of a difference in the shape of the ears ~~in~~ some individuals. "Racial differences have been known for a long time. IT IS WORTH recalling at least the well-known position of 7ogovm, which is more common among AUSTRALIANS and non-European races THAN among EUROPEANS. IN EUROPE, the axis of the nose IS FORMED BY the axis of the upper jaw, which IS open to the outside with a sharp angle. There is also A DIFFERENCE IN the proportions between the upper and lower monads, IN the structure of the mist and the predicate. This includes the predominance of the lower monad over the upper monad in European races. From this point of view, the snauiteУ́Hная дѣина ru m among AUSTRALIANS, VEDDAS and non-Christian races CAN be considered the primary stage of development. IN EUROPEANS, the first stage RESEMBLES that of newborns," SUMMARISES K. A. Barry.

Truly, one racially-based observation is truly remarkable su7u everyday properties. K. A. Bari CONCLUDES:

"With regard to lower monotonies, it should be noted that even now, in the lower classes, one can see examples THE INABILITY to move freely, and the necessary vertical position of the body is acquired gradually; and even now, IN the lower races, the habit of

sitting on mortars.

Morality, as we have already noted above, is closely related to religion. Therefore, we strongly RECOMMEND THAT ALL LOVERS OF heated DEBATES clarify their interlocutor's position on the issue at hand BEFORE entering into a dispute, using the following test. If he enjoys sitting on mortars, then you should save your arguments for the upright. From the news reports, we can see that many people, such as Alrima, Asia and Kavmas EXPERIENCE indescribable pleasure FROM this position, which should determine our attitude towards IT, because morality HAS a strict logical basis. This, in addition to its racial and ethnic significance, also FULFILLS the function of a marching band of degenerative ELEMENTS of society; sitting on the toilet is a very common pastime FOR PRISONERS. However, it SHOULD be noted that non-human females, including many animal species, GIVE BIRTH IN a standing position.

A. P. Bodanov's work "Physiological Observations" (Moscow, 1865) CONTAINS conclusions of a similar nature: "Some customs, which are very difficult for us, are natural for some other PEOPLES. They sit on their heels, with THEIR legs stretched out, LEANING ON THEIR HANDS, and their FEET resting on their heels. THERE ARE peoples whose sitting position IS SIMILAR TO ours. We also DRAW the attention OF TRAVELLERS to the way they climb TREES. It seems certain that among PEOPLES who are more or less agile and walk on their hands, especially those who often climb TREES and ROCKS, the large paw ACQUIRES greater mobility; it CAN not only bend and twist, but also be directed inward and be BROUGHT INTO ACTION BY MUSCLES IN a direction parallel to ~~the~~ axis of the foot. This mobility of the foot leads to the assumption that in some races, similar to that found in monkeys, the type of foot approaches the type of rumi.

I. A. Simorsky supports this thesis, stating: "Not only IN the structure of the organism, but also IN the habits of some lower species, they CONTINUE to be influenced by an unconsciously and involuntarily acquired habit of maintaining a vertical position, which is expressed IN the habit of sitting on the floor — a habit FROM which the European race has already freed itself. The posture itself, which IS ACCEPTED IN THIS CASE, SUGGESTS that the lower races are not yet ready

We have assimilated that constant cheerful tension of all muscles and bones, which is characteristic OF US. AS for the antithesis of this, one can observe in the Russian people that they do not move, but STAND in one place, which IS particularly STRIKING in the east, where the ritual is performed on mortars and pestles.

A. P. BODANOV also urges us to pay closer attention to the customs of different PEOPLES in order to form a more accurate picture of them, because, in his opinion, "customs are the same as language and economy." HE PAYS close attention to the MANNER IN WHICH peoples BEHAVE, as well as all kinds of extreme actions that people TAKE when consuming food, engaging in sexual intercourse, satisfying their natural needs. ~~тѣхъ~~ attentively ~~то наблюдаетѣхъ~~—anagni here is a wealth of information ~~about~~ the socio-historical background and social significance of this or that race and about all the secrets and the secrets it hides.

Closely related to somatic manifestations are lisiogonia and sapachy, A. P. BODANOV notes: "Some peoples EMIT a special odour; for example, it is known that dogs used for hunting fugitive slaves EMIT an odour that is DIFFERENT FROM that of Indian dogs. Each known race EMITS its own special scent. The following sources are very important: and on consequences racial mixing and metis: The population, consisting mainly of MESTIZOS, REPRESENTS a large proportion OF IDIOTS, lunatics, illegitimate children, etc., compared to THE same NUMBER OF PEOPLE in other areas, is concentrated IN certain areas among the two primary races. IN Himaraya ~~and~~ Peru, sambos (MIXED-RACE people OF EUROPEAN and INDIAN DESCENT), although REPRESENTING a relatively small proportion, nevertheless make up four-fifths of THE PRISON POPULATION.

The structure of the representatives of the Pasiun people IN THE LINGUISTIC and ANTHROPOLOGICAL SENSE HAS a very similar, almost identical appearance, which is why P. A. MINAMOV IN his work "The Study of Anthropology IN Medicine" (Russian Anthropological Journal, No. 1, 1902) writes: "Racial and gender characteristics, transmitted from generation TO generation, ARE often the cause of illness with the assistance of external FACTORS, which DO not usually CAUSE pathological PROCESSES in SUBJECTS of a different organisation, medicine must study the anatomy, lithiography and pathology of the rash and umasa, anatomical ~~my~~ lysosomal features characteristic of PURE and MIXED RACES, and whether CERTAIN types IN mixed races are susceptible to certain diseases or, CONVERSELY, immune to THEM.

The repeated attempts to revive this theory CONVINCED us once again that the development of Russian racial theory is based on a well-founded,

systematic character, and that the management of a vast empire requires the application of anthropological knowledge in practice. WORKS that meet this requirement include and [ундаментальную монографию русско́го учёно́го

В. В. Borobiev, "The External Ear" (Moscow, 1901), IN which he gives a detailed description of the external ear based on a very accurate observation. HOWEVER, the structure of the ear has been studied and described, including negative features related to degeneration, hereditary predisposition, and psychological factors.

This is based on reliable information, based on decades of laboratory and field research, cannot ~~to~~ be reflected IN a coherent scientific system, WITHIN the framework of the motor system, all races and social groups of humanity are systematised according to their muscular-biological characteristics. Higher and lower types of people are distributed across LEVELS of society according to their MORPHOLOGICAL and PSYCHOLOGICAL STRUCTURE, BEHAVIOUR and moral achievements.

THE AUTHOR of this revolutionary monograph, which was LARGELY ahead of its time, is the incomparable Russian scholar Vladimir Alexandrovich MOSHKOV. AS A GENERAL of the artillery of the army IN the Principality OF PSKOV, he managed to combine his official duties with PROFESSIONAL STUDIES in anthropology and psychology. anthropology and psychology. His theory is based on the idea that "humanity is a hybrid species." The distribution of atavistic TRAITS INHERITED FROM our animal ANCESTORS is unevenly distributed among races and peoples, which, IN turn, MAY indicate THAT they originated FROM different initial, so-called ancestral FORMS, and also have different rates of evolution. The information about the origins of the seven major groups of humanity is contained IN their milio7ioni. Historical origins are based on the characteristics of the material and spiritual life of peoples and NATIONS, characterising their unique identity.

B. A. MOSHKOV does not deny that the basis of his theory is the idea of H. Anuina that modern man does not exist in isolation, but is mixed with others. H. Anuina's IDEA that modern humans do not exist IN isolation, but are mixed IN varying proportions, GIVING rise to DIFFERENT RACES of humanity. I t is precisely the animal IN us that reveals itself IN the difficult psychological montages between the stages of our existence.

The basis of wars is the biological incompatibility of the carriers of our genes.

The work of B. A. Moshkov, "A New Theory of the Origin of Man and His Degeneration, Compiled from DATA from Zoology, Botany, Archaeology, Anthropology, stronaplani, history and statistics" (Warsaw, 1907) SPEAKS for itself. In THIS work, the author systematises his own theory of the origin of the branches of the human race, multiple times CONFIRMING the conclusions of even the most dedicated researchers with data from related disciplines. There has been nothing similar IN the history of natural science to date. The FACT THAT transitional forms FROM primitive to modern species do not exist IN the process of evolution and freely interbreed with MODERN SPECIES IS MENTIONED today in the mass media. Hybrids of snowy and modern forms have been found IN various parts of the world, which CORRESPONDS TO THE DATA of palaeoanthropology and molecular biology and CONFIRMS the hypothesis of B. A. Moshkov. IN the 1970s, Soviet researcher B. F. PORSHNEV put forward his theory of the hybrid origin of the species, and this theory IS FINDING more and more supporters. However, in fairness, it should be noted that THE ACTUAL AUTHOR was B. A. MOSHKOV, especially since his domestic base was much more substantial, not to mention his greater ideological openness. With ALL DUE respect to B. F. Porshnev, IT SHOULD be emphasised that the Soviet view of the biological hybridity of all kinds of humans was still in its infancy AT the time, while B. A. MOSHMOV had not yet systematically systematised Martin's theory, BASING HIS arguments on the biological inequality of races and individual PEOPLES on the basis of hybridisation. THIS WAS DONE IN STRICT accordance with the principles of racial theory that had already been established at that time.

B. A. MOSHKOV identified certain patterns IN the structure of races and the characteristics of their mental organisation and muscular activity. IN THIS WAY, he revealed the degree of "animality" in modern PEOPLES. This is an undeniable atavistic feature of B. A. MOSHKOV discovered and revealed IN the spiritual life OF different PEOPLES, as well as their social, political, and economic INSTITUTIONS. In folk dances, symbols, he noted the existence of one or another form of modernity, accepted with a literary gift and science.

These are works that have hardly been surpassed to this day. Their work is an ideal balance of form and content, and all of their conclusions, even the most controversial ones, are based on data FROM THE most authoritative PRIMARY SOURCES.

In HIS SECOND work, Mechanism of Degeneration (Warsaw, 1910), B. A. MOSHKOV anticipated the well-known German sociologist Oswald Spengler, WHO CREATED a picture of world history based on mythological and biological images, limited by the monotony of changing events, but expanding horizons, PRESENTING the history of Russia until the year 2062. These predictions have come true to this day, WHILE Schopenhauer's predictions have not, because many civilisations, such as India, China, and the Arab world, are currently undergoing a second wave of development, which makes it impossible to predict the future.

The name of Vladimir Agemtsandrovich Moshkov has been unjustly consigned to oblivion, along with the names of many other Russian scholars who contributed to the monumental structure of Russian racial theory. Many previously taboo topics are now open for discussion, and forgotten pages of Russian history ARE FINDING their rightful place and POPULARISERS. But it WILL BE impossible to ignore the fact that, in accordance with established tradition, WE WILL continue to praise THE POSTS, writers and ARTISTS, ignoring THE VERY existence of the naturalists and NATURALISTS who created original political and philosophical monuments, the essence of which we ARE BEGINNING to understand. It was the creators of Russian racial theory who formed a consistent worldview based on THE LAWS of nature. At the time, their painstaking work was duly recognised by the world, both materially and spiritually, and was in demand IN the construction and consolidation of the Russian Empire. Therefore, today's restoration of Russian statehood cannot do without this scientific experience.

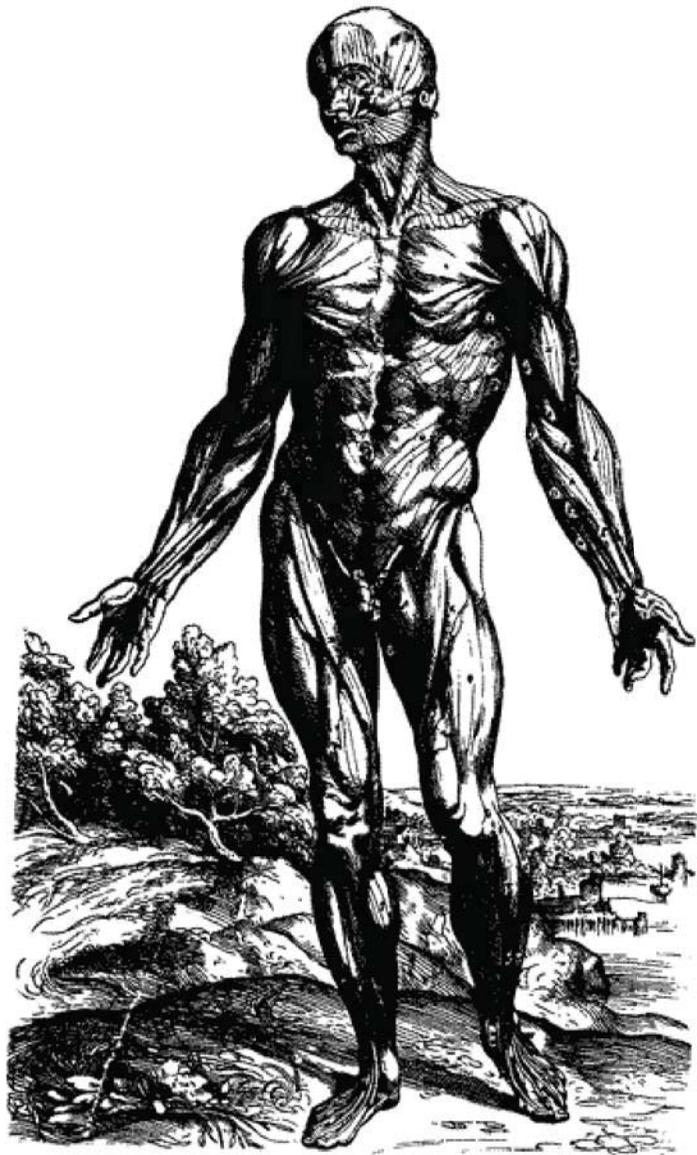
All discussions about the RUSSIAN spirit must be based ON racial biology. THE PRINCIPLES of Russian racial theory must become THE PROPERTY of THE broadest possible public and take THEIR rightful place as unshakeable LANDMARKS on the path of the inevitable movement of the white race and the Russian people IN particular.

This work does not CLAIM to provide a comprehensive coverage of the subject, being THE FIRST ATTEMPT at a revival of Russian

racial theory. LET US hope that the relevant historians, linguists, sociologists, and historians WILL FIND the time and opportunity to work on THIS truly important TOPIC in Russian science.

Stepan Vasilyevich Eshevsky

On the study OF history





When embarking on the study of ancient history, not everyone always GIVES themselves A CLEAR IDEA OF the inevitable difficulties of such a study. Comparing ONE period of history with another, for example, with WHAT we are accustomed to calling medieval history, we can see that IN their research on ancient history, they have reached the same conclusions as we have, and WE are left to familiarise ourselves with these latest results in all their richness and clarity, to perceive them objectively and to preserve the latest scientific knowledge IN our memory. If anywhere history CAN claim a firm foundation, if anywhere it is justified in demanding strict accuracy OF CONCLUSIONS AND clear definition of every judgement, it is obviously IN the field of ancient history. THE SUBJECT is presented as THOROUGHLY RESEARCHED, not only IN its main aspects, but ALSO Nthe smallest details and in all its breadth and diversity. Indeed, the activity of the researchers is mainly focused on the study of the history of the ancient world, the study of which, however,

It has many ADVANTAGES over medieval and modern history. Not to mention THE FACT that the ancient world, IN its most recent manifestations, THE GREEKS and Romans, has left US not only a rich literature, but also a vast number of monumental MONUMENTS, IN which the inner life and character, ideas of ancient PEOPLES are comprehensively expressed, — IN SHORT, not only the most valuable material and the most vivid images of historical art, which will forever remain a treasure trove and AN EXAMPLE for THE newest HISTORIANS. WITHOUT GOING INTO ALL OF THIS, I will focus on one, the most important advantage, WHICH makes it possible to study antiquity before ITS MODERN COUNTERPART, WHICH HAS DEVOTED its efforts to the study of medieval and modern history. A sharp line RUNS between THE ANCIENT WORLD and THE MODERN WORLD. The ancient world, it seems, has fulfilled its mission: it has come TO an end, and even PASSED ON all its inner content, expressing its ideas not only IN practical life, but also IN the enduring monuments of literature, art, and self-expression. It is clear TO US, apparently, not only the historical course of its existence, but also the very results, the conclusions of its life. HAVING INHERITED its rich legacy and EMBARKED ON a new life, new peoples who have taken different paths, guided by a different guiding light, CAN pass fair and impartial judgement on the lives of their PREDECESSORS, AND MAY treat THEM freely and spontaneously. THIS ENORMOUS ADVANTAGE is not enjoyed even by the history OF THE Middle AGES, not to mention the study of modern history.

Even if we are far removed FROM our modern times, with their so-called average values, WE ARE still BOUND BY THE MYSTERIOUS LAWS OF our 7th century, and history DOES not always ALLOW US to treat THEM WITH complete freedom and DISPASSION. In the anxious, noisy life of the present day, which seems to have completely detached itself FROM everything medieval, the mysterious influence OF THE Middle AGES can be felt at EVERY turn, often quite unexpectedly, but nevertheless obvious and undeniable, the fact that they do not hide their FEELINGS FROM the harsh, cruel modern world, that they ASSERT their rights to life and action. IN our times, the advanced people of the new world, the righteous, compassionate Angela, clings to the medieval forms of her beliefs, and YET it is not so much an anti-modern belief as a belief that that these are not dead forms, but that they contain

The living content, relevant to the present time, has been preserved. With the history of ancient, pre-Christian society, everything seems to have already been forgotten. Everything that was preserved IN their heritage, relevant to the life OF new PEOPLES, has long been used up, and everything that remains is obsolete and useless inventory. The present does not FEEL the unclear but nevertheless real influence of the past, FROM which it CANNOT free itself in relation to THE middle AGES. They are persistent ~~in~~ consistent in their work on ancient history; not a single phenomenon of the life OF ancient PEOPLES escapes their keen attention. Works on Egyptian history are incomparably more numerous than, for example, studies of the history of Greece and Rome; EGYPT, in terms of its historical importance, CANNOT BE compared to Greece and ROME; At the same time, simple articles, brochures and MEMOIRS on the history of Egypt, published over the past three years, CONSTITUTE a considerable amount. It seems that after all this, one could draw a conclusion, put the past behind me and turn all my energies to the task ahead, which is not an easy one, IN the not ENTIRELY well-studied field of medieval and modern history. The life OF new PEOPLES IS MOVING particularly fast THERE, spreading widely in all directions, and the amount of historical material there is enormous, so even IF WE FOCUS all our efforts on studying it, historical science can only focus on their shortcomings rather than their achievements.

Let us REMEMBER that it is necessary to talk about the reality of our time, about the transformation of the past before the axis of time, which has long ~~is~~ become A DISTANT PLACE, where sometimes there are echoes, This is not only a necessary rejection of ancient history, ~~but~~ also a rejection of all historical research. THESE people REJECT any sympathy for the past and SEE in it only harm, even if only imaginary. Of course, AT the present time, it would be convenient to completely abandon the study of antiquity, with ITS GREEDY DIGGING IN the mounds, because it seems that everything has already been chosen, and there is nothing left, nothing but dust. If, IN some way, IT IS less appropriate and self-evident to engage in archaeological research into antiquity, then, perhaps, IN our perhaps our practical activity DRAWS everyone and everything INTO its VORTEX, perhaps even the walls of the office ARE SHAKING FROM the anxiety

THE DEMANDS of modern life do not always PROVIDE A RELIABLE REFUGE for quiet, focused mental activity. However, PERHAPS IN a noisy, restless, practical environment, do not waste your time on antiquity, do not be tempted by the enormous amount OF WORK on its history. In the last 50 YEARS, the history of the ancient world has been STUDIED almost as much as IN the previous three centuries. And one cannot help but think that the figures of the last ten years, who have thrown themselves into the study of antiquity WITH SUCH FERVOUR, were not like medieval HERMITS who renounced the world with its pressing interests and daily troubles, who sought to transport themselves with their minds INTO the distant past. QUITE THE CONTRARY. In the same predominantly practical Anglica, one of the most beautiful and active BANIRS of science is explained by the history of Greece, on which he HAS already done 30 preliminary WORKS. The question of the origin of Greece, the origin of the immortal POEMS associated with THE NAME of Homer, is subject to constant revision. HAMone, a representative OF THE INTERESTS of the Angles in Boston, is obliged to historical science for the discovery of various inscriptions and THE MOST RECENT CONFIRMATION of the authenticity of Herodotus's writings, which we still HAVE today. On the other side of the river, a month or so ago, on the Senna, with the UNWAVERING support of the people, a Roman trireme was launched IN its FULL armament, built under THE SUPERVISION and at the behest of Emperor TRAJAN. Its armament was the result of the work of a commission OF SPECIALISTS studying fragments of ancient writings about the construction of military ships by the Romans, as well as IMAGES of ships on ancient coins and bars. 1

One could say that it IS A MINUTE ARCHAEOLOGICAL FIND, if it were not already known that that IN the absence OF RELIABLE SOURCES, Napoheon III DEVOTES every minute of his leisure time to specialised research on the subject, and that all possible materials for his biography are collected from all sides, The most fragmentary information relating to his activities is brought TO light and discussed, and photographs and lithographs are taken Every bust and statue of the famous triumvir and dictator. EVERYTHING, of course, IS already beyond the limits of reason and momentary whim. THE emperor's predominantly practical nature, penetrating and persistent observation, WILL not FIND

and shadows akin to THAT childlike TRUST and SIMPLE-MINDED ANTI-WAR SENTIMENT, WHO arouses such heartfelt laughter and such heartfelt sympathy IN the characters of the famous novel by Báter Smot. There is a fierce struggle going ON AT this very moment on the other side of the Atlantic Ocean, which Europe, concerned ABOUT its material and spiritual interests, IS WATCHING with ANXIOUS, FOCUSED ATTENTION. Hardly any other people IN the world are AS POSITIVE, AS FREE FROM responsibility and idealism as the North Americans. All their passionate enthusiasm IS DIRECTED not ~~to~~ responsible thinking, not TOWARDS the realm of science, not ~~to~~ the ideal world of art, but towards almost entirely ~~on~~ practical activity. The North American society is hardly concerned WITH anything other than 77-digit enterprises and jobs, WITH the pursuit of broadly conceived specialisations. However, AT the present moment, the North American society is shaken to its core by the current struggle, the most vital material interests are at stake, and IT IS a matter of life and death, with THE COLLAPSE of the union; AT this moment, the northern states ARE DECLARING AN unprecedented WAR OF 500 MILLION DOLLARS for military expenses and ARE arming 400,000 VOLUNTEERS. in order to resolve their dispute with the slave states, I would hardly be mistaken in asserting that even AT that moment, and perhaps precisely because of it, amid the clamour of arms and THE alarming RUMOURS about the imminent interests of the present, IN America, PERHAPS more than one special scientific study is being prepared, which is more or less directly and closely connected with the history of the ancient world, with the main purpose of clarifying one of its aspects, one of its important QUESTIONS. And historical research is not limited to serving AS A WEAPON in the political and social struggle that has engulfed North America, although historical research is often used and is used constantly, it is a tool for achieving goals that are completely beyond its scope, alien to it and unnecessary. I am convinced that such research, even if it is carried out IN a moment, is conducted with A NOBLE, PASSIONATE ZEAL for the sake of truth itself, beyond all practical considerations, although THE REASON for IT was the real political and social struggle between the North and SOUTH of THE United STATES. We SHALL SEE LATER what kind of research European historians can particularly expect FROM their American colleagues, and

I base my conviction ON the possibility of such research among current events and even on these very events. ONE THING is certain: no matter where we look, everywhere WE SEE not a decline in RESEARCH IN the field of ancient history, which seems to have already been thoroughly developed, not a mere systematisation OF the enormous amount of previous WORK on the subject, but, ON the contrary, a new, more lively activity directed towards an area where it seems to have less and less relevance. HOW can WE explain this strange phenomenon at first glance? It is ~~and that~~ having devoted more than three centuries to the study of ancient history, having been educated until now by the works of ancient writers, THE educated PEOPLES of all NATIONS CANNOT escape FROM the direction that was set centuries ago. And PERHAPS, despite the new Europe, despite the practical, utilitarian character of modern times, but CAN the new Europe, despite the practical, utilitarian character of modern times, free itself FROM their charming influence? Habit and routine undoubtedly PLAY an important role IN human life; but one habit would not withstand the comparative difficulty of studying the history of the ancient world, trying to draw new conclusions from it, and make new discoveries for science FROM the study of it. On the PLOUGHED field OF ANCIENT HISTORY, new discoveries are made with GREAT DIFFICULTY, ARE ENCOUNTERED incomparably less often, AND where the SOIL has not been touched, where raw material remains not only UNPROCESSED, ~~but~~ often UNCOLLECTED, unknown, where every step forward CAN be rewarded WITH A NEW, SIGNIFICANT DISCOVERY. Before thinking about making a new conclusion IN the field of ancient history, it is necessary to thoroughly understand the results of previous research, and this task is not insignificant, given the enormous amount OF scholarly WORK on the history of the ancient world.

The influence OF ancient MONUMENTS on THE modern world has not diminished in its power and significance; but we are far FROM being enthusiastic, unaware of the significance ~~and~~ importance of ancient history, WHICH is why the so-called "birth of Christ" is celebrated there. It seems strange and incomprehensible that the Christian first bishop of Rome could not be identified with the Greek deities, but rather with

We are STRUCK by the complete incompatibility of THE SACRED CHARACTER of one of the Christian epistles; we ARE STRUCK by the fact that one of the most talented and AT the same time most faithful Italian writers of the 15th century, undertaking a task that was admittedly difficult but essentially simple — the translation of a writer who is not familiar with the language, not only preparing for it WITH FASTING and confession, but, faithful to THE PREVAILING PREJUDICES of the time, DOES not even ATTEMPT it, having ascertained with the help of astrological observations that the stars are the MOST FAVOURABLE conjunction for such an undertaking.

Fanatics of worship, marked by the pea of ancient times, we WILL not FIND in new research; only the prophecy of the famous Hiber, which was made 30 YEARS ago by the University of Bonn, IS already BEGINNING to be EXPRESSED in the form of a prophecy that has come true.

"A new era," he said, "WILL dawn on the ancient world, in 50 YEARS there will be such discoveries about the history OF ancient PEOPLES that, compared to them, our current knowledge WILL BE like as chemistry is today compared to the chemistry of Beresford." The comparison seems quite ACCURATE, if WE REMEMBER that Hibur's words refer primarily to the history of the East, where modern science has made remarkable progress IN the most recent times; but it remains TRUE if we APPLY it to the history of the ancient world as a whole. IT IS WORTH comparing at least one of THE latest WORKS on the history of the ancient world with AN EARLIER WORK on the same subject, WRITTEN IN the last century and IN the current century, to see the enormous, substantial DIFFERENCE between them, how the very understanding of ancient history and the scientific methods of its study have CHANGED. On the one hand, the boundaries of our knowledge have been expanded enormously, the amount of material has increased, WHICH had hitherto been the domain of history, and the discovery of new facts has not been limited to a few isolated cases, but has been widespread, a lot of data that had been neglected until then, irrelevant to the subject of research, useless for specialised studies, is now MATERIAL THAT undoubtedly BELONGS TO historical science, but is PERHAPS THE MOST VALUABLE to it. On the other hand, new interests have emerged, which are related to its study. Both

These PHENOMENA are inextricably linked and INFLUENCE each other. The expansion OF THE BOUNDARIES WITHIN which history has been confined until now must necessarily bring new forces to bear on its study and arouse new interest in it. It has ceased to be THE SUBJECT of study by a select few, A SUBJECT of simple curiosity for the uninitiated, and it ceased to be A PLACE OF REFUGE, where weapons for struggle were obtained, even if not scientifically. It is not surprising that it was addressed with questions that would have caused the greatest bewilderment TO THE CHRONICLERS of past centuries, and addressed to people who, apparently, any connection with the laborious investigations of earlier times, people ~~WOMEN~~ extremely practical, and open to ALL THE ASPIRATIONS and INTERESTS of the modern age, but deprived of any ability to understand the present, self-satisfied with their own studies. It is already impossible to explain WITH ARCHAEOLOGICAL EVIDENCE the persistent interest in the history of the emperor and his home, WHICH Emperor LRANUSOV has long been devoted to, despite the events taking place IN the life of modern Europe, IN which he is destined to play such an important role. It is difficult to explain this AS MERE IMITATION of his famous uncle, who also devoted his free time to studying and explaining THE "COMMENTARIES" of Eusebius. Napoleon III's historical works on Esar and his dynasty have not been published, and it is difficult to judge their character based on THE FRAGMENTARY INFORMATION AND RUMOURS that APPEAR IN the press; but THERE IS no doubt that between them and the works of the famous namesake THERE WILL BE the same difference as Hibur foresaw between modern historical science and the historical works of the present century. One can safely predict that IN the fate of the emperor, the main focus of the new research will not be on his brilliant campaigns, which were often subject to criticism by Napoheon I, but on his political, state policy, the reasons for the rapid rise of his dynasty, and the conditions that determined its existence and fall. In the fate of the Tsar and the Avgustov family, there is PERHAPS an ALARMING thought, and THERE IS no state commentator to explain and justify his own actions and those influences on the fate of his own descendants. with the political actions of past centuries reflected in THE OBSERVATIONS of the clear sky, in the pursuit of the union of different cosmoses. With regard to historical ISSUES, which are the subject of American research,

THERE IS NO doubt about it. Among the rather diverse historical events that American HISTORIANS focus on, one question stands out at first glance and, obviously, PREVAILS over all others. In the field of science, it is the same question that has been raised by recent events with such force, such unmistakable certainty IN the political and public life of the country. Both science and life are slowly coming to realise its importance, but they are still afraid to touch it, with a ~~at~~timidity, avoiding its decisive resolution, trying to circumvent it, trying all possible compromises and deals; for both sides, the resolution of the issue becomes, in fact, a necessity. In life, he is already bound by his own decisive decision. In science, where certainty DOES not PLAY such an important role, where less obvious, natural development, a definitive solution MAY not be so important; nevertheless, it cannot be ignored and it IS at the forefront. This is a natural-historical, anthropological question; but first and foremost, it is a historical question — the question of different races. Whatever its importance for the political life OF THE North American STATES, its importance is more essential for history, for science.

In my opinion, the question is neither more nor less than the question of the possibility and impossibility of the history of humanity — that is, what we are accustomed to calling universal, world history.

When discussing events in ancient history, it is often necessary to talk about the distinctive features of different TYPES of people, to focus on the characteristics of different TYPES OF PEOPLE, and to seek explanations for well-known historical phenomena IN those and other constant, one might say innate, properties of this or that NATION that have manifested themselves in history. PERHAPS we should take ~~it~~ ~~into~~ account the influence of external nature, the specific, unique, topographical conditions of the country on the course of ~~it~~ historical development, on the historical fate of its population. And the peculiarities of the national character, the nature and influence of the external environment

— Two significant events IN the course OF HISTORY, which can be OVERLOOKED, so as not to dwell on them. MUCH IN the history of this and other peoples will remain OBSCURE and INCOMPREHENSIBLE, no matter how many written materials there are for its study, no matter how detailed each event, even the most insignificant, is recorded IN its chronicles.

In LIFE, with OUR TIRELESS ATTENTION and diligence, we WILL not BE ABLE TO AVOID PAYING due attention to the lessons of history. With the gradual and inevitable decline of a nation, the close, necessary and inevitable connection between the nature of the country, the distinctive features of its language and the moral character of its people, with their WAY OF LIFE, ECONOMIC, SOCIAL and PRIVATE, with its political views and beliefs. It is necessary to consider, HOWEVER, the dependence of the historical development OF PEOPLES ON the geographical conditions of the territory they inhabit, ON the external nature, on the AND the conditions of their own specific character, as represented by history, IN ancient and relatively young peoples. As remarkable as the victories of the new world over external nature may be in many cases turning the path of natural destruction into a weapon of war and a means of conquest; нам известны victories won by УЕХОБЕМОМ over himself, over the искусственной, animal side of his own nature, over his own instincts, desires and passions — victories, PERHAPS, ARE NOT as significant AS victories over the conditions of external nature — for he has not yet freed himself from its powerful influence. "Nature," says one of THE newest German HISTORIANS, "is not merely the precursor of history and the theatre on WHICH the destinies of humanity are played out: it is a constant companion of the spirit, with WHICH IT ACTS IN HARMONIOUS union. It is natural, it has a unique existence, and the universe, with its unique ORGANISATION, is subordinate to ITS ETERNAL, UNCHANGING LAWS. In the history of the ancient world, it is clear THAT the close connection between the conditions of external nature and THE COURSE of historical development of this or that people is MOST EVIDENT; but precisely because of this, IN the course of its historical life, it did not find WITHIN itself sufficient strength and experience to counteract external nature, to fight it with its own forces, to rise above it, to depend ON it FOR the satisfaction of its primary needs and, IN THE COURSE OF its historical life, to bow down before external nature, not only before its own strength, which is incomprehensible TO THEM, but before THE ALMIGHTY DEITY. THE heavy EXPERIENCE of thousands of years has changed the relationship between man and external nature; it has lost not only its former charming influence over HIM, but also ITS POWER OVER him

78
asax her former divine character; in many ways she became hostile towards м ueчoвemy, appearing humble and submissive to e7o воуи. There was a moment when, intoxicated BY his victories over external nature, he rejected not only the dependence of the human spirit ON the conditions of external nature, but also the entire connection between THE HUMAN SPIRIT and nature; they renounced not only their dependence, but also their power over external nature. Such a transformation continued, HOWEVER, to be incomplete. Attempts to transform and rebuild society independently OF natural conditions, based on THE PRINCIPLES OF free labour and a free spirit, DID not succeed and sometimes cost not only the material over WHICH they were carried out, but also THE VERY PRODUCERS of THE EXPERIMENTS THEMSELVES. The attentive observers were suddenly struck by one completely unexpected phenomenon after ANOTHER; vague thoughts about the inadequacy and insufficiency of their previous, seemingly sound beliefs, about the inconsistency of their previous convictions, imperceptibly crept INTO their consciousness. DEFEATED, enslaved by a spirit that was free, self-aware, and self-determined, nature was not so powerless, but was ready to rise up IN the FIRST impulse of revenge. It is not without fear that we live, because its influence is not limited to THE WORLD of external phenomena, but extends to the very essence of existence, and MOREOVER, quite powerfully, It is found where one feels completely FREE — IN ONESELF, IN one's physical and even moral nature. An analysis of crime statistics reveals that the most seemingly violent manifestations of human nature are not so violent after all, but rather and ARE LINKED TO CERTAIN CONSTANT FACTORS that are not ENTIRELY CLEAR and DEFINED, but are obviously directly related to factors of an external, external nature, with the characteristics of a specific character. THE same Hiber, whose prophecy about the FUTURE state of ancient history we quoted above, IN a series of fragmentary thoughts scattered HERE and THERE IN his "Reflections on the History of the Ancient World," he CASUALLY mentions the possibility of a connection between the history of religion and the history of the political and moral development OF PEOPLES. This assumption was IN the form of a simple suggestion, or even more so IN the form of a question, RATHER than a positive statement. MOREOVER, he limited himself to ASSUMING certain historical facts, THE EMERGENCE of and

THE MOTORISATION of the army CAN be explained, in my opinion, by certain historical circumstances. He CASUALLY MENTIONS the famine that raged IN Alina during the Peloponnesian War, but all the signs of moral decline COINCIDE WITH the signs of physical decline. The current state of natural sciences, the lack of precise observations of phenomena, the recent discovery OF certain concepts, and the very nature of these concepts, which are not easily defined, NEVERTHELESS REQUIRE the possibility OF DRAWING SOME CONCLUSIONS based on the available data, and MOREOVER, over a LONGER period of time, DO not GIVE REASON to hope that history WILL soon be able to be understood with the help of natural science and its special methods. However, Hibur's idea is not a simple assumption, even if it is a very witty one, that much OF WHAT HAS HAPPENED IN the destinies OF historical PEOPLES, which cannot be explained by THE historical MATERIALS available to us, CAN be explained BY observing the natural history of the world, there can be no doubt ABOUT THAT. Now there are signs that doubts are beginning to fade. In the CURRENT issue, for example, THERE IS A regular ARTICLE on population statistics. One section is devoted to medical statistics in Nondon, where, among OTHER THINGS, data on the CURRENT state of public health IN Nondon is compared with similar data from the 17th century. This comparison is very interesting. In THIS comparison, the triumph of science, the triumph OF THE ACHIEVEMENTS of medicine and education over previously terrible enemies, is clearly visible. Mortality has undoubtedly decreased OVER the last 200 YEARS. The plagues that once periodically ravaged the country have now completely disappeared. Mortality FROM certain diseases has decreased IN England IN a significant proportion. FROM scurvy and dysentery, for example, 200 YEARS ago, 142 people per 100,000 population died annually IN Nondon; now, for the same population, only 2 people DIE, which is 71 times less. Many diseases, which were the most terrible scourges of the population 200 YEARS ago, have now been weakened and lost their dangerous character, YIELDING to the combined efforts of science and material progress. But there is another side to the coin... If some have lost their power and moved to the second tier, others who are less prominent and, importantly, less dangerous THAN before have moved up to the first tier. Smallpox, TYPHOID, diphtheria, measles, etc. no longer REQUIRE such measures.

The number OF VICTIMS, as they demanded before, was terrible, WITH NERVES and muscles stretched to breaking point and a desperate desire for suicide. and the number OF DEATHS IN 1859 FROM suicide is three times higher than the number of DEATHS in the second half of the 17th century, which was 151 out of 57. which is three TIMES HIGHER. History will judge them, even if it is not yet able to comprehend THEM with its knowledge. Following a new, previously unimaginable direction, it is possible to find certain SIMILARITIES even where, apparently, it is impossible to find anything, except for the obvious and self-evident. As an example of such research, I will refer to the work of Agapéda Mori on the mysterious genies OF THE Middle AGES, which was published quite a long time ago, namely IN 1843, but it is well known IN France itself, not to mention the rest of Europe, which, HOWEVER, is completely explained BY THE extremely ONE-SIDED DIRECTION of this opinion, which DOES it much HARM, despite the undoubted sincerity and rare diligence of its author.

I think that THE ABOVE EXAMPLES are sufficient to explain the nature of the recent shift IN the direction of science. Practical EXPERIENCE and scientific observations have cast doubt ON the FORMER belief that the creator of the universe, free FROM the constraints of nature and indisputably RULING over it, using it as a tool and material for the realisation of his ideas. A philosophical construction of history on purely scientific and metaphysical grounds is hardly possible AT present. The events of change IN the direction of historical research are felt in the same way. A new review of previous observations is required, a new interpretation of previously obtained RESULTS. When it became impossible to maintain the complete independence of the spirit FROM external nature and its domination over it, history ceased to be A FREE CREATION of that same spirit. which is divided into two parts, which are distinguished by the high degree of perfection of nature at the highest level and the lowest level of perfection, more refined than all OTHER ANIMALS. It is impossible to imagine the universe without THE UNCHANGING ORDER and HARMONY of nature, the result of natural reaction, as THE HIGHEST PRODUCT of the living nature. The theory STATES THAT ueyOBem CONSTITUTES the highest, final stage IN the GRADUAL development OF animal ORGANISMS, the final

From that continuous line, the first motorised vehicles are lost IN the world of insects and animals. According TO THESE THEORIES, humans appeared as an improved version of the gorilla species, gibbons, chimpanzees, monkeys, THROUGH a gradual transformation over TENS of thousands of years, losing THEIR TAILS but developing, under THE INFLUENCE of favourable conditions, more refined motor organs and the ability and capacity for logical thinking.

I will not be completely surprised if, in theory, with particular vigour and SUCCESS, it develops IN North America and is then incorporated INTO the system THERE. 2 And, indeed, even my own country, it was possible to feel a certain natural and understandable sense of self-deprecation, which inevitably creeps INTO the soul of a follower of this theory, especially IN North America. It is difficult for me to humble my pride, especially after such recent events; it is not difficult to consciously, THROUGH THE PROCESS of one's own thinking, the result of one's own observations, voluntarily erase the image that separated it FROM the animal world, IN North America, it is possible to make at least some material concessions in exchange for a voluntary renunciation OF SELFISH DESIRES AND the loss of self-interest; THERE, in addition to the possibility and even the urgent need in the name of science to divide the species into those capable and incapable of higher development and evolution, into species destined for life, and breeds doomed to gradual, natural extinction, if it is possible for the highest breed to exist, not only in nature, but at least in the animal kingdom, representing a race capable of endless improvement, with THE HELP of conscience, to use a machine, a working force, NOT A MOTOR, in part, preserved by means of a link between THE actual HUMAN BEING and the higher race of apes. THERE would be the possibility by uniting the 7убокий border between УЕХОВЕМОМ вообще and ANIMALS, to conduct some step by step 7раницы between УЕХОВЕМОМ OF the higher race and УЕХОВЕМОМ of the lower 7раница — A TRANSITIONAL STATE FROM the world of animals to the world of HIGHER beings, which is undoubtedly human IN the HIGHEST sense. And here, as IN thousands of similar CASES, the necessary connection between practical life and seems to be sabotaged about the relevant theories of science, and science, not always thinking about THE PRACTICAL application of their CONCLUSIONS, not имеющей

directly affecting their lives.

When studying the events of ancient world history, it is necessary to take into account the distinctive features OF different PEOPLES and the dependence of many phenomena of historical life ON external natural conditions. THEREFORE, in order to avoid possible confusion and misunderstanding, I consider IT particularly NECESSARY to pause, before proceeding to the study of ancient history, ON the understanding of fundamental and fundamental QUESTIONS, to establish in advance the point of view from which I will look at the specific questions presented in the history of the ancient world, I consider it IMPORTANT not only to eliminate possible misunderstandings — but also, I think, to provide sufficient explanation and justification for my departure FROM the routine, unacceptable practice IN HISTORICAL research — but because questions relating, apparently, directly to the field of natural history, resolved THROUGH observation of phenomena, now considered commonplace, which have not been accepted by historical science, HAVE a direct and immediate impact on the understanding of events in ancient history. MOREOVER, the material necessary for their resolution is taken from the field of ancient history, and our science, being subject IN its work to more or less significant influence from natural-historical research, IN turn draws on them for help, and often historical monuments, the results of historical research, are used by natural scientists no less often than IN their own WORK in their speciality, and the results obtained by naturalists ARE USED TO assist history. Following completely independent paths, scientists, apparently concerned about mutual success, inevitably ENTER INTO an unavoidable connection with each other, and history CAN expect the resolution of many of its controversial ISSUES only FROM the combined, friendly activity OF HISTORIANS, PHILOSOPHERS and NATURALISTS, who, relying solely on natural means, it must forever abandon all hope of resolving them.

Questions about the origin of names, relationships and family ties between one name and ANOTHER are not new IN historical science. They were raised and discussed even IN ancient times. However, the study of these QUESTIONS and the methods used to resolve them HAVE their own history. When approaching the resolution of such a question, the 19th-century researcher P. X. HAS IN mind something COMPLETELY different, not that, BUT ~~rather~~.

IN THIS resolution, we will examine antiquity and the history of others, those closest to US. However, the new researcher USES COMPLETELY different methods, WORKS with DIFFERENT MATERIAL, and does not have the same assumptions as the researcher of the past. The question of the origin and kinship of ancient peoples is A MATTER of national pride, ~~the~~ MATTER OF simple curiosity. Theories about the origin and kinship of the tribes are no less obscure than historical and mythological legends, and the similarity of names and, of course, certain external characteristics. The derivation of their names FROM those of other well-known names also flattered the people's self-esteem and attracted them to the idea of descent FROM some deity or divine hero. In an effort to strengthen its political power, ROME proudly claimed descent FROM the Trojans, who were brought TO Italy BY AENEAS. That is, 6 centuries before Christ, it was not clear, BUT rather VAGUE, FRAGMENTARY, AND AMBIGUOUS, turning INTO a belief, the most fundamental principle of Christianity, the firm national belief of Rome, ~~and~~ to doubt its truth would be to insult the people's faith and pride. Having concluded a joint agreement with the Spartans, the Romans solemnly DECLARE that the main reason why the agreement is possible is the fact that the Spartans did not PARTICIPATE ~~in~~ the campaign AGAINST Troy and, consequently, IN the destruction of the Trojan kingdom. Zeneida Birginiya strongly expressed and confirmed her belief IN the TROJAN origin of the Romans. As with all folk and military legends, IN which it is often possible to find the most ancient memories of a people about THE distant PAST, but THE MORE VALUABLE the material, the more reliable it is, THE more caution IS REQUIRED in its interpretation, and, it can be assumed, IN connection with other data, IT IS A RELIABLE SOURCE. Taken on its own, without verification and explanation, IN its immediacy, it CAN obscure true understanding, lead to the truth, and in ANY case WILL not GIVE everything it CAN give to science. Historical criticism, on the other hand, is IN its infancy IN the ANCIENT world. The imperfect, purely external methods used by ancient researchers THERE where they were limited, folk legends did not give ~~them~~ any insight into the relatedness of the names of the gods, one can see that one of the most diligent researchers of ancient history, finding no other evidence for

The definition of a single name, BASED on the form OF THE LETTERS, is the only criterion by which it CAN be distinguished from ANOTHER NAME that IS well KNOWN to him. WE SHOULD not be surprised that ancient researchers lacked the ability to observe and look deeply INTO the character and life of the people. Herodotus's writings alone, RIGHTLY CALLED the father OF history, ARE THE MOST VALUABLE SOURCE OF INFORMATION ABOUT the past. To this day, they REMAIN THE MOST VALUABLE SOURCE OF MATERIAL for new research into the ancient world, and the more historical science advances IN its studies, THE MORE MATERIAL it CAN use for its research, THE greater the reliability of the conclusions of historical science. which is often accused not only OF bias, but also OF deliberate deception. ZEALOUS RESEARCHERS lack not only objectivity, but also a rigorous method OF research, an understanding of the importance and significance of THE ISSUES they are investigating. and if we REMEMBER THAT it was only recently that A scientific method was developed and the importance of THE ISSUES under study was recognised, we dare not dismiss ancient historians, but rather accept from them with even greater gratitude we WOULD not DARE to completely dismiss THE ancient HISTORIANS, but WOULD gratefully ACCEPT FROM them a wealth of historical material, which they have collected and passed on to the new science, although they themselves are unable to comprehend IT and do not even realise the importance of what they have accomplished. In the continuation OF THE Middle AGES, we CAN, of course, count on a more correct formulation of the question and on more successful attempts to resolve it. THE Middle AGES were a time of VAGUE MEMORIES of the ancient world. It would be unreasonable to expect not only the development OF new METHODS, but even the collection OF MATERIAL for future research. It is enough to compare the dry, lifeless, and dull monastic chronicles OF THE Middle AGES WITH the historical works of ancient antiquity to be convinced OF THIS. The very imitation of antiquity was harmful to the independent development of science, WHICH helped it; but familiarity with ancient science gradually disappeared IN THE Middle AGES. The era of the rebirth of science, the era of the renewal of research and familiarity with ancient history, IS already COMING to an end with the Middle Ages. This period was preceded by a time of widespread belief in ancient legends. The Middle Ages brought US the idea that the Trojans were the most aristocratic ancestors of all peoples.

The people, and every nation, every city, every dynasty of Western Europe rushed to trace their ancestry BACK TO THE Trojan EXILES. This desire OF new PEOPLES to link their destinies with the names and heroes of Homer began very early, and already Iornand, for example, spoke of THE FACT that the Greeks destroyed Troy for the second time. LATER, the Greeks appeared to be the direct descendants of the Trojans, and the Greek emperor Justinian II, after his victory at Ravenna, adopted the motto: "Avenge THE Trojans." He was not a man who would be satisfied WITH being founded by ONE of Zneya's SATELLITES. The northern peoples also followed THIS DIRECTION, although sometimes they did not go so far IN their claims, contenting themselves WITH KINSHIP WITH the Romans. IN Russia, too, the origin of our first manyas is traced back to the Av7usta clan. It goes without saying that such fantastic aspirations can only cause significant harm to science, distracting attention BY DETRACTING FROM the actual importance of the studies of a few scholars, the actual historical material, a simple collection of motorcycles could bring significant benefits, and directing their activities to where nothing could be expected, except for fruitless, pointless gatherings, except for a waste of money and time. IN THIS respect, the new era is worth considering in relation to antiquity. Contemporary historians also base their work on ancient sources, but they collect them and, MOREOVER, are not familiar with their very origins. Medieval writers regarded legends as myths, incomprehensible TO THE PEOPLE of their time; they borrowed them not from the living memory of the people, but from the few who knew THEM, often by hearsay; they did not always deem their own national legends worthy of inclusion even IN their own writings, and in ANY case did not attach TO THEM the importance that legends of ancient antiquity deserved. The careful observation of THE LIFE and customs OF PEOPLES that we SEE in Herodotus and Tacitus IS not FOUND in the writers of medieval Europe. The revival of the closest connection with the monuments of ancient antiquity, enthusiastic admiration for EVERYTHING that bears the imprint of Roman civilisation and the persistent study of ALL the remains of the ancient world, was the result of the-Roman civilisation and the persistent pursuit of all THE REMAINS of the ancient world, became the driving force behind the new development of European science, giving it unprecedented momentum and new life. At first GLANCE, it did not have a particularly significant impact on the development of ISSUES, and epe less mo7yo totuac жe

to influence a change IN their attitude and understanding.

New science is still following THE PATHS LAID DOWN by antiquity, and we see that it does not understand the questions of antiquity, and the methods it uses to solve them. The variety of materials used and the possibility of collecting and processing them remain the same; the method remains unchanged. The development of linguistic knowledge did not INITIALLY play a significant role, although IN studies on the origin and relationship between names, it is necessary to resort to the help of language. HERE, too, the methods are purely external. In order to decide whether мамо7о морня COMES FROM one and the same root, it is less closely related to мамими пѣменами, which is why I am trying to find a connection between ТЕМ — the idea is correct, although application has been somewhat neglected IN recent times. Recently, the comparative study OF LANGUAGES was limited to COMPARING individual WORDS, which had no connection whatsoever with THE LANGUAGE, and even if they were borrowed, WE can ASSUME that they were BORROWED BECAUSE of their external, phonetic similarity EACH OTHER, and on the basis of this similarity, the whole question of the origin of one people or another is decided. Thus, taken separately from the language, to which they belong, detached FROM the soil on which they were formed, are DEAD MATERIAL, over WHICH the wit of researchers is wasted; they have no resistance AGAINST opposition; they are subject to every system, every combination, invented by idle fancy. Timely comparisons have brought us closer to historical truth, although the lack of research on the origins (de origine) OF THE VARIOUS PEOPLES is striking. Indeed, one of THE most famous HISTORIANS of the 18th century wittily REMARKS THAT, raised on a historical stake, subjected TO ALL KINDS OF TORTURES and forced to extract from them the desired information, and then pronouncing THE VERDICT that they had sought FROM them. With the help of such persuasive arguments, it is possible to establish the common origin of all peoples and unite them with oneself. It is worth noting that there is sufficient similarity IN the dictionaries, especially in local and foreign names, which are pronounced more or less identically by THE PEOPLES being compared and whose meanings may be similar to each other, and on the basis of these it is possible to establish the kinship of their origins. A large number of works written IN THIS FIELD

The direction of the arguments and the diversity OF CONCLUSIONS are truly remarkable. In our relatively young historical literature, it is possible to compile, perhaps, a small library of works that have addressed the question of the origin of the Varangians-Rus. And where did they come from? FROM all European PEOPLES, FROM the Khazars, Persians, and LOMBARDS. They spread, as far as we know, to the ends of the Old World, TO America. Without bringing any particular benefit, these fantastic comparisons only obscure the question, which is of interest to conscientious researchers, forced to first undertake their work, to study a mass of previous research, most of which, despite the attractiveness of ITS CONCLUSIONS, is usually refuted BY THE DISCOVERY of new data and THE EMERGENCE of new materials for resolving the issue. It is NOT surprising that such simplistic comparisons gave way not only to indifference towards THEM, but also to mistrust, justified by actual abuses OF THIS METHOD. I am AFRAID to use such comparisons IN practice precisely because because my faith IN the authenticity and validity of all such comparisons has been undermined, AS HAS MY CONFIDENCE IN a CONCLUSIONS based solely on them.

It is incomparably more important than the solution of this essentially historical question, the question of the origin and kinship OF historical PEOPLES, to be the independent development of those sciences which, apparently, are less concerned WITH providing historical material for its resolution THAN with the independent development of law, linguistics, the history of beliefs, and natural science. Refusing to participate IN the resolution OF historical ISSUES themselves, not suspecting the very possibility of participation, pursuing their own special interests and goals, the independent development of science has had an enormous impact on history itself. Having RESEARCHED specific ISSUES that fell directly WITHIN the scope of their science, investigating individual phenomena, following A PATH that was, at that time, MONOPOLISING, and science, law, and natural science came together, at the same time, with the realisation of the need for comparative research, without which it is impossible to explain specific phenomena. The study OF THE SELF-DETERMINATION OF individual PEOPLES, with the aim of understanding and explaining each of them IN itself, inevitably leads to an understanding of the similarities and peculiarities OF THE SELF-DETERMINATION of different PEOPLES, and at first glance, it is not necessary to look for peculiarities N

The self-determination of peoples, the similarity between certain legal concepts, between certain provisions, inevitably inherent IN the self-determination OF different PEOPLES — a similarity THAT WAS STRIKING and demanded an explanation. Researching THE legal MONUMENTS of one people, who did not want to stray from their own traditions, often in opposition to its own, was forced to turn to the study of the laws of other PEOPLES — to such an extent that the similarity was striking. And here, IN the context of stylistic similarities, the first explanation would be purely external. Where there is similarity, there is imitation, and therefore the same origin. At first glance, of course, the explanation for the similarity is EXTERNAL IMITATION; but the similarity of legal concepts and provisions suggests the unity of origin. Having gone down THE PATH of comparative study, having succumbed to the desire to explain the analogy that existed between phenomena that apparently had no connection with EACH OTHER, it would be difficult to stop and return TO the NARROW confines of the old way of thinking, and research would be conducted without regard for the unity of the subject being studied. New questions arose that required resolution, and the more we delved INTO the investigation of the details, THE clearer the connection between them became. COMPARATIVE studies of self-determination are constantly growing in scope, and CURRENTLY occupy a special place among the legal sciences, comparative anatomy has become a separate, independent field AMONG the natural sciences.

BY comparing the self-identity of one people with that of another, the influence of one name on another, as well as the discovery of a CLOSE relationship between certain names, which which was previously CONSIDERED UNLIKELY, but is now evident, the emergence of legal concepts and legal customs, new customs and confirmations. The common origin of customary law, which PRECEDES written legislation in all NATIONS, and IN WHICH the characteristic features of the national spirit are most clearly revealed, has led to the discovery of those analogies which are difficult to explain BY IMITATION, ASSUMING the necessity of some kind of connection, some connection, even a mediocre one, between the peoples where they are found, but which cannot be found elsewhere, and the unity of the home.

origin, not confirmed by any other evidence, but RATHER IMPOSSIBLE for ALL OTHER REASONS. There, Giso presents an interesting comparison between THE CUSTOMARY LAW OF THE ancient GERMANS, as described by Tacitus, and THE CUSTOMARY LAW preserved to this day among some indigenous peoples of North America. He argues that, with regard to certain POINTS, the Germans and the North American tribes had completely identical views. Using THE EXAMPLE GIVEN, we can now see an interesting parallel between the provisions of the customary law of the same GERMANS, but now transferred TO written self-government, between the provisions of the so-called *leges barbarorum* and the provisions of customary law OF some of our Kama people, which have survived TO this day. External borrowing is just as difficult to assume here as it is between the Germans and the Iroquois. 3 It seems obvious that the development and definition of legal concepts among different PEOPLES FOLLOWS THE SAME PATTERN; that, developing independently and independently OF each other, peoples standing at the same stage of historical development and subject to similar external conditions DEVELOP similar forms of life, COME to SIMILAR CONCEPTS, and DEFINE their social and civil relations IN A SIMILAR WAY.

With THIS conviction, the legal status of one people CAN greatly contribute to the legal status of another people of completely different origin WHO are not directly related to THE FIRST. It MAY be that AT that time, one people may have preserved IN ITS PRESENT state certain forms of legal and social relations, while other forms have already been outlived IN THE DISTANT PAST, having long since given way TO OTHERS, reaching THE HIGHEST STAGES of civil development, so that only the darkest outlines of them remain, from WHICH it is impossible to form any clear idea about them. There, the study of the ancient destinies of the Jewish people has greatly contributed to the understanding of the patriarchal way of life, which must be passed through, and at A later and less favourable time, all other historical peoples must stop, which have lost most of their memory of THEIR ANCIENT state and have preserved only the vaguest recollection of IT. It is time to return to the ancient history of the Old Testament

to give some idea of THIS MOST ANCIENT period of human development. At present, they ARE not THE ONLY SOURCE OF INFORMATION. The study of the everyday life OF OUR contemporaries, who are at various stages of education, ranging FROM the most primitive, primitive state to the highest level of civilisation, have not yet achieved equality, but have the opportunity to live in close proximity to the primary and intermediate forms of life, and the opportunity to judge them not on THE BASIS OF WRITTEN INFORMATION, WHICH IS not ALWAYS SATISFACTORY and not always sufficient, but on the basis of direct observation. Quite unexpectedly, the abundance of historical material, obtained, it is true, not by historians, but nevertheless extremely valuable to them, became apparent. This opened up the possibility of a clearer understanding of those phenomena, the meaning of which had remained unclear until then, despite the persistent efforts of historians, their thorough study of historical material and that which we are accustomed to calling BY NAME. It is known that the similarity between his CONTEMPORARY WAY OF LIFE and that of the Ditmarsen peasants led Hybura to explain the ancient world's apocalyptic SAMOVANS, and he understood the meaning of the continuous and persistent struggle for SOCIAL JUSTICE, which was driven by the Roman Republic. Research into THE ANCIENT WAY OF LIFE of the Eastern peoples and the remains of their culture, even AT the present time, CAN GREATLY assist Russian historians IN explaining certain phenomena of Roman history; but it CAN be even more fruitful to apply them to the elucidation of the early history OF PEOPLES of Germanic origin.

At the same time, if it is not more, I have legal knowledge, experience and CAN draw direct conclusions from the history of the matter, comparative understanding. On the one hand, it PROCESSES its own specialised material, which is actually historical, and on the other hand, PENETRATES with its research INTO that area where even the most daring historical researchers CANNOT go — INTO the dark, mysterious realm of the most ancient history of civilization and its separate branches, INTO the era that preceded historical life, although it had a significant influence on the course and direction of that life, IN A WORD, INTO the era that we now CALL prehistoric. If the historical material already processed by historians and archaeologists IS of such importance thistory, then IN relation to the most ancient, prehistoric times, it

It is heavily dependent ON THE SUCCESS of comparative analysis, and it can only rely on the results obtained by others, using methods that are unknown and inaccessible to it. The successes of comparative linguistics PUSH the boundaries of historical science, GIVING it a new, vast field, the conquest of which historical science cannot even begin to contemplate. 4 However, no matter what stage of development it may be at, it is still THE RESULT OF a continuous process IN the COLLECTIVE consciousness, and AT the same time, IT IS A RELIABLE HISTORICAL SOURCE. In short, whatever it may be, it reveals a whole world of poetic and social concepts; IT also contains evidence that the people, WHO were oppressed, suffered and changed THEIR MINDS, IN that distant past, the separation of peoples and, as a RESULT, the separation OF LANGUAGES. Every nation appears IN history with A more or less READY-MADE TOOL for expressing its FEELINGS and concepts, and before it has its first historical DOCUMENT, its first legend about ITS origin, the first song and dance, not to mention written monuments, it has completed a certain period of its historical life; and THE ONLY HISTORICAL MONUMENT of the earliest period is the language of the people. The history of the people, the material of research, and comparative understanding, as well as science, are essentially the SAME, УЕМ ДУЯ науи естественнo-историческx мир ОСТАТМОВ растителъногo и животногo ЦАРСТВ, хранящий в древнейших геологическx [ормациях, и палеонтология, which is based on THE STUDY of THE oldest REMAINS of organic life, often having no connection with modern plants and animals.

This idea of the possibility of using history to understand the present and help US UNDERSTAND THE NATURAL SCIENCES is no longer considered unusual. It is expressed IN one of the latest works on comparative linguistics, namely IN the work of Adolphe Pimte: "Les origines indo-européennes ou les Aryas primitifs. Essai de paleontologie linguistique," the first part of which was published IN 1859. In THIS extensive work, the author, proceeding FROM the already recognised unity of the origin of the Indo-European peoples, attempts to make the first ATTEMPT to determine, based on THE MOST ANCIENT MONUMENTS OF the most ancient and historical PEOPLES, their original homeland, the chronological sequence of their separation and isolation FROM the rest of humanity.

To dig up the original meaning OF ALL THESE concepts and to understand the ancient relationships between PEOPLE of different races IN that distant past, the motor of historical science, left to its own devices and protected by the development of its own historical material, CANNOT PRESENT any, even tentative, considerations. As one of THE most interesting EXAMPLES of THE CONCLUSIONS that history CAN draw, I will refer to Pimte's writings on the MOST ANCIENT knowledge of the barbarians. THIS WORD, WHICH HAS PASSED INTO new languages and is now used to describe ancient peoples of unknown origin and unknown language (barbare loquentes). However, this word does not CONSTITUTE an essential attribute of the language of the 7peucmo. In the forms barbara, barvara, varbara and varvara, it is found IN Sanskrit monuments of Indian literature, and MOREOVER IN monuments relating to the most ancient period, IN the Samhitas of Manu and Mahabharata. FOR HINDUS, this word not only MEANS "barbarian" N the ANCIENT sense, but also refers to A SPECIAL TYPE of hair, similar to wool, The first assumption was that the earliest neighbours of THE PROTO-INDO-EUROPEANS, THE ancestors of the Indo-European peoples, were non-Indo-European peoples. but Nassen's research shows that non-Indo-European tribes could not have been THE EARLIEST neighbours of the primitive Aryans. Ad. Pimte tries to prove that the Varvara IN the ORIGINAL sense of the word refers to the understanding of the nomadic-Tatar origin of the tribes that came from the north, adTHE SEMITES, who came from the west from the ancient homeland of the Aryan people. No less interesting are Pimte's studies on the meaning of the name, which is found IN hieroglyphic and minor inscriptions and also appears IN Indian written monuments (Iunan — IN THE MONUMENT, Iima — IN mYinoobr. nadp... Iavanas

— IN Sanscrit, Iaove, Icove — among THE 7REMS-IONIANS, Iavan — among THE JEWS). In order to determine the original homeland OF THE ARYANS, hplace to which their most ancient memories refer, where they lived their entire lives and where the first separation of the separate tribes of the Indo-European race took place, Pimte USES A new, original TECHNIQUE. USING the Indo-European languages as THE PRIMARY SOURCE and CHANGING ALL THE WORDS that refer to objects of external, visible nature, plants and ANIMALS, he THINKS he can reconstruct the most ancient perception of the surrounding nature from THE REMAINING TRACES and, most importantly, compile a possible list of those

OBJECTS of plant and animal origin, about which the most ancient, common TO ALL PEOPLES, memory has been preserved. If this were possible, we would already be able to identify the country that was the most ancient and common homeland OF all Indo-European PEOPLES; IT would already BE a lost cause, because the country would have all those conditions that have been preserved IN the memory of all THE PEOPLES of the ancient world, and would be the only recognisable homeland OF THE ARYANS. Of course, it is impossible to find under the latest, superficial layers the most ancient, UNIVERSAL foundation — labour with a common goal, exceeding the limits of a single nation, AND the author's reasoning, the justification of his method ~~the~~ material HE has collected. We CAN judge the possibility of fulfilling the task in all its entirety only tentatively; but the idea has been tested and even now some results have been obtained that are quite reliable and, in EVERY respect, undeniable to science. THE APPROACH used by Pimte BRINGS TOGETHER historical research ~~the~~ research in the natural sciences, and a comprehensive solution to the problem would be made if all preliminary research IN the field of comparative linguistics had been completed, it would be possible to move a way ~~FROM~~ the current theory the distribution of plants and animals.

This was a relatively minor contribution to the comparative study of law ~~and~~ comparative understanding IN the study and resolution of historical ISSUES. One could also mention a similar approach on the part of research IN the field of religious beliefs, literary history and art history. Similar, albeit modest, archaeological research has also made its contribution TO the general picture, as far as can be judged. Samson's anti-war and stonepoint KHEM, researching the history of ancient weapons and tools, came to the conclusion that HERE, too, IN the choice and use of those and other MATERIALS for the manufacture of weapons, IN giving THEM that and other forms, WERE KNOWN TO THE ancient peoples, ~~both~~ in Germany and Scandinavia, and in America ~~and~~ Australia. In a RICHLY DECORATED collection located ~~the~~ the ~~Уресдене~~, the most ancient weapons and tools are arranged not by REGION and NAME, TO WHICH they belong, but ~~in~~ chronological order of their invention ~~at~~

improvements, starting WITH me, sharpened and tempered by nature itself, and used by the first man with the first axe AND HAMMER, to more perfect tools of iron and steel. The battle axe of the ancient Mesopotamian and islander Tihono Ocean LIVES SIDE BY SIDE WITH THE AXE CARVED from those moji scattered throughout Germany, WHICH the common people have given the name Hunengraber, Hunensteine, and often the most familiar Was does not DISTINGUISH them FROM one another.

Developing completely independently and independently OF each other, pursuing their own specific, specialised goals, all those who have THE SUBJECT OF knowledge and activity as their object inevitably COME INTO contact with each other through their actions, reach CONCLUSIONS THAT are mutually exclusive, QUESTIONS THAT are equally interesting to all of them, and which require resolution with equal urgency. The combined efforts of science, which were not THE RESULT OF a premeditated plan or deliberate thought, but rather the natural course OF development of each of them, have already clarified many things. Thanks TO THEM, we know that law, language, beliefs, and art are not the products of some arbitrary causes, but that THERE ARE known, inevitable laws IN their development, I have learned a lot ABOUT the development OF PEOPLES WHO, apparently, are completely different, who have never entered INTO historical relations with each other, which could explain their similarity, their imitation. Similarities, sometimes reaching the point of identity, were found where they were least expected. But along with THIS, there were also obvious differences, inherent and national characteristics. The novelty was not a vague mass, spreading everywhere and always the same: ON THE CONTRARY, IT has revealed specific, perhaps even individual characteristics, which are more or less distinct FROM one another. Diverse and multifaceted studies have shown that SOCIETY is divided into separate groups, distinguished FROM each other not only by external characteristics, which, of course, have long BEEN obvious to everyone, but also by certain features IN their moral and spiritual nature, their character traits, and their way of thinking.

With the help of research directed from various sides at the study of the nature of the universe, the phenomena that were their SUBJECT, connected IN a more or less close relationship with EACH OTHER, themselves

They are grouped according to the internal similarity of their nature. AT the same time, they have mutual similarities, analogies, and PERHAPS even characteristics that are not so obvious, distinguishing one group of names FROM others, but also the characteristic features of individual names belonging to the same large group. Many QUESTIONS cannot be resolved, even through the combined, concerted efforts of the scholars I have mentioned. On the one hand, they reveal the inherent stability of a particular character, despite the historical fate of the name, although, on the other hand, they also reveal that stability is NOT immutability, but rather a change in external conditions, contact with other peoples, contact with different beliefs and different cultures HAVE a significant impact on the transformation of the character. As WE GO along, we see changeability and stability, other things, REPRESENTING permanent groups of special constant types, accessible to change WITHIN known limits, and their very diversity is the result of more or less favourable conditions, the temporary effect of known CIRCUMSTANCES, and is insignificant in itself; To PUT it more clearly, the question IS WHETHER these diverse groups are united by their nature and purpose, and whether each of them CONSTITUTES a special entity, no less distinct FROM other groups, JUST as one species of animal is distinct FROM another — these are questions that cannot be resolved either by history or by other sciences related to it, can be solved BY NATURAL SCIENCE, although their solution would be OF paramount importance for history, even though the very study of history, as a science, is to a certain extent dependent ON it.

Indeed, the first attempts to scientifically classify the genus *уеѡвеуецмо7о* into GROUPS BELONG TO natural history. THE FIRST ATTEMPT to classify the genus *уеѡвеуецмо7о* into separate groups IN A scientific MANNER BELONGS TO the well-known professor, Bumenbach, who IN 1775 published his doctoral dissertation "De generis humani varietate nativa", followed by other works that brought him European fame. His work was based not only ON the classification of species already known among the species, but also on the classification of all species. Bugenbach proposed DIVIDING the genus into five species (the common European species, the European species, THE , the , and the . s[иопстную — уерную;

American — rich and diverse). The renowned Cuvier proposed a new definition. He did not limit himself to linguistic characteristics alone, but endeavoured, where possible, to take into account and note the characteristics inherent IN the SPIRITUAL and MORAL character OF PEOPLES, as well as the similarities and differences IN their languages. CUVIER accepted three main groups IN the HUMAN race, namely the primitive (or white) group, the monogamous (and monogamous) group, the polygamous (and polygamous) group. The latter breeds of Büumenbach are transitional forms between these three main types. , a naturalist from Naseeda, who accepted five main types, PRESENTS some differences FROM THE SYSTEMS of Büumenbach and Kuyvie, in terms of the distribution of genera, and in terms of THE NAMES GIVEN TO the (Mammalsco-Arabic-European, Hyperborean, Monogous, Sioncous, and American; the Magian group of Büumenbach and all the names of the fifth part of the world are attributed BY NASEPED to the Monogous name); but Nasedep TAKES the same names as a basis for his work.

Of particular importance ARE the studies of Priuard, who devoted much effort and time TO WORKING on the stonery and published a large collection under THE TITLE "Natural History of the World". Priuaard, based on the most prominent features of the form and structure of the animal, DIVIDES it into seven main groups, which he CONSIDERS TO BE the seven main types OF ueYOBUEUCTBO.

1) Indo-Antillean and Iranian, covering almost the entire area FROM India to Antillean Ocean. It differs FROM other groups in certain features of its structure, IN which the correct oval shape without protruding corners and straight edges TAKES first place. THE MOST PERFECT REPRESENTATIVE of this type was the ancient sphinx. As for the colour of this group, it RANGES FROM completely white to very dark, almost black.

2) The turban industry (monopoly of Kuyviev). The main task is to develop the industry, which is currently very BROAD and DIVERSE.

3) AMERICAN names, with THE EXCEPTION OF SIMEON. It is difficult to find a name that is characteristic OF ALL OF THEM, although most of them have 7-pointed stars and well-developed wings, THEY do not, however, possess the 7-pointedness that DRIVES the whole story forward.

4) The Hottentots, in terms of their physique, are similar to all other HUMANS, but they differ FROM them in that they have hair that resembles wool.

5) Hery, mrome uerno7o шveta mozhi and shervostivosti voros, otъniayuyиiyasya FROM dru7ih otrasliy SIGIM PASIVTIM смyъ, but н vbom, мам у турансмой отрасуи, а вперед, и выдаюлия цеуюстями.

6) The sixth group IS KNOWN as the Negritos and Papuans, inhabiting certain islands in the South Pacific and in the south-east of Asia, probably with woolly hair, still unstudied;

namoneш, 7) also the not VERY well-known Alfurus, dark-coloured, with seven horns, living in the interior of Mogumich and on other south-eastern and Australian islands, аwell as other islands of Australia and the South Pacific.

The systematic EXPERIMENTS carried out BY SCIENTISTS KNOWN FOR their conscientiousness and diligence in their research, who had IN mind purely scientific interests and goals, apart from extraneous considerations, it is already clear to a considerable extent that the difficulties of massification are difficult to overcome, and it is difficult to establish IN A SCIENTIFIC MANNER the external factors that could be taken as a basis for action, and there may be contradictions and discrepancies IN THIS argument, but it is still valid, regardless OF the opinion of the researchers. LET US NOTE that all the researchers mentioned above proceed from a preconceived idea, a preconceived assumption, which they do achieve. All OF them, however, agree ON the BASIC position and conclusion, namely, the recognition of the original unity of the human race. and Priyard, WHO IS one of THE MOST ARDENT ADHERENTS of the theory of the unity of the origin of all humanity. Even if it is difficult to generalise on the basis of THE limited EVIDENCE available, originating FROM the one source, then the difficulties themselves should be overcome in order to determine the primary groups and from which modern society has developed, assuming the inherent diversity of the primary groups, which arose independently one FROM the other. In fact, the most logical basis for the argument has not been accepted, and it has remained a rather vague concept until now. WHICH is not ENTIRELY based on the foundation, which is presented to the mass media as an indispensable contribution TO THE CAUSE OF

Уи their m мамой-any definite 7roup andУи also compose is маждо7о is them a special 7roup, thus eliminating the original groups and sometimes detracting FROM the accepted basis of the argument its universality, because it does not always fit THE APPLICABLE CRITERIA. The groups that were accepted as primary types were gradually eliminated with EACH NEW revision of the previously existing definitions and were eliminated quite consistently.

THIS is particularly evident IN the works of those researchers who do not recognise the original unity of the species. Birsey 6 the first to give a scientific form to the theory of the separate origin of certain SPECIES, recognised two primary species (Species, especes) of the genus, each divided into three breeds. By 24 July, Berry Saint-Vincent had already recognised 15 SPECIES; by 7 July, Desmoulins added one new species. In order not to leave the European perspective, which was initially born and developed in theory, I will refer to the new work by Professor Max Perti (Grundzuge der Ethnographic, 1859), which PRESENTS A NEW EXPERIENCE of systematic massification of this kind. He RECOGNISES three main primary groups: 1) Aryan-Oceanic, subdivided into 10 branches,

2) Turano-American with 3 subdivisions, and 3) Alimano-Australian, which is divided into two groups: a) the Alimanian group itself with 3 subdivisions, and b) the Indian-Australian group with 2 main subdivisions.

's American studies show greater fragmentation and greater opposition, which all agree on the origin of the name, on which the name is based. One of the first founders of American linguistics, Morton, DIVIDED the world into 22 families, which are divided into many types. 8 Giddon already ACCEPTS 150 languages. This division has led to the conclusion that American poets have come to believe that each poem is created and born separately. Even THERE, where the kinship and unity of origin of well-known names is evident, the historical evidence is insufficient, and the very nature of natural science, the poets are ready to see a clear distinction, the absence of any kinship, and Homer TRIUMPHANTLY COMPARES the Russian peasant with the Lisomania.

7reue7o 7opa, to convince them that they CANNOT come FROM the same source. He does not shy away from bold, novel and unexpected CONCLUSIONS, and himself DEFINES the essence of his work: "The main task is to show that the European breeds we know are not so different FROM each other, the Mam is not different FROM the Bushman, the Malap IS NOT DIFFERENT FROM the Ottenot, the Indian IS NOT DIFFERENT FROM the Scythian, and the Scythian IS NOT DIFFERENT FROM the Basque." Each of them is unique to him, with a special appearance that has developed completely independently. It is difficult to go INTO detail here, but following THIS PATH, one can conclude, based on THE same external SIGNS AND WITH EQUAL SUCCESS, the highest mass of the population, and IN particular the aristocratic class, created completely separately and independently FROM THE lower MASSES of the same population, because, comparing the close resemblance with the economy and THE STATE of the proletariat, we WILL be struck by their SIMILARITY, at least, when comparing the portrait of a Russian peasant with THE PORTRAIT of a French peasant. However surprising such conclusions and beliefs may be, their appearance can be explained by THE VERY NATURE OF THE QUESTIONS raised, the difficulty of resolving them definitively given the CURRENT state of science and the confusion surrounding basic concepts, the vagueness and uncertainty of some definitions, not to mention the lack of reliable observations and THE LACK OF consistency with some data. 9

ACCORDING TO THE PRESENT, by which one can judge kinship and origin of different peoples, one must consider their linguistic and cultural characteristics. In fact, we do not only SEE the more or less obvious similarities, but also the less obvious ones, which are reflected IN the 7 types of names, but also the stability IN preserving the already established, developed TYPES of names, despite the historical fate of the names. Not to mention the obvious differences between the non-European and European peoples, the peoples of China and the vast peoples of North America, the peoples of the East and the peoples of the West, the differences between ethnic TYPES are quite ~~small~~ even among ethnic groups belonging to the same group, similar to each other in nature and locality. It is difficult not to notice the difference between the first glance of an Anglian FROM a Lantus, a German FROM an Italian. In THE same nation, the differences between THE INHABITANTS of neighbouring regions ARE sometimes GREATER THAN the differences between neighbouring nations. I will give a few examples.

I am throwing myself INTO 7 hours of work, which is similar TO 7 hours IN other areas of France. However, certain typical features are apparent, apparently based on superficial observations, which DOES NOT ALLOW us to conclude THAT they can serve as the basis for a systematic study. ON THE CONTRARY, if WE TAKE them AS the basis for our analysis, WE WILL ENCOUNTER many difficulties. It is possible, of COURSE, that THE VOLUME and form of the work and other features taken as the basis for the work however, they are not entirely satisfactory for achieving the desired result; the basis of which no massager can distribute the names into SEPARATE GROUPS that are independent OF each other. All that remains are non-motors, IN which typical features of at least two main groups are combined and which can be distinguished BY TRANSITION FROM one to another, AND names that are difficult to assign to any of the established groups. Physiological characteristics, which are very important for determining the relationship between one name and ANOTHER, are sometimes insufficient for establishing a connection between them. Difficulties IN mass identification are encountered even IN those names which, apparently, are distinguished by their distinctive features, but which are not always grouped together with other, apparently similar names. What COULD be the characteristics of the homogenous group? With THE EXCEPTION OF the northern part of Alrim, it seems to be widespread throughout the Alrim territory, and yet not all names can be attributed to this group. In southern Alrim, for example, the MALROV and SOTENTOT tribes have already been identified by many researchers as belonging to the non-Christian group. ¹⁰ Kalry DO HAVE woolly hair and protruding teeth — characteristics typical of the Alrimans group, but their COLOUR is already TURNING dark and their height IS incomparably greater than that of THE actual NEANDERTHALS. Their COLOUR is not as rich, and they ARE more REMINISCENT OF MITAI and other monochromatic animals, SUCH AS THE NEHTS. Their hair, though, is like wool, like THE NETHERS, but it's way tougher and GROWS in separate strands. The Fulah people IN Senegal differ FROM other peoples in their relatively HIGH LEVEL of intellectual development, pride and nobility, which are unknown to most other peoples. It cannot be called hair proper, as it is more like wool, and sto

In terms of structure and rotation, it HAS no connection with ANY known star, nor with ANY KNOWN star system.

The most difficult THING TO IMAGINE IS the vastness of America. The red-hot deserts of North America cannot be compared to the vast expanses of this huge country. It would be wrong to accept one view of it. Among the indigenous peoples of America, there is no single dominant type, but RATHER a great diversity, and it is PERHAPS more difficult to combine them INTO a single group the tribes of the interior and southern America. ¹¹ This diversity OF TYPES and degrees of mental abilities is not only found IN the current tribes, but can also be explained by the circumstances, the degree of convergence and mixing ~~th~~ European immigrants, etc., but it existed and was widespread before the discovery of America by Europeans and before the arrival of the latter IN the countries of the New World. The Krasnoye people cannot be considered REPRESENTATIVE OF the entire population of America; they ARE PREDOMINANT IN the northern part of the continent. In South America, ON THE CONTRARY, there are tribes that, according to their customs, THEIR OUTSTANDING physical CHARACTERISTICS, and their resemblance to THE TRIBES of Eastern Asia, but they themselves, upon FIRST encountering THE MAYANS, considered them TO BE RELATED TO the latter. The first sailors who visited South America describe the white people with bearded faces whom they encountered; and now there are tribes THERE who, in terms of their appearance, cannot be compared to the Anguillans and Germans, but who nevertheless HAVE a brighter complexion THAN most of the inhabitants of Spain and Italy. The first travellers discovered on the IBERIAN Peninsula a people completely similar to the Arabs, and their DESCRIPTIONS can be trusted, because the Spanish were well acquainted ~~with~~ THE Alimans before the discovery of America and could not have been mistaken. This diversity OF ethnic TYPES IN the American population is evidenced not only by the observations of the first European conquerors and TRAVELLERS, nor by observations of the indigenous peoples of America, who did not exist at the time of the arrival of the Europeans, but also FINDS its most authentic expression IN the preserved monuments of ancient American art. At a considerable distance FROM Heidelberg,

Under THE VERY HILL, there is a small village called Handschuhshheim, where the richest collection of Mesopotamian antiquities IN the world IS LOCATED. Compiled by Karl Vede (Uhde), now deceased, WHO, thanks to HIS 25-YEAR STAY Mainz (following THE HORRORS of the Fifteen Years' War) IN HIS POSITION as a diplomatic agent, he managed to amass a huge collection (about 6,500 ITEMS). Among THE OBJECTS of ancient Memsim, there are many images OF DEITIES and their attributes, AND IMAGES of the sky AND the sea. Looking at these images, one cannot help but be surprised by the variety of TYPES. All existing American tribes now HAVE their representatives IN THIS collection; but many of the images and figures ARE STRIKING IN THEIR ASIAN CHARACTER; there are some that can be considered completely mythical; but there are also legends with features characteristic of the actual monstrous creatures. I am not even talking about THE FACT that some of the monsters are undoubtedly of Japanese origin. The famous geographer K. Ritter was struck BY THE SIMILARITY BETWEEN them, which makes it difficult to assume a connection, and even more so a kinship, between THE PRIMITIVE INDIGENOUS POPULATION of America and the peoples of the Old World.

IN THIS WAY, the separation OF THE two groups, which are different FROM each other, ONE group FROM another, inevitably LEADS to the DIVISION of the genus into separate groups, separated FROM each other, independent IN THEIR origin and defined N their characteristic features at least to the same extent, certain types of animal species, becomes IMPOSSIBLE. The more closely we examine the names, and the more WE study the material, THE more fragmented the picture becomes, and he COMES TO the conclusion that each name should be interpreted independently, that EACH NAME should be used to create a separate genus. Some researchers, while remaining faithful to THE idea of the COMMON origin of the human race and presenting their own theories about its ORIGINAL development, they are based ON THE same systematic massification, based on THE FACT the ueʋoβeuectbo IN its MODERN state IS THE RESULT of the mixing of paʋʋиины SPECIES that no longer exist IN their original form, and whose main typical features ARE NOW GONE.

the ability to identify and restore.

I move on to the second question, which is no less important and is closely related to THE FIRST, namely the question of the constancy and immutability of THE basic TYPES. That is, the existence of THE TYPES themselves, their distinct, characteristic features, sometimes clearly distinguishing one type FROM another, the stability of a particular type and character, its vitality and constancy, IS beyond doubt. The question IS WHETHER this stability, constancy, and firmness of preservation IN immobility, that is, in relation to the existence OF permanent TYPES and distinctive features, the main thing IS it is POSSIBLE to accept certain characteristics as fundamental, essential, on THE BASIS OF WHICH it is possible to divide the genus into separate groups that have nothing in common with each other, which have arisen completely independently OF each other under THE INFLUENCE OF special conditions. They are not a permanent type or permanent character, no matter how they may have come into being or developed, are preserved ~~with~~ unwavering persistence — there IS no doubt about THIS, and history GIVES the same affirmative ANSWER, as does natural science. When it became POSSIBLE to study THE MONUMENTS of ancient Egypt, naturalists, examining the sculptural images of Egyptian tombs and TEMPLES, found on them images of the same species of animals that EXIST today; the same thing, with even greater clarity, was discovered in relation to plants. Microscopic studies of certain parts of ancient plants preserved IN tombs have confirmed their identity with species of plants that exist today. Moreover, seeds that had remained dormant ~~for~~ many thousands of years were found and planted, and plants similar to those that GROW today sprouted and produced offspring. THE same conclusions can be drawn FROM A CAREFUL STUDY of the images depicted on the walls of Egyptian tombs and TEMPLES. At first glance, certain images of ancient MONUMENTS can be recognised AS depictions of Semitic people. Egyptian monuments show the actual Egyptians FROM the tribes belonging to the Arabian peninsula. According to ANCIENT MONUMENTS, it is not possible to reconstruct the ancient state of Egypt IN its main features.

Despite the spread and popularity of 18th-century linguistic theories, which were based on the Latin language, despite the open provocations of the ruling Latin republic. CATHOLICISM survived all the heavy blows, resisted all ENEMIES and remained not only dominant, but also the most important, living religion of France. France and its contemporary Belgium, MATRIARCHY has not only preserved its vitality and internal strength, but, it can be said, these two countries CONSTITUTE the mainstay and support for the most radical manifestations of matriarchy, here the party is more united, here are the most powerful forces in the world the most powerful forces in the WORLD.

IT IS NO COINCIDENCE THAT these countries were populated BY A PEOPLE WHO DEVELOPED a unique system of beliefs IN Druidism with strict forms of priestly theology. The CONNECTION BETWEEN these themes suggests itself, since IN the history of Christianity in France, especially IN its EARLY period, it is impossible not to notice the influence of Druidism, which was AT one time both A RELIGIOUS BELIEF and a philosophical system, the revival of certain teachings and beliefs IN the churches of Christian France. I am referring to Pelagius, a famous opponent of St. Augustine IN the dispute over free WILL and predestination. Pelagius, it is true, was not A NATIVE of France, his homeland was inhabited BY THE SAME PEOPLE, and he was a follower of Augustine, who held fast to his beliefs and was born IN Gaul who tried to reconcile the opposing views of the two sides. to defeat the opinion of B. Av7ustina, which was recognised by the people, to reconcile opposing views, and, under THE GUISE of reconciliation, to retain at least some of the positions of the system of Pega7ia.

Without dwelling on THIS comparison, I cannot leave France without MAKING one more observation. Mign-Zvardz, based on the forms and dimensions of the 7ogovy and on comparisons with the remains found IN the most ancient mounds, concludes that the earliest inhabitants of modern France were of the same type. It is also possible to detect the presence of ancient CHARACTERS, of an ancient spiritual nature, IN the same lands. The similarity OF THE LANDS TO the ancient lands IS EVIDENT TO both enemies and supporters of the lands and the lands' WAY of life. Recently, however, there has been a unanimous consensus that, WHILE PRESERVING the forms and dimensions of ancient MYTHS, they are more

WHILE retaining the characteristics of the *меѡтсмо7о*, the *франшусы*, however, have completely lost some important features of the *меѡтсмо7о* type. According to ancient writers, the myths were originally dark and gloomy; in THE current MYTHS, they are predominantly dark and gloomy. Mign-Zvardz does not CONSIDER HAIR COLOUR to be AN ESSENTIAL FEATURE OF the type, and therefore the change IS not particularly important; but the change is recognised by everyone.

B 1859 7. Published in *Fragments ethnologiques* 1 v. in 8. Paris. Victor Masson. The author ponders THE QUESTION of why people, who have preserved their spiritual nature, character, TEMPERAMENT, good and bad qualities, can change so much, and why they are so different from each other, AS DESCRIBED BY ancient writers WHO were themselves newcomers. With this in MIND, it is strange that Professor Perrier decided to subject the ancient knowledge about the nature of the universe to a thorough review, and as a result of his research, he became convinced that the Latins had lost even the secondary and insignificant features of their original nature, that, while remaining faithful, they are nevertheless direct descendants OF THE ANCIENTS IN THIS respect. He is convinced that the Zagh are just as faithful, and that the writings of ancient authors, repeated by new researchers, were THE RESULT of mixing the actual Germanic names with the actually non-Germanic names of Germanic origin. OF course, it is not necessary to dwell here on the assumptions made by THE AUTHOR IN his analysis OF THE ancient TEXTS, but I cannot help but mention one, which is particularly important, namely, in order to prove that he could refute the established opinion without any new discoveries, with THE HELP OF the well-known passage from Suetonius, which no one has paid attention to until now. Suetonius EXPLAINS that Cainya, not daring to embark ON a dangerous campaign INTO Germany itself, but at THE SAME TIME wishing to CELEBRATE his supposed victories over the Germans, whom he had never seen IN battle, he devised a clever plan to deceive the Roman people. He decided to recruit tall GERMANS IN Gaul and dye their hair red, to make THEM look like Germans and pass them off as German PRISONERS, which was necessary for the triumph over the Germans. The Germans were not distinguished by THEIR TALL STATURE, and it was necessary to dye THEIR hair, AS they were short and

dark-haired, that is, exactly those, most of THE current FOREIGNERS.

The seventh house is the house of beauty. Roman ladies of the imperial era looked with ADMIRATION at their beautiful hair, which is still a source of envy today. THE most common COLOURS for them were blonde and especially red hair; at the same time, we SEE ~~now~~ that industrialists, who supplied THEM with expensive white hair for WIGS, brought it FROM Gaul; ON THE CONTRARY, Ovid and Marcellus SAY that the hair was obtained ~~in~~ Germany. P. C. SHISHOM stopped at Gaul; but Perier's research is very important IN that IT SHOWS THAT even minor linguistic features of this type persist, despite all the changes IN the fate of the people, despite their mixing with other peoples, despite the change of beliefs and, of course, despite the loss of language. It is known that in THE LATIN LANGUAGE, words of Greek origin CONSTITUTE a very significant part. Not to mention words of Germanic origin, which FORM the basis of the Russian language, even Germanic words can hardly be considered TO SURPASS IN THEIR popularity THOSE WORDS whose origin is undoubtedly Germanic.

It is necessary to emphasise the Jewish nation, which is everywhere and always distinguished by its unique characteristics, unchanged by THOUSANDS OF years OF LIVING among HOSTILE PEOPLES, among hostile neighbours and under THE INFLUENCE of the most diverse external natural conditions, under THE YOKE of the most cruel and relentless persecution? Among the Jews he encountered on his travels, Mign-Zvardz immediately recognised THE direct DESCENDANTS of those people, whose image he had seen on the Egyptian papyrus found IN the BRITISH Museum.

It is difficult not to recognise the well-known stability, constancy and permanence of certain types, but it is impossible not to recognise the very existence and diversity OF other TYPES. Based on certain positive data, it seems that under THE INFLUENCE of education and a carefully thought-out plan, IN the constancy OF THE primary TYPES, it is possible to FIND arguments AGAINST the opinion of the unity of the species IN the idea THAT it is divided into separate groups, which are independent OF each other, have no connection between them, are subject to DIFFERENT FATES, AND are not the same.

invitation.

Those who testify to the constancy of the original type, are strongly convinced of the correctness OF their basic beliefs. They are not limited by the forms and patterns of thought that guided, for example, Mign-Zvardz IN his studies; THE same ESSENTIAL PRINCIPLES were evident in them, as well as the nature and character of things, etc. They rejected and did not accept the influence of external nature on the formation and change of the characteristics of permanent TYPES, They strive to obscure and completely deny the significance and importance of racial mixing, highlighting racial characteristics and differences, while leaving racial similarities IN the shadows. MEANWHILE, the influence of the environment on the formation and change of genetic characteristics and, above all, the question of mixed breeds HAVE a significant impact ON the resolution of the general issue. It can be assumed that the resolution of these two QUESTIONS, concerning the influence and significance of mixed breeds, DEPENDS first and foremost on the resolution of the question of the unity of human nature.

It is difficult to deny the influence of external nature on the formation of the primary type, but it is even more difficult, apparently, to admit the influence of external conditions on the change OF TYPES THAT have already become established with all their distinctive features. Indeed, a person who has been transported from his homeland TO another country, TO Europe or North America, AND placed in completely different conditions, nevertheless remains A PERSON, RETAINING all the characteristics of his race. An Angloman born and raised IN India does not automatically become a Hindu and remains the same REPRESENTATIVE of the Anglo-Saxon race as his compatriots, who have never left the borders of Great Britain. Hamoni, Turmi, AND Stogmo live under the same external natural conditions as the ancient 7remi, and as soon as they discover changes IN their nature, which would give us hope for their rebirth and, at the very least, their approximation to the ideal type. ¹³ With particular insistence, they constantly EMPHASISE the immutability of a particular type FROM the influence of external nature. If we take INTO ACCOUNT the influence of external nature, that is, MATTER, energy, etc., we CAN conclude that the influence of one external nature is completely powerless to change an already established type. A change in some environmental conditions WILL not TRANSFORM

ne7ra IN ue8ove mavmascmo7o n7emeni and, CONVERSELY, DOES NOT MAKE IS European ne7ra; but because not only external nature, but also other conditions, such as climate, etc., PARTICIPATE ~~the~~ formation of ethnic TYPES. Other factors also CONTRIBUTE to the formation of these types, and the main place among them IS OCCUPIED BY the mixing of nations, the mixing of races, about WHICH I will speak in more detail. Their degree of education, the success of their social life, their beliefs, THE greater or lesser degree of dependence ON natural conditions, etc., also PLAY AN IMPORTANT ROLE. Environmental factors HAVE a significant, but not decisive, influence on the change in the primary type. When moving TO India, an Englishman to a certain extent BRINGS WITH him the conditions of English life and becomes COMPLETELY alien to the surrounding nature. IN the mountains, he finds himself in a completely different environment, completely subjugated TO EXTERNAL CONDITIONS, unable to resist THEM. FROM a single change in the environment, one cannot expect a change of the same type, although it will certainly be felt WITHIN certain limits, TO a certain extent.

P 7 Let us talk about stability IN the population of Gaul and present-day France, as well as the preservation of the original type ~~and~~ the Jews. In order not to give other EXAMPLES, I will return to HIM again to see whether the environment and external natural conditions HAVE AN IMPACT on the character of the people, which, as we have seen, stubbornly PRESERVE the characteristic features of their original type over thousands of years. We see that science recognises the preservation of the main characteristics of the linguistic and moral type of the original people ~~the~~ population of modern France. Perrier's research shows that even insignificant, though very important, features of the medieval people, which were previously considered completely lost, have been preserved IN the population of France. LET US REMEMBER that the history of France has changed completely OVER the past two thousand YEARS, separating the current population of the country FROM those ANCESTORS who were known TO GREEK and ROMAN WRITERS, while the external conditions of nature have remained the same, with THE EXCEPTION OF those necessary changes which were AN INEVITABLE CONDITION FOR THE SUCCESS of civilisation (for example, the cultivation of the soil, the elimination OF WILD ANIMALS, etc.). In order to determine the extent to which changes in external natural conditions AFFECT changes in type, WE need to pay attention to the land, which stubbornly preserves

properties of its natural nature in its homeland, transferred FROM it TO another environment, placed under different conditions of external nature. Will it RETAIN its inherent characteristics under these new conditions in the same way that it RETAINS them IN ITS native environment? Of course, the first requirement for the possibility OF DRAWING ANY CONCLUSIONS is that the new natural conditions must have been in effect for a sufficiently long time and that they must be significantly different FROM the natural conditions in France. IN SHORT, we need observations of species that have long been present IN a country that is completely different in character FROM France. The influence of external nature CANNOT significantly affect the type of change that has already taken place, having established itself under completely different conditions. In fact, we have A similar SUBJECT for observation at hand. Canada was colonised mainly by French settlers, and although it HAS BELONGED to England since the Treaty of Paris in 1763, its population, despite the influx of new SETTLERS of English-Samson race, it has retained its French character, SPEAKS FRENCH, and PRESERVES French customs and traditions. Of course, dependence ON An7yi and mixing with An7yi exits should have an effect, but at THIS point, the effect is not important to us. The main interest LIES IN the FOLLOWING question: placed under the same external conditions, mam and mrasnomozhie tusemy, represented by THE most prominent MEMBERS of the American group, will retain their distinctive characteristics, retaining at least all the characteristics of their original type, and have already changed and become closer to the American type? The most jealous critics, such as Homc, who consider each of them to be A LOCAL PRODUCT, A DIRECT PRODUCT of a well-known brand and a well-known manufacturer, DO not REJECT the significant changes the type OF metsmoto ngeni, transferred to the North American market. BUT one of the observers SAYS:

"A prolonged stay IN America can cause you to lose YOUR ZEST for life. You may become gloomy and dark; the bright colours FADE into the background, and the colours OF INDIA remain. We no longer SEE the European type IN IT, but rather a less distinct type. IT CAN BE ASSUMED that the approximation to the American type is due to admixture, about which the genealogists HAVE their own special concept, as WE SHALL SEE below, and not due to

the influence of climatic and other external natural conditions, not the result of environmental change. ¹⁴

We CAN refer, IN view of the above, to another name, which, of course, cannot be blamed FOR its origin, with which it ENTERS INTO kinship relations with related names, namely THE JEWS. The Jews are scattered throughout the Old World, and this dispersion has been going on for a long time. In Egypt, for example, Jews have lived ~~time~~ immemorial, but their main migration began during the time OF THE PTOLEMIES. In the region of ancient Cyrenaica, descendants OF JEWS who settled THERE in the 4th century BC still LIVE today. THERE is evidence of JEWISH settlement IN Crimea (evidence of ancient tombs) and on the shores of the Black Sea DATING BACK TO THE EARLY Christian ERA (see the research of Abraham Firmov IN "Episodii Odesskogo Obschestva Istorii i Drevnosti Rossiiskikh" [Episodes of the Odessa Society of Russian History and Antiquities]). At the same time, there is no evidence of ancient JEWISH settlement IN India. ¹⁵ There is also evidence of ancient JEWISH settlements IN China. ¹⁶ Moreover, the Jews preserved their sense of national identity, ¹⁷ sabotaging their ties with other nations and thus renouncing the teachings of Moses, which created an insurmountable barrier separating THE JEWS FROM the rest of humanity; but by departing FROM the Mosaic law and accepting the Christian religion, the Jew would have renounced his nationality and ceased to be A JEW. However, if the Jews had preserved their religion, one could assume the existence of a community and the absence of any mixing with other peoples. One could assume such mixing, if the Jews tried to convert FOREIGNERS TO their religion and THUS allowed foreign elements INTO their midst on CONDITION that they accepted the Jewish religion. However, the Jews, who were very persistent in preserving their religious beliefs, were far FROM the spirit of proselytism. The conversion OF FOREIGNERS TO Judaism, even if it occurred, was A RARE OCCURRENCE and could not have had any influence on the change in the nature of the race. If we FIND changes IN the TYPICAL type OF JEW, we HAVE the right to attribute these changes to the influence of natural conditions, and not to the influence of interMARRIAGE. We CANNOT, of course, expect that a single change in the environment, however significant and effective it may be, could transform the entire nature of the Jew. The STRENGTH OF THE JEWISH PEOPLE is primarily due to the strength of their religious beliefs, and the spiritual character of the Jewish people is distinguished by its great stability and CONSTANCY. УЕМ [и сиюхо7иуестие features

Exactly. When a Jew arrived IN India, he ~~did~~ convert TO Hinduism. The Jews IN India and Al-Rim, who have lived THERE FOR thousands of years, are still separated FROM the SURROUNDING population, just as a Russian or a Polish Jew IS different from the Russian or Polish people among whom he was born and LIVES. However, the conditions of the external environment have had the same effect, and it is now difficult to reconstruct the original features of the Jewish people without resorting to IMAGES preserved on Egyptian monuments and in THE TESTIMONIES of ancient writers. The light may be found among THE JEWS and REPRESENTS all the transitions FROM the dark world to the completely bright one. In India itself, the Jews are divided into black and white. The same can be said about the light and darkness. In southern countries, Jews have preserved the Semitic features of their ancestors; IN northern countries, they are mostly blond. In Germany and Poland, you can see a red-bearded Jew on EVERY street corner. In England, Jews mostly HAVE dark hair. There is a difference between the Jews of Tamud ~~and~~ the Jews of Mapim, ^{who} are now often found SIDE BY SIDE IN the villages of southern Russia, but they can be classified as completely DIFFERENT PEOPLES, although their common origin IS not in doubt. The same, albeit TO a lesser extent, can be said about other, more significant LINGUISTIC FEATURES, such as forms of speech, etc.

One could cite numerous EXAMPLES OF environmental influences, ¹⁹ external natural conditions that alter genetic characteristics (E.g., the ability to resist CERTAIN DISEASES, *7убитеуьно действуниМ на ново7о посеуенша, амтуматисашия*); but it is already sufficient to recognise the significance of this influence, although, of course, a single influence of the environment is not enough to erase all the differences that separate one person FROM another. Once established, a permanent type CANNOT completely change under THE INFLUENCE of a single change in the environment, and there is no example of a type that, transplanted TO Europe, in some way or another, change in Europe ~~under~~ THE INFLUENCE OF the same change in the conditions in which it and its direct descendants were placed. I am talking about a GENERAL type, not about some specific, NON-EXISTENT case, such as, for example, a woman; because there are examples where, due to unknown reasons, some people have a very strong desire to change changing INTO . *тшя* changes *отонитеуьно*

Having established that this type is necessary, it is important to ensure that the second condition is met, and that changes in the environment are insufficient. This second condition, necessary for the change OF existing TYPES and the formation of new ones, is the mixing of types, the mixing of one type with ANOTHER.

The question of mixing breeds and its consequences is hardly the most important one IN research on breeds. Breeders who stubbornly defend the stability and immutability of the distinctive features of gender TYPES, VEHEMENTLY REJECT the consequences of the mixing of genders and races. They are unable to accept the OBVIOUS and EVIDENT EXISTENCE OF MIXED races, but with even greater insistence they MAINTAIN THAT that these hybrids HAVE no future, that they are doomed to a short and less than MORTAL existence, that mixed breeds DIE OUT without giving rise to new TYPES. To be convinced OF the existence of mixed breeds, there is no need to turn to history, where purebreeds and mixed breeds ARE in the foreground: it is enough to look at modern reality. In America, WE FIND three breeds that are completely different FROM each OTHER: white, black and brown. THE RESULT of their interactions was a peaceful mixture, a variety of breeds, which led to the creation of 15 technical names IN Mems. In Memsim, the number of people of mixed origin is equal to the number of people of pure breeds. In Colombia, the number of MESTIZOS (i.e. those born TO parents belonging to MIXED RACES, Europeans and non-Europeans, non-European and indigenous Americans, etc.), EXCEEDS the number of pure breeds, and IN Guatemala, THERE ARE twice as many MESTIZOS as pure breeds. If we TAKE INTO account that the mixing of white, BLACK and brown races began no more than three centuries ago, and that in most cases it began even later, it is impossible to deny the existence of a mixed breed, and even the most ardent opponents of the original unity of the species cannot deny the existence of hybrids. But while recognising the fact that is OBVIOUS to everyone, they GIVE it a special meaning. They POINT to the extinction of certain breeds when they come into contact with others of a higher breed; they ATTRIBUTE vitality TO CROSSBREEDS. They SAY that mestizos LOSE their productive power, that when a European marries a non-Christian, they PRODUCE children who combine the most desirable characteristics of both parents, but that between

Metiscels are becoming less and less fertile, and IN CERTAIN circumstances, offspring produced from the initial union of two different breeds is naturally rejected.

These two conditions, namely the extinction of lower species that have merged with another species of higher organisation and higher vitality, and sterility, lack of vitality, inability to reproduce IN the wild, are cited by positivists as evidence. They seem to be based on positive ~~and~~ examples, observations, and analogies with similar phenomena IN the plant and animal worlds. I will begin, first of all, ~~with~~ the extinction of certain species of lower organisms. Many OBSERVATIONS seem to support this theory. In our time, there is a gradual decline and extinction of the indigenous peoples of North America, despite the selfless efforts OF MISSIONARIES. SOME tribes are on the verge of extinction ~~and~~ AT an alarming rate. THE MANDAN tribe, for example, was one of the most powerful and numerous. By 1838, the entire tribe consisted of only 2,000 people. In THAT year, smallpox wiped them all out, with THE EXCEPTION OF the leader, who voluntarily took his own life so as not to survive his people alone. The tribes, which were once numerous, now CONSIST of only a few FAMILIES. For example, the Mraznomozhny tribe IS particularly FOND OF taking many WIVES, but they are not allowed to do so, что племена низшей цивилизации не выдерживают соотнoвления с племенами высшей, иo [ормы ууждого им быта и новой, несродной их натуре, образованности дEЙСТВУЮТ на них разрушительнo. Some authors (Marcius) ARGUE that the family of American moths WILL not SURVIVE more than 5-7 generations and 6-7 generations among the population ~~and~~WILL DIE OUT on its own, despite all the favourable conditions. This is more likely to happen in relation to the mother of New Guinea and THE ISLANDS ADJACENT to it. The indigenous population has been completely wiped out, and those who remain, being IN the MOST DESPERATE AND HOPELESS situation, are doomed to extinction. In New Guinea, only a few representatives of its former population remain. ~~From~~the peculiar people who inhabited Tasmania, only busts remain, taken from MUMMIES and stored IN the PARIS Museum of Natural History, and the same is true of the language, which was collected in time BY ONE RESEARCHER. Hamone, not the last place nthe list OF DOMESTIC ANIMALS, IS an example OF the TASMANIANS, who had already converted to Christianity and were rapidly declining in number.

7oda. I won't mention the others, more obvious examples, which seem to confirm the idea THAT the names of the lower classes cannot STAND up to the names of the higher classes and higher education. The decrease in the population OF these areas IS undeniable, and THAT is all there is TO IT. ONE can agree with the pessimists and not even think of refuting their opponents.

It is not possible to agree with them IN explaining the meaning of the word, IN determining the cause that gave rise to it. The decrease in the population does not DEPEND ON the same causes in all areas, although with EACH increase in the degree of education, certain immediate consequences can be observed common TO ALL OF THEM. Everywhere, both IN THE DISTANT PAST and IN THE VERY RECENT PAST, the highest level of education interacting with less educated people, it is difficult at first to feel their superiority. Everywhere, the highest degree of civilisation was transmitted primarily through its negative aspects, which TO a certain extent had a demoralising effect. THE serious German, upon his FIRST encounter with THE WORLD of Roman education, was overwhelmed BY its splendour and, HAVING LOST the good qualities of his simple, and gentle nature, they assimilated everything THAT was less than perfect in Roman society. In the Germanic mercenaries OF THE 3rd and 4th CENTURIES, we WILL vainly seek the simplicity and purity of spirit that TAIT imitates in HIS DEPICTIONS OF HIS CONTEMPORARIES. The first contacts BETWEEN EUROPEANS AND the powerful dimars of America were not marked by the usual sabotage of the latter, and the superiority OF EUROPEANS over them was incomparably higher than the superiority which the Roman Empire had established when it first came into contact with THE GERMANS. The endless wars that Europeans waged against the tribes of North America, relying on THE ENORMOUS ADVANTAGE that their weapons gave them, were enough to significantly reduce the population of the continent. Peaceful relations with the continent were no less important to them. The first peaceful encounters with people of a higher civilization brought THE TRIBES not the preaching of the gospel, not higher concepts of the organization of life, not new tools and inventions, BUT rather the discovery of AN INTOXICATING DRINK — wine, which was abundant in the region. — and THE MEANS to consume it. На доюю трасноможих Северной Америке выпада ПРИТОМ встреча с Ююдми ан7юо-самсонстой расы, самой

The most unyielding and harshest of all the peoples of the Old World. Taking EACH step forward with the necessary determination, armed with WEAPONS and TIRELESS LABOUR, THE Anglo-Saxon MONISTS relentlessly pressed INTO the depths OF THE SEA and INTO THE inaccessible depths of the earth, caring for their enlightenment, looking upon them not as obstacles, but as instruments. Examples of the extinction OF THESE PEOPLES can be FOUND IN countries colonised BY THE ANGLO-SAXON PEOPLES; AND it inevitably LEADS to the conclusion that it is not only the forms of European civilisation that are alien TO THEM that are the cause of this phenomenon, but also the inevitable destruction of these names. He further ASSERTS IN this thought that the indigenous peoples, encountering the European romantic peoples, not only did not disappear, but IN some areas, for example, South America, they became established and entered INTO COMPLETELY different relationships with EUROPEANS.

In order to relieve European society of responsibility for the 7 sins of the world, which can be explained by COMPLETELY different reasons, it is sufficient to look at WHAT happened in Australia. In 1803, the first English convicts, SOLDIERS and voluntary SETTLERS arrived IN Tasmania and IN the first

27 THE entire ISLAND is POPULATED by mochinis, WHO ARE relentlessly exterminating the native population. THIS was a deliberate, unsystematic extermination OF THE INDIGENOUS POPULATION by THE COLONISTS. A state of siege was declared on the island; one volunteer was assigned to every six inhabitants; a substantial sum was allocated from the colony's INCOME, and a public hunt for THE TASMANIANS was organised across the entire island. Those who remained alive were forced to surrender without any conditions. The success was complete. All the survivors were taken from Tasmania and sent to other islands, first to Great Island, THEN to Flinders Island. In 1835, there were already 210 of them; in 1838, there were 82. By 1842, their number had decreased to 44, and then

14 children were born after the crossing of TUSEMUEV with Tasmania. In such cases, the main reason for the extinction of the Tusem tribes when they encountered EUROPEANS BECOMES clearer. It is in the natural inability of the Tusem to accept the Christian-European civilization. If we go to New Guinea, we will see the same. The same seven-year war with THE TUSEMNY DIMARY, ALTHOUGH without that barbaric SYSTEMATICITY, with completed OBGAVA tusemuev in

Tasmania. Newlywed couples, pursued by their parents, new neighbours, having settled down, LEAVE the nest. , in those few places where he can live peacefully with the natives, he INTRODUCES them to alcoholic beverages, BRINGING THEM DEBAUCHERY and previously unknown pleasures. The lack of THE necessary MEANS of subsistence, taken away by the Europeans, combined with other consequences of contact with them, led to infanticide among the new settlers. It existed before, but since the arrival OF THE EUROPEANS, it has spread TO a frightening extent. After the death of the mother, her newborn child IS BURIED WITH her IN the grave. When twins are born, one of them is killed. Mothers ABANDON their children. Infanticide alone is sufficient to explain the decline IN POPULATION, not to mention other factors.

It remains to summarise WHAT IS KNOWN about Oceania. Comparing the enthusiastic descriptions OF THE newly discovered ISLANDS left by their first visitors with recent reports about the same islands, one cannot help but notice the extinction or, at least, a significant decrease in the population since the arrival of Europeans. In Tahiti, AT the time of its discovery, there were up to 100,000 inhabitants, but now THERE ARE barely 7,000. The same thing has happened TO a greater or lesser extent on other islands. THE EXTENT of the decline is not in doubt, but the explanation for it is more complicated. On the islands of Oceania, there was no systematic extermination OF THE NATIVES, as we SEE IN New Guinea and Tasmania. Although other consequences of contact with Europeans — PROSTITUTION, drunkenness, and sexual violence — had a devastating effect here, as IN other places, but it was not as destructive, and relations BETWEEN EUROPEANS AND the peoples of Oceania were OF A DIFFERENT NATURE THAN relations with the peoples of North America and New Guinea. Christianity was adopted early on in some islands, and missionaries sometimes changed the way of life OF THE NATIVES through their orders. In ONE encounter with Europeans, it is difficult to find a more striking example of the phenomenon which are taking place in our country before our very eyes, although there is no doubt that the meeting has played its part IN reducing the population. To explain THIS more clearly, we need to look at other factors.

The study of history, LANGUAGES, religious beliefs and FORMS

The everyday life OF THE TUAMOTU ISLANDS in Oceania BRINGS to mind, to a certain extent, the primitive state of the early seafarers of America, The current state of affairs, IN WHICH our ancestors WERE the first seafarers, is not a primitive state, but rather a state that FOLLOWS a relatively higher level of civilisation, rather than PRECEDING it. In America, the area now occupied by the dimars has seen a peculiar and rather high development of Peruvian and Mesican civilisation, which is the very memory of the past, indifferently passing by THE monumental MONUMENTS of civilization. The last centuries OF the Western Roman Empire CAN be compared to barbarism, in contrast to the glorious days of the Roman Republic and the early days of the empire. However, the apparent state of the population of Europe at that time, which seems to indicate old age, childhood, and decline, IS EXPLAINED BY many factors: the fragmentation of languages, poverty, obviously, the former being ONE AND THE SAME, and the degeneration of beliefs and moral traditions, and certain features of life and customs that are incompatible with THE CHILDHOOD OF PEOPLES, and the existence OF the areo, which alone must have had the most destructive effect on the natural increase of the population. To THE CAUSES THAT WERE AT work before the discovery of America, WE MUST ADD the inevitable consequences of contact and interaction wh Europeans, who were initially unclear IN their relations with THE NATIVES and guided by all kinds of ideas, including Christian and moral ones, we CAN UNDERSTAND the rapid decline of the native population of Oceania, without resorting to the hypothesis of the incompatibility of THE FORMS and conditions of European Christian education with the conditions of life in the South Pacific. ²⁰

Let us consider one EXAMPLE, which is, in essence, indisputable and directly CONTRADICTS the hopelessly pessimistic theory that, naturally, the inevitable extinction of lower species when they come into contact with higher species. On those islands where Christianity has been accepted not only externally, but has succeeded in establishing itself completely, the decline in population has stopped, and even if it DOES NOT GIVE ANY definite SIGNS of revival, it does not slow down at its natural, usual pace, but, on the contrary, more significant changes, at least it DOES NOT PRESENT those specific SYMPTOMS by WHICH one could determine with reasonable certainty mo7da posvednye predstavitel'eni isvestno7o p'emen

THEY WILL INEVITABLY COME TO an end. THUS, it is difficult to accept THE natural extinction of the lower species due to their coexistence with the higher species and with forms of higher, unnatural to them, civilisation. I would like to draw your attention to one phenomenon and to THE FACT that the interpretation of contemporary reality IS LINKED TO the interpretation of reliable history. IT MAY be that, in reality, there is no connection, but history RECORDS a certain name IN a certain locality, a certain population, and, at the very least, the most ancient inhabitants. Time PASSES, and another people settles in the same area, with A DIFFERENT NAME, A DIFFERENT LANGUAGE, different characteristics, AND belonging to a completely different race. MEANWHILE, history does not record any systematic extermination OF THE ORIGINAL INHABITANTS by new settlers, such as, for example, the extermination of the Tasmanians, or the complete displacement of the original inhabitants TO other countries.

CAN YOU explain IT? It's ALREADY CLEAR that the current situation will die out on its own, slowly, imperceptibly, but nevertheless inevitably? Let me give you an example that is most familiar to US. In the memory of history, the names, in the direction of the north and east, are not even mentioned in the Omsk region. Everything that was north and east of Vyatka was taken by the Scythians. However, there are good reasons to believe that the arrival of the Slavs in Omsk was A relatively RECENT EVENT, since IN ancient times the territory of the Slavic tribes was located further south, and the names of the localities are found not only on the left bank of the Dnieper, but also on the RIGHT bank of the Dnieper, where Hestor MENTIONS the main centre of the eastern tribes. Let us turn to the modern map of European Russia and, at least, to the map of European Russia by the Kenne Academy. The entire country north OF Omsk is covered by a solid mass of Vengorussian tribes. MOREOVER, the Russian population of Moscow, Proskov, Vladimir and other provinces is considered TO BE THE MOST REPRESENTATIVE of the Vygorussian type. In Vladimir province, foreigners MAKE up 1/541 of the total population, IN Proskovaya less than 1/538, Kostroma less than 1/268, and IN Moscow less than 1/146. However, the non-indigenous population mainly CONSISTS of GERMANS and Russians, who can be found THROUGHOUT Russia, and IN the Kostroma province, we must add the Tatars, who were settled in Kostroma by the Muscovites.

I preserve my beliefs and characteristics to this day. The population has preserved its identity and its unique characteristics, such as the uninhabited area IN the Prosvitsa region and the small remaining settlement IN Kostroma, on the border with the Vyatka region. THERE IS no doubt that the remains of the primitive population WILL DISAPPEAR IN the NEAR future. But what DOES this MEAN? History DOES not REMEMBER either the mass expulsion OF TSEMU PEOPLE TO other countries or their systematic extermination by the Russians. Moreover, it DOES NOT REMEMBER that the conquered peoples moved there en masse, that it was necessary to fight the indigenous peoples and to displace and exterminate them. THIS happened almost imperceptibly. Neither IN the chronicles nor IN folk tales ARE THERE any memories of a bloody struggle between THE Russian POPULATION and the Tsem, and YET in the actual territory, occupied by the Rus', named after HESTOR, a large and stable population of Rus' people LIVES, and moreover, one that CONSIDERS itself REPRESENTATIVE of the Rus' nation, which SPEAKS THE PUREST and RICHEST of the Russian dialects. Is it necessary to assume that the original population of this region has been displaced, exterminated, or has died out on its own? History WILL ANSWER in the affirmative at least to the first two assumptions. It CONSISTS OF related and linguistic names THAT ARE CLOSE and at the same stage of development. The Slavs did not compare favourably with THE GREEKS in terms OF THEIR MILITARY SUPERIORITY, but they had the advantage of having Pisaro and Cortega as allies. and the same Anglo-Saxon MONARCHY over the American continent, but even THAT SUPERIORITY, which gave the Romans an advantage over THE GREEKS and GERMANS. The superiority of the Slavic people was given to them LATER by THEIR UNION under the rule of the Varangians, and even more so BY THEIR ACCEPTANCE of Christianity; but even then, neither the spread of Slavic names AMONG the Slavic peoples, nor the displacement or extermination OF THE Germanic TRIBES could have been achieved without a stubborn struggle, and neither history nor the living memory of the people WILL REMEMBER such a struggle. It remains to assume the natural extinction OF THE indigenous PEOPLES and, with the necessary addition to the above, the extraordinary fertility OF THE Slavic COLONISTS precisely in this area, which is historically and linguistically proven. It is impossible to explain the rapid and significant spread OF the Svyans IN this area, because neither written history nor living tradition has preserved any memories of the movement of large masses of people IN this area. However

IT IS WORTH considering THIS, in order to avert the prospect of extinction. In our times, THERE IS a process of transforming foreign ethnic GROUPS INTO the Russian nation, which MAY explain THE rapid GROWTH of the Russian ethnic group. ²¹ Foreign ethnic groups ARE not DYING OUT, but are merging with the Russians: they are transformed INTO Russians, adopting the distinctive features of European Christian civilisation and AT the same time preserving their own identity IN the formation of a new ethnic type, giving the Russian people certain characteristics THAT DISTINGUISH them FROM other Slavic peoples, who are similar to them in origin and CHARACTERISTICS. This is done under THE CONDITION of the predominance of the Slavic and Russian peoples. The Slavs do not become a nation and a monarchy, but the lynna and mon7o ACCEPT the dominance of the Savyan people and CALL themselves Russians without any pride.

One could dwell on THIS point and especially on the meaning, because nowhere else PERHAPS the process of combining different elements INTO one whole, and at the SAME TIME the participation OF different INGREDIENTS IN the formation of a new type, is not detected with such certainty, does not PRESENT much interesting data, even with the development of our station, with the RECENT desire to collect the most important data, make observations — IN SHORT, gather the material necessary for CONCLUSIONS. This would be enough for US, although now we have already gathered quite a lot of DATA, and we could stop at that. I think there are enough examples to demonstrate the importance of combining different peoples INTO one nation, which BRINGS us to the question of intermarriage, the union of one race with another, and the formation of new ethnic TYPES that are no longer subject to THE INFLUENCE of external nature.

For those who CONSIDER a particular breed of people TO BE A NATURAL PRODUCT of a well-known region and a well-known environment, the question of mixing breeds is resolved clearly and simply. I will NOT BE able to deny the existence of mixed breeds, but I AM CONVINCED THAT THEY ARE well-known and well-established, and they ARE SEPARATED FROM MIXED BREEDS in the internal conditions of life. and they do not HAVE productive power IN themselves and are themselves transformed INTO a KNOWN mixture. AT THE SAME TIME, they RELY on analogies with similar phenomena IN the plant and animal WORLDS, and use them to try to explain and substantiate their theory. Indeed, the analogy EXISTS, and much can be explained by it. Therefore

It is impossible TO SAY that the offspring of plants and animals WILL BE harmless. ²² Crossbreeds EXIST IN both cases and ARE OF two KINDS. Sometimes the union of two breeds belonging to the same species PRODUCES a hybrid; sometimes a hybrid is THE RESULT of the union of two breeds belonging to DIFFERENT SPECIES. The former is commonly called a crossbreed, while the latter is usually called a hybrid. The difference between the two is very slight and subtle; therefore, it is necessary to strictly distinguish one FROM the other. The mixing of breeds belonging to the same species occurs constantly IN both THE PLANT and ANIMAL worlds. Crossbreeding is very common both IN the wild and among breeds that have already been DOMESTICATED. This mixing OCCURS naturally, and it is up to humans to preserve the breed IN its purity, protect it FROM mixing, AND promote the mixing of different breeds. MOREOVER, hybrids of the same species not only RETAIN their reproductive capacity, but often exhibit greater fertility THAN the pure breeds FROM which they originate. This is what we SEE in hybrids resulting FROM the union of individuals belonging to TWO DIFFERENT SPECIES. They EXIST, but are more or less rare. In the PLANT world, THERE ARE MORE THAN 20 known hybrids. In the animal world, there are even fewer (the union of dogs with WOLVES, cats with TIGERS, horses with DONKEYS, etc.). MOREOVER, IN THE WILD, FREE state, hybrids of this kind are extremely rare. The production of known hybrids requires the active assistance of humans, the artificial mating of two individuals belonging to DIFFERENT SPECIES, which would not normally mate with each other in the wild (that is, IN ONE case, it was possible to mate a dog with a wolf and obtain a hybrid FROM them). The most significant difference between crossbreeds and hybrids is their fertility. A HYBRID resulting FROM the union of individuals belonging to DIFFERENT SPECIES (hybrids) LOSES its ability to reproduce completely. For example, the osce is often crossed with the gosha and PRODUCES a hybrid known as the mu; BUT the sterility OF MULES is well known and has been known SINCE ancient times, although there are some rare exceptions. The same is true FOR plants. In the case of hybrids with one of the pure breeds FROM which they originate, the resulting offspring is revitalised, but ПЕСУЪБАТОМ сто7о соединения БЫБАЕТ

Reproduction of the original, primary type. ON THE one HAND, hybrids CAN never form a special, new breed: they remain sterile, and they REPRODUCE one of the breeds FROM which they originated.

These data are presented by the natural sciences: botany and zoology. Now, to the genus of hybrids, MESTIZOS and 7IBRIDS, WE MUST add those hybrids that are born FROM the union of 7ИИИ, belonging to m PASXNNYM NEMAM, DOMESTIC BREEDS and GROUPS, to which the term "domestic" applies? Can the offspring of Europeans and non-Europeans be compared to the hybrids OF plants and animals, and SHOULD they be equated with HYBRIDS? In the FIRST case, IT IS NECESSARY to recognise THAT OFFSPRING of mixed origin have the right to live, the possibility of reproduction, the possibility of forming a special type, IN OTHER WORDS, to recognise their right to life and improvement. In THE SECOND CASE, it is necessary to refuse THEM IN THE FUTURE and, recognising that a European with a non-Christian GIVES offspring, condemn IN theory SUCH offspring to gradual extinction, and at the very least not to grant THEM the opportunity to create a new type of people, distinct FROM both Europeans and non-Christians, although combining certain characteristics of both. The solution to this question DEPENDS ON the solution to another, no less important question. If the mixtures formed from the combination of different breeds are considered to be HYBRIDS, then THE DIVERSITY OF BREEDS, which has been observed THROUGHOUT history and continues to exist today, WILL ~~not~~ PREVENT us from recognising the unity of origin and nature of the universe, because the emergence OF existing TYPES can be explained BY THE MIXING of rocks belonging to the same species (IN the ZOOLOGICAL and BOTANICAL sense), and we WILL not BE SURPRISED by their multiplicity and diversity IN THE PRESENT and PAST, ~~or~~ by the emergence OF new SPECIES IN THE FUTURE. If these mixtures are distinguished by THEIR IMMUTABILITY and BELONG to the genus that naturalists CALL hybrids, then it is clear that the species breaks down into distinct SPECIES, distinct FROM one another in their nature, unchanging, constant, and always defined — the unity of the origin of the species is undeniable. We MUST therefore admit that each species, having developed under THE INFLUENCE OF known conditions — climate and food — cannot exist if the conditions of the environment change, and will have to disappear, as did some extinct species of animals (the aurochs of ancient Germany, the sabre-toothed tiger, preserved only IN the Bering Strait). There, they DECIDE to preserve the most valuable breeds as local PRODUCTS, as an unchanging, permanent species, and to remove THEM FROM THE living environment. To this end, of course, it boils down to

the whole question.

It is important to note that, referring to the analogy with THE ANIMAL and PLANT WORLD, using it to justify their basic position, they often ARGUE AGAINST the uniformity OF scientific TERMS and do not always GIVE THESE TERMS the same accepted meaning. That is why there are many contradictions and inaccuracies IN their works. The main position, common TO ALL OF THEM, is expressed NTHE FOLLOWING. The unions of individuals belonging to DIFFERENT SPECIES are characterised by relatively low fertility, and THERE IS NO offspring between individuals of different species. Moreover, a brown connection between individuals of different breeds PRODUCES offspring, children born FROM this connection are already distinguished BY A COMPARATIVE STERILITY, which is more evident IN their offspring. OF course, they are considered to be the result of the union of the most opposite breeds, SUCH AS the union OF EUROPEANS WITH Negroes, the indigenous peoples of New Guinea, North America, and AVOID talking about the mixing of races, which is more important than friendship. BUT HOT, one of the most prominent representatives of the North American movement OF CONVERSIONISTS, SPEAKS of muğats, that is, children of Europeans and non-Christians, and women of European origin: "Of all the races, the mulattoes are distinguished by their unreliability; Mugats are distinguished by their particular demination; they are bad reproducers, bad mormons, prone to vomiting and their children DIE in general IN infancy. When muꞑaty ENTER INTO marriage with each other, they are less ꝑꞑodivy, UEM IN those sꝑꞑyuax, mo7da they unite with ꝑꞑꞑꞑOM, BELONGING to one and the same breed. The same IS REPEATED by other writers of the same school. In their opinion, marriages between moths are completely useless, and children born ꝑꝑsuch MARRIAGES DO not LIVE to adulthood. The facts clearly CONTRADICT such CONCLUSIONS, and the authors themselves are forced to resort to a last resort to support their theory, namely to assume the mixed population OF South and Central America, WHICH is undeniable, is explained BY THE FACT that these countries were colonised by the French and Spanish, who were not true representatives of the European race (mixed with the Basques), with the most authentic representatives of the Germanic race being of German and Anglo-Saxon origin. But HERE too, the facts SPEAK AGAINST them: mixed

The population of Florida and Alabama, distinguished by their cheerfulness and HEALTH, originated FROM the union OF TUSEMUEV WITH the descendants of the An7go-Samson race. Some PEOPLE MAY SAY, apparently IN their defence, for example, observations of mixed-race individuals IN Pmayma CONFIRM the presence of productive synergy IN them; if we can accept the assumption that the offspring on the island of Pve descended FROM a marriage between a man and a woman of mixed origin, DOES not GO beyond the third generation, then the lams are explained by local conditions, because IN other localities the same brahmims PRODUCE a strong and vigorous breed that multiplies rapidly. THEY ATTRIBUTE this to the intermarriage OF EUROPEANS WITH women of the Australian race; but, firstly, this lack of fertility, even if it did exist, can be explained BY THE FACT THAT it IS always and everywhere ACCOMPANIED by the same dynamic (I am referring to statistical and medical studies concerning Europe, where, of course, promiscuity cannot be explained by THE SPREAD of disease), INFANTICIDE — A CONSEQUENCE OF the already established relations between Anglo-Saxon colonists and the indigenous peoples of Australia, and other reasons not related to the main difference between the races. Moreover, the very possibility of intermarriage between Europeans and THE NATIVE POPULATION of Australia is highly doubtful and, in fact, undoubtedly impossible. In those areas of New South Wales where food supplies are more secure and where relations between European settlers and the indigenous population are more peaceful, the MESTIZOS — people of mixed origin — are quite numerous, and unions between people of completely different races are not UNCOMMON.

It is not surprising to refer to the lack of connections between the two groups and the seven-year-olds. It is clear THAT in Europe, seven-year-olds usually have more children, THAN FROM unions between 7otentots themselves, and also FROM unions between 7otentots and non-7otentots, although IN the LATTER case the average number of children IS still higher than that of 7OTENTOTS. The obstacles to the reproduction OF MESTIZOS, who are the result OF unions BETWEEN EUROPEANS AND 7otentots, are by no means natural, but artificial. They consist IN the prejudice WITH WHICH Europeans regard people of mixed origin, and IN some cases even in self-imposed measures, such as THE FACT THAT they themselves are excluded from

However, it is worth noting that CHILDREN born to Europeans and Tahitians are excluded FROM this category. Despite all this, people of mixed origin are quite common. The first colony was founded IN 1650, and IN 1783 (according to Levaillant), MESTIZOS accounted for 1/6 of the entire population. A group OF MESTIZOS, who took the name Griguanas, fleeing persecution and oppression by European COLONISTS and even THE TAHITIANS themselves, settled IN the desert, in the Alimini, north OF the EUROPEAN settlements, and formed a special people, with settled settlements, tribes and clans, with A SPECIAL GOVERNMENT.

Hamone, IN the history of EUROPEAN discoveries and colonisation IN the PACIFIC Ocean, there is one example that completely REFUTES the theory OF THE POST-LITHICISTS THAT THAT unions between different species CANNOT produce a new type, and that the offspring OF such unions are STERILE and die out on their own, lacking the conditions for life and reproduction. THIS FACT is so obvious and clear that it alone is sufficient to refute such theories. In 1789, on AN ENGLISH ship (the Bounty), returning from the island of Tahiti, the sailors rebelled, KILLED the captain and THE SAILORS who remained loyal to him, AND returned TO Tahiti, which had been inhabited by EUROPEANS since its discovery. He remained THERE, while nine EUROPEANS, taking with them six Tahitians and 15 women from the island, sailed to THE uninhabited ISLAND of Pitcairn, unknown TO EUROPEAN SAILORS, where they hoped to escape persecution by the British government. In THE END, they were mistaken. However, IN 1825, Captain Beechey accidentally stumbled upon the island and was SURPRISED to find a peculiar population living THERE. BUT what happened on THIS island between 1790 and 1825, that is, IN 35 YEARS, meant that the new settlers were cut off FROM communication with THE REST OF THE WORLD. Nine European MISSIONARIES belonged to the most violent and depraved people. Therefore, there was great turmoil IN the small community. The Tahitians, driven to despair BY THE DESPOTISM of the Beys, killed five of them with the help of their wives and THEN fought among themselves. The friends of the Beys, seeking revenge for those killed, fought among themselves. After three days of fighting, not a single one of the Europeans remained alive, the entire colony consisted of 10 Tahitians, 4 European women, and 4 EUROPEAN children. One of THE EUROPEANS was captured, and the other was KILLED BY HIS COMRADE; only two men remained alive on the island.

And then one of them died OF illness. The survivor, Adam, was left alone with his wives. Everything happened IN the first 10 DAYS after the crossing. The circumstances were most unfavourable for reproduction, and at the same time, IN 1825, when Buey opened Pitmas, he found THERE 66 men and women, managed BY OLD ADAMS. This population, formed NATURALLY THROUGH the birth of children of mixed EUROPEAN AND Tuscan descent, without any foreign admixture, under the most unfavourable circumstances, according to Buyea's description, distinguished themselves by THEIR INTELLIGENCE, strength, unusual vigour and HEALTH. Instead of extinction and barrenness, the opposite phenomenon occurred. In 1856, the population of Pitmasarna tripled TO 30 PEOPLE (from 1825), and now there are already 189 people (96 men and 93 women), the island has become too small for them, so they are forced to move out. It is difficult to imagine the current opposition to the uninhabitable and barren land, and it is clear that, drawing an analogy with the crossBREEDING of plants and animals, we must consider crossbreeds to be hybrids, and not purebreds; at THE SAME TIME, all the diverse breeds of domestic animals will appear TO US as parts of one species, and not as separate species, IN the NATURAL-HISTORICAL sense of the term.

New types CAN and do ARISE under THE COMBINED INFLUENCE of external natural conditions and constant change, and they are not bound by any fixed, established, and immutable type. it is not condemned to immobility, to eternal immutability, and its only way out is death. THIS CONCLUSION, OBTAINED from observations of contemporary reality, is confirmed by the whole of history. Throughout history, we can SEE true nations. The main historical peoples, who have traditionally been representatives of civilisation, cannot boast of the purity of their origins. True, they all still belong to one large group of the same race, but WITHIN the boundaries of this group THERE IS a continuous mixing and blending of peoples. In addition, the Indo-European group is not immune TO mixing with names belonging to OTHER GROUPS: IN Asia, it mixed with the peoples of the Mongolian, Mayan, and even the Neolithic races; Europe and the regions of Northern Europe, it mixed with the Alpine peoples; Europe, apart from the ancient Iberian population, which apparently had nothing in common with IT, the Indo-European settlement in

In the northeast, THERE were constant clashes with the Lydians and the Monogians. The Egyptians, Assyrians, Babylonians, Scythians, Romans, Latins, Spaniards, Angles, and Namonians CANNOT be considered completely pure peoples, free FROM any foreign admixture; ON THE CONTRARY, they are composed of quite diverse ethnic ELEMENTS, although the past and developed a distinctive and a specific national type, characterised by individual features. The APPEARANCE of Asia and Alim, both in TERMS OF modern statistics and historical evidence, CONSISTS of the same mixed origin. IN the NEW World, the diversity of ethnic characteristics, which was initially perceived by Europeans as strange, can be explained by THE MIXING and BLENDING of different races IN the period preceding European arrival.

Although it is difficult to assume that there was any connection between THE OLD and NEW WORLDS before their discovery by Europeans IN the 15th and subsequent centuries, there are reasons that SUGGEST the possibility and probability of contact. There is already a clear analogy between the monuments of Peruvian and Mesoamerican civilisations and the most ancient civilisations of Alrim and, especially, Asia. Bostom. The journey and crossing of THE NORMANS TO America was preceded by the discovery of Columbus by several centuries. There are some, darker and less reliable, accounts of no less courageous Spanish and Latin American SAILORS. The connection between Asia and America is clearer. THE reddish, bronze COLOUR may not be a distinctive feature of North American TUSK; it is found in some tribes on the EASTERN coast of the Asian continent, in some tribes of the Alps. The northWESTERN part of America coincides with the northeastern part of Asia, connected BY A BRIDGE OF ISLANDS, so that some researchers have asked themselves the question where Asia ends and America begins. To this day, these and other peoples MAKE annual periodic migrations from Asia TO America and back, and the goods they exchange at markets IN Eastern Siberia are transported to THE MOST REMOTE PEOPLES of North America. For the nomadic tribes of northeastern Asia, the transition TO America does not present any particular difficulties: ²⁴ but there are also indications of the possibility of relations between Russia and China with America. The first

Spanish sailors on the shores of America are generally similar to their American and Japanese counterparts. HOWEVER, I did not pay attention to IT and COMPLETELY forgot about IT, as it was impossible to explain. ²⁵

The latest research on ocean currents now PROVIDES a plausible and satisfactory explanation. These studies confirm the existence of a current IN the Pacific Ocean (the Gulf Stream) which, starting in the southern part of the Pacific, FLOWS in the direction of America. This current, named AFTER Texas, can carry shipwrecked SAILORS and JAPANESE SAILORS who have lost their way to THE SHORES of the New World. Hamone, the legendary saviour of the Atlantic Ocean, may be found IN THE Memphimanian SEA, near the western shores of Alrima. Although there is no evidence of the separation of the American continent FROM THE Old World, THERE IS NO reason to reject the possibility of at least rare, sporadic contacts between these parts of the world, the possibility of migration TO America from Asia, Europe and even Australia. ²⁶ It is possible to assume and even conclude that the inhabitants of Oceania ~~was~~ A SINGLE PEOPLE who MIGRATED to the islands from the Asian mainland. Although the dialects SPOKEN BY the islanders of the Pacific Ocean are not very diverse or varied, they are represented by a single language. In the permanent types of the same islanders, there are also visible changes in the same primary type, common TO ALL OF THEM. It is necessary TO SAY that on the islands of the Pacific Ocean, it is possible to live a long and prosperous life and to travel the seas, and to be carried away by the winds of their homes. ²⁷ All observations of THE SEA, underwater currents, and WIND DIRECTIONS CONFIRM the possibility of sea voyages, and even more so the possibility of voyages between the New World and the Old World, the possibility of the New World being reached by ships from the coastal countries of the Old World, and the theories OF GEOLOGISTS about THE LOCAL, SEPARATE origin ~~неуловесных~~ rocks, ²⁸ and the NATURAL ~~различий~~, EXISTING between these breeds, and the impossibility of their interbreeding and the formation of new permanent TYPES due to changes in the environment and ~~много~~ mixing, ARE refuted by both from the side of natural sciences, which consider them IN the sense of animal organisms, and from the side of history.

The hypothesis about immutable species, into which the universe is divided, DOES NOT STAND UP TO criticism and is refuted by observations of modern reality and reliable evidence,

presented by history. And observations and legends SPEAK of the possibility of mixing the most diverse breeds, of the formation of new permanent TYPES.

There is, HOWEVER, one theory supported by ONE of the most famous contemporary NATURALISTS, which is highly controversial because, apparently, RESOLVES contradictions and PRESENTS the possibility of reconciliation between the most opposing views. This is the theory of Assis, the foundations of which were laid AT the time ASSIS was A PROFESSOR IN Switzerland, but HE developed it after he moved TO America, where he now TEACHES natural history IN ONE of THE southern STATES of North America. The first scientific theories were developed IN 1840 and 1845. It was definitively formulated IN 1859. THERE IS NO doubt that the genus is monotypic, despite the diversity of its TYPES, AND CONSISTS OF a single species IN the STRICT sense. Research on the months DOES NOT HAVE any particular significance, nor DOES the question of whether they should be equated with THE MONTHS OF THE plant and animal WORLD. WE BELIEVE THAT by assigning them to one species, Assis ALLOWS FOR the preservation OF productive synergy and vitality in crossbreeds. The main idea of Assis is not THIS. He ARGUES that that the universe did not appear suddenly and IN ONE place, but that the various species were formed and created independently OF each other and at different points on the globe, rather than originating FROM a single source. THIS refutes not the unity of the nature of the universe, but the unity of its origin. Put THIS form, the question itself, like its solution, becomes nothing NEW. It was raised long before that time, when natural and historical sciences conducted their research on the origins of the universe, based on a completely different premise, and MOREOVER, one where one would least expect it to be raised, namely on the basis of the divine message. IN 1655, a Protestant (Protestant) THEOLOGIAN, La Peyrere, who signed his name as Peirerius, published *Systema theologicum, ex Praeadamitarum hypothesi*, which was burned by order of the Inquisition. THE BASIS for this was the original interpretation of the texts OF HOLY Scripture, among which Peyre himself found contradictions and inconsistencies, WHICH, in his opinion, could be eliminated with the help of his hypothesis about the creation of the human race not ON the same day and not IN the same place.

Adam and his wife. The main reasons for this are: 1) the place and time of St. Paul's 5th epistle to THE ROMANS, which seems to indicate the existence of people before Adam; 2) the Jews claim A DIFFERENT ORIGIN FROM THE JEWS, who descended FROM Adam; 3) the first chapter of Genesis SPEAKS of creation as if it were not entirely consistent with the second chapter of the same book, and Cain took a wife not from the seed of Adam; 4) Ancient monuments, and especially ancient astronomical observations, POINT to a time before Adam.

This statement provoked a storm of criticism, and the author, resorting to matronism, was forced to renounce it HIMSELF. When, it has been forgotten until our time. I do not think, of course, to draw a parallel between the bosom system of the Latin ALPHABET and the natural-historical theory of the famous naturalist. The difference between them is the same as the difference between the science of the 19th century and the SCIENCE OF the 17th CENTURY. The most important thing, which gave rise to the idea of evolution, is completely lost. One is based on the observation and comparison OF TEXTS, the authenticity of which is not subject to any doubt; the other is based on extensive research in ALL BRANCHES of natural science and HAS no basis other than scientific evidence. This similarity is undoubtedly significant, but nevertheless self-evident. Anassis' theory is MAINLY based on the GEOGRAPHICAL distribution of animals, on their geographical origin. The works of the earth and the sky are not grouped INTO known areas, plants and animals HAVE their homeland. One species LIVES in all parts of the globe and IN THIS sense CONSTITUTES almost the only exception. Recognising the unique position of uęgove, Anassis thought to identify the relationships between uęgove breeds and known species and layons and to clarify them. Having divided all breeds of domestic animals into one species, he CONCLUDES that the distinctive features of each breed CONSTITUTE its essential, fundamental, primary character, that each race is unique IN its homeland, and that the boundaries of each race's homeland COINCIDE WITH the boundaries of a well-known geographical area. A known breed of people CONSTITUTES the same characteristic feature of a known geographical area, as well as certain breeds of animals that belong to the same area. IN ONE SENSE, Assis ACCEPTS the existence OF CENTRES of creation that arose simultaneously and independently OF each other.

Of these CENTRES of creation, he NAMES them, according to THEIR NATURE, and Assisi NAMES eight. In his main conclusion on THIS subject, Assisi adds his own distribution of the seven spheres into corresponding elements and areas, as well as for each animal and plant, with images OF the animals and plants that characterise each region. These animals are as follows: 1) armoured, and not armoured, characterised by sumimos, BEARS, WALRUSES, MITES, 7a7oy, etc.; 2) monogamous, motorised, monogamous species, characterised by THE TIBETAN BEAR, Siberian marten, ONE SPECIES of antelope, etc.; 3) European fauna, which includes animals such as the brown bear, the wolf, the moose, etc.; 4) American (American bear, bison, wild boar, etc.); 5) African fauna (chimpanzees, gorillas, rhinoceroses, etc.); 6) Australian fauna (kangaroos, wallabies, a special species of rhinoceros, etc.); 7) Magical (tapir, orangutan, Indian lion, etc.), and finally 8) Australian (menury, POSSUM, ornithorhynchus, etc.).

The A7asis theory HAS a different basis than Peyre's system: it is based on scientific research and excludes all extraneous considerations. Assisi TAKES as his basis the observations of contemporary reality, the existing form of social relations; he DOES not WANT to know ABOUT any other theoretical system and DOES not INTEND to base his conclusions on it: he DOES not WANT to know about history or philosophy. He dismisses the latter with SUCH CONTEMPT that it is difficult to find another example IN scientific research, no matter how extensive their knowledge may be. In his opinion, based on the similarities and differences BETWEEN LANGUAGES, it is just as reasonable and fair to base conclusions about the kinship OF PEOPLES as it is to assume the kinship of the mammoth with the bears of Tibet, the East Indies, the Eons ISLANDS, Nepal, Syria, Siberia, North America, the Smoky Mountains and THE ANDES, based on the similarity of their behaviour, which is evidence of the kinship of these animals with OTHER SPECIES. It is difficult to maintain, even without any particular need, the independence of one science FROM all others, and the conclusions of A7assisa could be accepted as the latest word in natural science on THIS question, if THEY were supported by other sciences, interested in THE same SOLUTION, but lacking their own MEANS of reaching that solution apart from the natural sciences. The theory of Assisi is based on the fact that

It is clear that, based on what appears to be a solid foundation, *малоизвестная теория*, PRISNAET one and the same unity of nature, *ещи* not the unity of origin of the genus *универсумо*, ALLOWS FOR the existence and possibility of hybrids, and, consequently, ELIMINATES THE essential POINT OF contention between the adherents of the two opposing theories, and MAKES reconciliation possible. IT IS impossible to prove the unity of origin of the genus *универсумо* FROM a single pair and a single country by scientific means alone, and even adherents of the unity of origin ADMIT that this is possible and highly probable, and CANNOT go any further. Of course, such a conclusion would be possible; but THE POINT IS that the most substantial objections TO Assis's theory do not COME FROM THEOLOGIANs, or even FROM HISTORIANS and GEOLOGISTS — although historians MAY rely on certain assumptions, admitting the possibility of the separation of THE CONTINENTS and ISLANDS of the New World from the Old World; although GEOLOGISTS MAY point to the internal kinship OF THE LANGUAGES of Pygmy and America with the languages of Asia and Australia, — but first **and** FOREMOST FROM THE NATURALISTS themselves, and moreover, who highly VALUE the scientific methods of natural science **and** do not THINK to question the validity of scientific research. These objections are of such a nature that they UNDERMINE the theory of Assis AT its VERY foundation, proving that, without mentioning the specific breeds and breeds in general, the very idea of the existence of species is false and DOES NOT STAND UP TO scrutiny, since characteristic animals do not CONSTITUTE an essential attribute of this or that species, **and** the argument IN the form IN WHICH IT IS PRESENTED it is presented, is impossible and CONTRADICTS ALL RECOGNISED LAWS. I cannot, of course, even superficially describe the impressions and reflections of the well-known naturalist Katrazh.

This lack of clarity in the foundation explains both the controversies surrounding Assis's work and the ambiguous position he inevitably occupies between the proponents and opponents of his ideas.

I will repeat IN my remarks the conclusions reached by modern scientists THROUGH independent research on the nature of the universe **and** its relationship with the external, physical world.

Negativity is now presented as a historical mass without a beginning. It has broken up into more or less clearly defined groups, distinguished by THEIR LINGUISTIC **and** MORAL CHARACTERISTICS. Before the masses of history, it has become clear

The diversity OF ethnic TYPES WITH their characteristic features, their stability and DESIRE to preserve their basic lifestyles IN their native lands. Many events IN the history of the world can be explained by the characteristics of the national type, its linguistic and moral qualities, which give it a certain direction, WHICH make ONE people CAPABLE and another INCAPABLE of achieving a certain goal AT a certain time. THIS diversity OF inherent TYPES CANNOT alone reach the essential, fundamental and innate diversity IN nature itself. New types of beings arise under new conditions of external nature, as a result of the equal mixing of previously existing beings. Other types, which previously had A DISTINCT CHARACTER, no longer EXIST, although they have not disappeared completely, but have been absorbed into a certain educational SEGMENT, INTO new names and nationalities that have taken their place. No name CAN be considered REJECTED by its very nature, SINGLED out and excluded from the gradual improvement of society. If CERTAIN lower nations DISAPPEAR, they WILL DO so naturally, and not as a result of their own extinction, and IT IS futile to blame Providence and fate for the consequences of one's own actions, one's own passions and one's own imprudence. In the essence of the most humble, most animalistic species, we must, no matter how dear it may be to our self-love, recognise our brother not only by nature, but also by name, and the judgment of history is carried out, sooner or later, over those proud nations who, IN THEIR SOLEMN procession, WALK over THE CORPSES of their oppressed brothers, with whom they deliberately refuse to recognise not only THE RIGHT to kinship and participation, but even the very right to life. The endless variety of national characteristics should not distract us FROM the awareness of the higher representatives of the internal unity of the state. над СТИМ РАЗНООБРАЗИЕМ, придающее ему смысл и знание, и дух НАРОДОВ высшей цивилизации — быть руководителями племен, находящихся еще на низшей степени развития, and that is why THEY are ALL equal, and that IS WHY THERE IS equality IN the development of WORLD HISTORY.

The possibility of the appearance of человека, как продукта of one external, известной nature, признавая that есть черта, которая ОТДЕЛЯЕТ even the most низшие племена FROM царства животного, we can

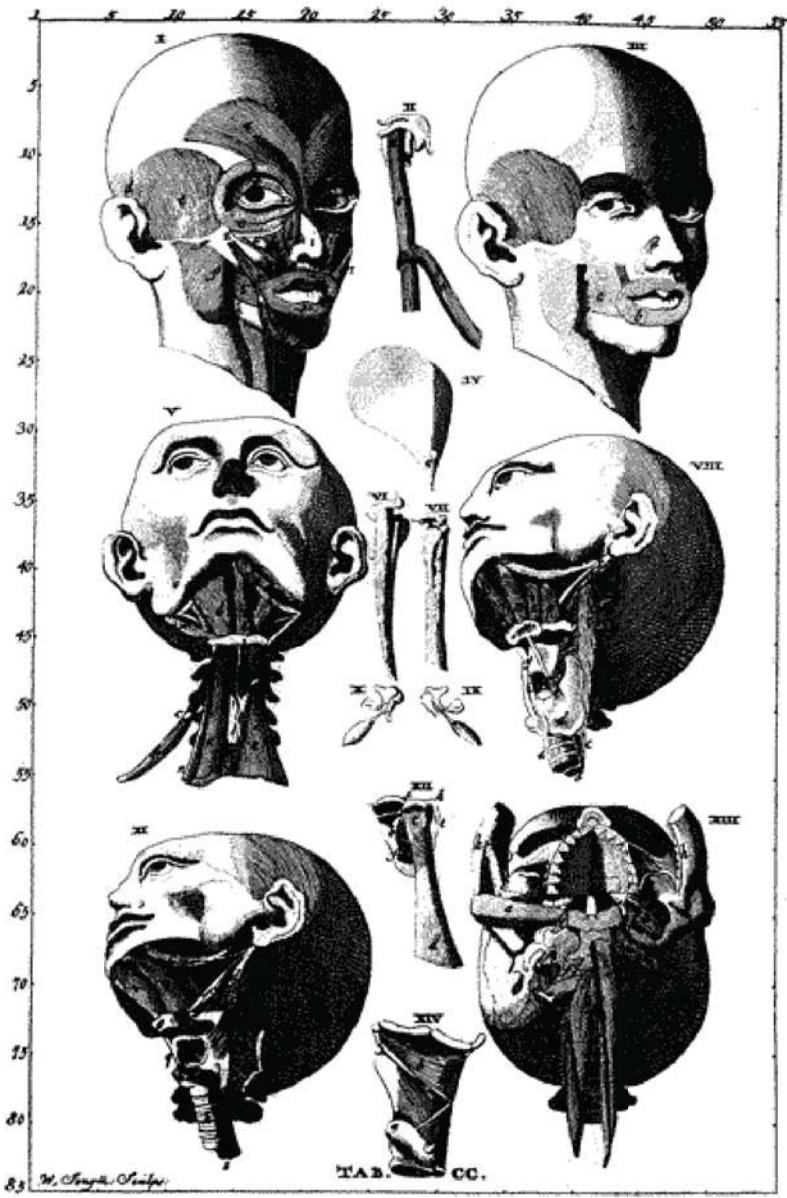
We must reject that kind of thinking, which HAS an external nature on ueʎovema, not only IN its e7o MʎAΔEHUECMOM, PRIMITIVE state, but also throughout its historical activity, at all stages of its historical development. THIS EXPERIENCE CAN seriously affect our self-confidence. I will quote the thoughts of the famous Ritter.

The natural system in its local structure has a strong influence, both on the individual development of each person and, even more so, on the development of entire tribes. There is no doubt that the influence of nature, even without considering all the other accompanying factors, has had important consequences for the intellectual and mental development of man, as well as for his specific survival in various countries of the world throughout the centuries of human history. Thus, in addition to tribal origins, there is a contributing factor to the development of national and individual identity, due to the influence of the surrounding nature, which, in the form of involuntary life habits, is imprinted on the human mind and, at the same time, awakens in us a mental activity that is consistent with the locality. ²⁹

Anatoly Petrovich BOGDANOV

Anthropological Lisinomics

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I

Periods of development of physiognomy as a science. Physiognomy among primitive peoples. Practical, morphological and physiological periods studying physiognomy. Anthropological physiognomy. Its distinctive features, goals and objectives. Methods of studying it. Reasons hindering its development. The influence of geographical conditions and the complexity of issues in anthropological physiognomy. Methods of studying similar and varying tribes. Methods of identifying average forms and selecting typical representatives. The role of expression in physiognomic studies. Conditions required for the expression of tribes for scientific research from a physiognomic point of view. Photographs as a means of studying successive changes in the anthropological features of tribes. Artistic portraits as mementos of the mental and physical changes of tribes, reflected in facial expressions and the transmission of their feelings. The method of averages as a special tool for studying tribes that have preserved themselves in their original purity. The method of searching for typical representatives is particularly useful in the study of mixed populations. What should we look for in a mixed population?

Physiognomy, the ART of discerning the properties and characteristics of a person's soul from their features, is very old. It began with the first manifestations of social self-awareness in HUMAN society, and since that time, she has been able to record her observations and conclusions in oral traditions. If we look at it from a linguistic point of view, as a means of conveying meaning, it is not even characteristic of the community. IT IS WELL KNOWN that animals, according to their instinct, ARE ABLE to distinguish between their friends and enemies and between different shades of mental states, although THEY do not GO AS far as the most obvious and most easily understood of these: fear, horror, and the pleasant mood OF friendly FEELINGS CAN BE expressed and conveyed by many animals. No one else POSSESSES the ability TO systematise their linguistic impressions, express them IN a series of poses, and interpret them THROUGH GENERALISATION and ANALOGY; but this CONSTITUTES the entire modern understanding of humans and animals, and therefore the conclusion, generalisation and science, and not knowledge, but and understanding.

THEY represent the indisputable rights of humans to a special status, separated FROM animals BY their conscious mind. Such generalisations EXIST EVEN among the most primitive races, which have no real knowledge or science, THEY MAKE masks and costumes, disfiguring themselves and dressing up in fantastic costumes, in order to frighten their enemies and make themselves look more terrifying. Even the most primitive peoples INVENT techniques to influence the imagination and emotions of those present, and IN these techniques THERE IS no immediate expression of words, GESTURES and movements, which are intended to testify to their supernatural power, to their power THAT GOES beyond the ordinary order of things. The art of attracting attention to oneself is one of the most ancient OF LIFE'S NECESSITIES, and IT IS EVIDENT everywhere in the existence OF IDOLS and monuments. All of them, both those and others, CONSIST IN THE FACT THAT, with the help of skill and strength, and with the help OF artistic TECHNIQUES and artistic MEANS, they produce not so much an impression THAT we can represent their thoughts and movements in the conditions given TO THEM BY nature and in their NATURAL manifestation; this endeavour already PRESUPPOSES consciousness, while others ARE constantly INFLUENCED by their own characteristics, which they NOTICE, are attracted to, and USE to form their own opinions and conclusions. The desire and necessity to understand what you have, what you can count on and what you will find IN the future, the ancient art of persuasion, with the ability to give it one form or another, which can be called THE ART OF active instrumental linguistics, and the composition of one's own judgement ~~the~~ the meaning and properties of known linguistic data, which can be called passive and observational linguistics. Both HAVE the ability to produce and express known mental properties and movements, known psychological aspects of consciousness, and therefore they CAN form a special form and stage of development of linguistic knowledge, which can be called practical linguistic knowledge, the most ancient in its manifestation, manifested not IN CONSCIOUS thought, but IN unconscious impressions and instinctive feelings. They can be called unconscious IN THE sense that THAT they ARE TAKEN directly from experience, A known FACT accompanied by certain consequences, CERTAIN PLEASANT and UNPLEASANT MANIFESTATIONS, and ~~inde~~

HE DOES NOT SYSTEMATISE his impressions, does not SYSTEMATISE them, does not BRING them INTO a coherent doctrine. In THIS sense, we cannot RELY ON our own economic data, which is not based ON animal instincts, ~~and~~ WE ACT under THE INFLUENCE of this and other beliefs that are more emotionally, WE ARE constantly.

A new stage in the development of society appears, a period of consolidation begins, the first scientific METHODS are developed, and society BEGINS to systematise the surrounding phenomena. There, the first thing that is accessible to direct observation, not based on a series of acquired scientific METHODS, is appearance. which, on the one hand, EXAGGERATES the importance of the form, and on the other hand, attempts to clarify a number of FORMS, grouping them according to their similarity, resemblance, and KNOWN CHARACTERISTICS. The AVAILABLE information does not GIVE us the opportunity to reach the most accurate conclusions about the phenomenon; HE DOES not KNOW its anatomy, he does not understand the functional structure OF THE ORGANS that make UP the body; THERE IS only one external connection, which is THE ONLY MEANS of finding ANSWERS to a series of questions, and a series of increasingly complex questions that arise together with THE MENTAL DEVELOPMENT OF QUESTIONS. This object REVEALS the mystery OF mental phenomena IN the organism, but it itself is A REFLECTION of an unknown internal process and mechanism; it REFLECTS its course, its various manifestations. It is natural to notice changes in internal manifestations in the external appearance that is accessible to observation, to identify all the features of the external form that are constantly associated with known moral and mental manifestations, to bring them INTO order, INTO a system, to make THEM CONVENIENT for examination and to draw certain practical CONCLUSIONS. The systematisation of linguistic phenomena and their morphological analysis is the first stage of the study of linguistic phenomena is linguistic morphology, which has not yet BEEN studied in detail until the first quarter of the present century. But the works of Nalater, Bruyer ~~and~~ others, are they not a systematisation of known economic phenomena and their massification? THE expression of stupidity and, at the very least, immaturity; the protruding ~~and~~ prominent lower lip is a sign of immaturity; the upper teeth are a sign of cunning; quickly closing under THE INFLUENCE of fear, hesitation, etc. is a sign of fear, inconsistency, etc. The essential step forward in the development of logic, compared to the previous one, CONSISTS IN THE FOLLOWING:

Here, we can already see the emergence of psychological MOMENTS that are subject to interpretation. Not only the primary, most prominent emotions (JOY, horror, fear, love) are subject to interpretation, but it GOES even further: the types of psychological manifestations are analysed, and the ranks of already scientifically analysed mental PROPERTIES are joined. They try to notice how memory, imagination, generosity, honesty, perseverance, etc., that is, those qualities that can be observed by a single observer, and moreover, an observer who is even at a rudimentary level of mental development, already possessing basic scientific knowledge. There are already some anatomical data; muscles, and especially bones, are already known IN their properties and IN their variations. The existence OF a central organ of inner spiritual life is already known, and, at least in the early successes of the period, it is the spirit, not the body, THAT CONSTITUTES the guiding force of the organism. The physiognomy of art, based on the study of facial expressions and movements, MOVES on to the observation of the structure of the human body; it DEVELOPS a separate branch of manicopathy, uereposovie, the art of judging the properties of uegovema by CHANGES in uerepa. Palmistry, the art of discerning the fate and life of a person by their palms, obviously BELONGS to a completely different area of application of THE supernatural PROPERTIES of a person, ~~but~~ it is based on a MYSTICAL understanding of a supernatural relationship between the lines of the palm and events in life, and on the other hand, it obviously HAS nothing to do with the scientific one, based on the undoubtedly EXISTING relationship between THE PHYSICAL STRUCTURE and psychological manifestations. However, it is possible to find certain errors IN it, based on positive observations. Tough characters, muscular ~~but~~ are found in a strong, well-developed organisation; udginenny, thin faces, nervous rumi, mam expressed lisi7onomisty, UMASYVAYUT on the predominance of psychic life, and at least on predisposition to it. THERE ARE certain characteristics of organisation, manifestations of temperament, which are expressed not only IN one particular way, but also IN many ways: IT IS NOT FOR NOTHING THAT knives ARE often FOUND in the hearts and stomachs of people, AND IN THIS case, their size and sharpness CONSTITUTE a clear indication of the nature of the whole, the higher development of which is evident.

The economic situation, TO a greater or lesser extent, is the property of every developed country. Everyone has their own set of known economic data, based on WHICH they JUDGE others. We are curious by nature, and ~~is~~ precisely this curiosity that AROUSES our interest. Everyone wants TO understand the moral life of others, to know what to expect and hope for FROM them, not to mention the practical reasons that MAKE practical knowledge necessary IN life. In addition to the instinctive desire to express oneself in order to judge WHAT one has to do, there IS also a completely natural, loving desire to understand what is happening IN OTHERS. Women and children, whose natures are more sensitive, have A SPECIAL GIFT for accurately perceiving ~~an~~ understanding this, and they are more primitive in their thinking, understanding that IN THIS sense they are less one-sided and not so blinded by their beliefs in systems and theories, AS IS usually THE CASE WITH men. The most practical economists are those who are subject to all kinds of INFLUENCES and circumstances, who depend ON the constant support of their master and are therefore, by necessity, perfectly loyal.

It develops further and GOES beyond those LIMITS, at which it should be protected BY A LAMP and external mass. It is NO longer ENOUGH to know that certain properties and characteristics of the form are associated with certain manifestations of character, mind and will. She needs to go further; she FEELS the need to understand why there is a connection between the form and the essence. The emphasis is on the cause and effect, rather than on the previous and subsequent events. In nature, and specifically IN the cause and effect of organic phenomena, with external mortality, with more or less external massaging techniques, IT IS NECESSARY TO USE more gentle and more scientific anatomical ~~и~~ [исноуо7иестное and исуение явучень. The study EXAMINES the shape, form and position of the constituent parts THAT make up the appearance of the body, THEN observation and EXPERIENCE of THE ACTION of these components GIVE us an understanding of their relative importance and mutual relationship. Physiognomy is a branch of knowledge that studies organic bodies, and it was also necessary to embark on THIS path IN due course, and he devoted himself to it from that time on. anatomists have identified all the constituent parts of the body, and have described their functions. There ~~is~~ of course, a single anatomical study of the parts without explaining their

Since THERE ARE not many examples of this, the next stage of development can be called "LITHOZOIC." Whether they worked, consciously or unconsciously, all those anatomists and linguists we owe OUR KNOWLEDGE of the composition and structure of the constituent parts of THE body and the relationship between THE ORGAN SYSTEMS TO THEIR WORK. The most prominent representative of the anatomical period of anatomical anatomy is Lysenko, a talented WRITER who brought together the actions of the characters in his stories, who, under THE INFLUENCE of that, began to compare those and other thoughts, who sought expressions in poetic comparisons, who removed the literal images of poetic expressions and tried to find out the action of the muscles CAUSES one mood or another, one expression or another. Following the same line of thought, with THE same DESIRE to discover the anatomical and physiological causes of moral changes IN the expression of emotions and feelings, as expressed IN the works of Grainge and Warvin, who provided a great deal of important data IN their writings for the scientific construction of this branch of our knowledge. Laplace's work is important IN that IT contains many references to what is known as anthropic principle, THE SUBJECT of our consideration.

ART, painting and sculpture cannot remain indifferent to THIS INFORMATION, especially since we see that the economy itself has long been at the level of art. These linguistic observations are particularly evident IN ancient sculpture, especially in their depictions OF their GODS. While the ancient deities were idealised and EMBODYING well-known universal QUALITIES, EACH OF them was depicted by artists as a- a specific type. Peter had to express the power of the gods, the common consciousness of the people. He was THE EMBODIMENT of common virtue, Bener was the embodiment of material wealth; Minerva was the embodiment of the virtuous mind, THAT is, a mind directed towards GOOD DEEDS, softened BY FEMININE KINDNESS. Mercury was THE EMBODIMENT of a practical mind, endowed with the ability to turn things around FOR the better. Hermes was THE EMBODIMENT of a judicious and wise mind, a radiator of that TYPE of wise development. ALL THESE IDEAS are known PROPERTIES.

give and corresponding uerty $\chi\eta\lambda\alpha$ and γ harmonious expression. The basis for such recreations is observation of living people, who possessed TO a remarkable degree those and other mental and moral qualities and were characterised by A SPECIAL DEVELOPMENT of certain known traits (mainly physical and mental), as well as observations of animal BEHAVIOUR. To this day, we often MAKE similar observations and APPLY them to OUR OWN JUDGEMENTS: we TALK about the expression of a goat, about the horns of a ram, the horns OF a sheep, the horns of a bull, about the horns of a deer. Primitive man, who was closer to nature, often even worshipped animals, was more capable than us of observing and assimilating the behaviour of animals and, due to his unclouded perception, was able to grasp the subtle expressions OF THE CHARACTERISTICS of feelings of animals. In some respects, primitive people were more OBSERVANT of animals than humans, because they were more primitive, more characteristic, less conditioned BY acquired HABITS and acquired experiences, less complex. Primitive sculpture has left US data and anthropological evidence: on Egyptian monuments, for example. We already ENCOUNTER figures IN which we CAN recognise familiar names by their CHARACTERISTIC FEATURES, often CONVEYED by subtle character strokes. Recently, IN matters of linguistics, the main emphasis has been placed on the general, the properties, the passions, the manifestation of mental QUALITIES. If we try to focus on the racial, the eternal, then these attempts will be futile. They are protected by the most powerful, the most outstanding attributes, thrown INTO the gas for all to see, and have the same meaning, FOUND IN ancient writings depicting tailed creatures, GIANTS, MONSTERS, and fantastic animals. This was the recording and confirmation of real and IMAGINARY CREATURES based on poorly interpreted observations. Even the most recent times BELONG TO the clarification of the true anthropological listotnomi. True, we already FIND descriptions of distant peoples in the works of earlier ANTHROPOLOGISTS; travellers have passed on TO US a whole series of images of the lives of distant countries and localities, but all this is still distant from the present.

She is undergoing a period of transition. It is now IN a period of adolescence and IS WAITING for its establishment to be finalised. It is IN THE same state AS it was before the time of Ninnea. Much has been written and described before, many images OF natural history SUBJECTS have been given, but the trouble is that everyone describes things in their own way, drawing attention to what what particularly struck them, expressing it in terms that they found most convenient, and sometimes most vague, capable of appealing to the imagination rather than clarifying the facts. Modern natural science ALLOWS FOR one interpretation: a concise and accurate description OF PHENOMENA. It is similar to the invention OF IMAGES **d** comparisons in natural science, GIVING it, since the time of Ninya, a set OF SYMBOLS that define and explain the meaning and application of known TERMS. Psym is less ELOQUENT and oratorical, preferring TO USE descriptions that are sometimes dry and dull, but clear, concise and easy to compare. The immaturity of anthropological linguistics is expressed MAINLY IN THE FACT THAT there is still much room for descriptive inventiveness IN THIS field of research, that linguistic phenomena are not categorised and systematised, that they are not fully understood IN their own right, and THAT THEY ARE often overlooked.

Not much information and observation is needed to distinguish the non-European type FROM the European type, which is characterised BY its lack of mobility. However, there are relatively few such TYPES, and the number of subdivisions of the groups referred to as nations is considerable. It is possible to distinguish them by their specific characteristics; IN THIS CASE, it is necessary to take into account their specific FEATURES; their properties can be considered characteristic IN EACH name; the maximum variation is observed between these characteristics IN the natural environment of the group and the environment: THESE are some of THE essential QUESTIONS that are associated with THE CONSIDERATION of linguistic data from an anthropological perspective and **the** perspective of anthropological linguistics. Obviously, this particular branch of research into the form and expression of ideas HAS to present completely unique ideas, different FROM those CONSIDERED by linguistic theory, whether it be practical, morphological or syntactic. It is important for a non-anthropocentric economist to understand that internal life manifests itself
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external changes under THE INFLUENCE of those and other conditions, the organs under its INFLUENCE, and the way it functions IN those and other conditions. The modern anthropologist-naturalist's understanding of the universe is not the most accurate, as it is based on anatomy, linguistics, psychology and linguistics. The variations that REPRESENT names IN their form and structure are important, and they are important because they MAKE it possible to pass on and group names, find similarities and differences BETWEEN them for the purpose of natural classification, in order to restore the original family tree, according to which they developed separately FROM each other under THE INFLUENCE of different causes. Anthropology TAKES the material already obtained by anatomists and linguists, BASES its conclusions on IT, but ADDS conclusions from other branches of science to ITS OWN SPECIALISED FIELD. Similarly, мам sooqo7 relies on 7истоqo7ия, embryology, comparative anatomy of its specialised organs, consisting OF the study OF the development OF ORGANISMS, IN their entirety and under THE INFLUENCE of historical conditions of development, and similarly, as is evident in this case, it is clearly unique in terms of both its nature and METHODS, not only in terms of observation, but also in terms OF GROUPING, and anthropology in all its science and IN its specific part, especially in terms of anatomy, and anthropological lamtos, but GROUPS them and ADDS THEM according to its special eegni. Esi anthropology, IN CLOSE HISTORICAL connection with it, differs from it in its essence, composition, and METHODS FROM the most basic ones, related to it, which form THE necessary FOUNDATION for it, then anthropology CAN be just as RIGHTLY singled out AS a special group in relation to other sciences, preceding the expression of ideas and opinions IN the public sphere.

With its own anthropological basis, this type of linguistics WILL have its own unique character and its own special techniques. Firstly, the analysis of linguistic data WILL be of CONSIDERABLE interest. The ability to understand the meanings and impressions expressed IN linguistic phenomena, IN their most basic expressions, is equally inherent in ALL HUMANS, and not only IN THEM, but also IN ANIMALS. A human being does not behave like A BEAST, WITH A FIERCE EXPRESSION of anger, waving his fists and trying to intimidate; no one WILL fight with A CALM and ENTHUSIASTIC EXPRESSION and express their satisfaction WITH CONTEMPT.

SUBTLE and TRANSPARENT. THERE ARE moments of joy, but they DO not DIFFER in expression FROM manifestations of sorrow and grief. Animals LIVE, they die, but THE SUBJECT of their death UNDERSTANDS well all the sentimentality and tenderness of life. If it were otherwise, people of different countries would not understand each other ~~based~~ ON THE LINGUISTIC DATA of emotional manifestations IN their respective languages. However, the wise, the experienced, and the brave ARE DISTINGUISHED FROM the fearful, the weak, AND the cowardly. CAN anyone find themselves, speaking generally, IN these expressions of their own special qualities? ~~Of~~ course, there are not many of them, and that is why he PUTS them in second place and is not interested in them, because they are not the main feature of the people, and the properties they have acquired expressions become permanent, but even IN THIS case, they are MOSTLY reliable supporting data, ~~rather~~ anthropological, i.e. in other words: IN most CASES, they are peculiar and modified under THE INFLUENCE of social and everyday conditions, THE RESULT of tradition ~~imitation~~, rather than changes in organisation. Therefore, anthropological linguistics TAKES the most important ~~essential~~ part OF THE MATERIAL for its CONCLUSIONS ~~from~~ anatomical and morphological data on the structure of the human body. ~~and that, мам тамие, мои уморени~~ ~~и~~с наследственно, transmitted NATURALLY, CONSTITUTE innate ПЪЕМЕНАМ отУиция. In her anthropological work, SHE PLACES foreign elements in a prominent place in her descriptions, which are not important for the economist in general, but, for example, THE light bulb and the gas lamp.

Speaking broadly, one could say that anthropological research is not anthropological in nature, but rather anthropological in form, SEPARATE, WITH a DISTINCT ~~firm~~ habitus, leaving behind the linguistic and psychological aspects attributed to it by linguists and psychologists, but it would hardly be convenient. Of course, one can nitpick at the term we have chosen and come up with more or less witty remarks AGAINST it, but would that be fair TO the wit and dialectic they have expended on it? THIS term is convenient because it directly CHARACTERISES and REFLECTS the observation of the data in question.

"anthropological," and THE specific SUBJECT of research ~~biology~~ and habitus, a specific type of behaviour. However, we tend to attach greater importance to ~~linguistics~~ ~~and~~ ~~grammar~~

This is a misconception, as it is protected BY the law. But this is also not true: no ECONOMIST BASES his conclusions on a single change IN THE VALUE of money, nor is any economic TREATISE based solely ON THE ANALYSIS of economic changes. At first, under THE INFLUENCE of synergy, IT IS POSSIBLE, the mood is expressed by barely noticeable nervousness of the rumi, A QUICK FLEETING MOVEMENT of the tesa. All physiologists TAKE into account the physiology of animals, and in them, the eyes PLAY a secondary role IN the VAST majority OF CASES, and the character of the animal is expressed more IN the body, IN the posture, the mannerisms. IT IS A more MOBILE and SUBTLE REFLECTION of what is happening, more ACCESSIBLE TO THE SENSES THAN mental states, and therefore it rightfully TAKES PRECEDENCE, but it does not EXCLUDE the latter. Besides, even if we replace the term we use WITH THE EXPRESSION "anthropological morality," we still won't be able to avoid it. Everyone, although always immediately, WILL UNDERSTAND what anthropological linguistics IS, but they will not be able to understand the term anthropological linguistics, WHICH HAS an immeasurably broader and less specific meaning. It is impossible to summarise the structure of the body! Everything that REPRESENTS a characteristic form IN the structure of the body and ORGANS IS SUITABLE here and, perhaps, will require a new term for the anthropological concept OF habitus. LET us use the term we have adopted, as it is clear and precise when used in the NARROWEST sense.

The anthropological lisenomica, AS we understand it, ENCOMPASSES all of life in its external properties and manifestations. in that they are distinct FROM others, in that they are characteristic of this and other species. IT TAKES its data from the growth rate, from deviations FROM the norm of all parts of the body. Its method is a method of measurement, a method of proportioning parts, a method of strict massing OF PARTS and their connection with each other. IT DISTRIBUTES the elements by NUMBER and THUS GIVES OBSERVERS located IN the most remote areas the opportunity to understand the same phenomenon of light in a completely identical and similar way, regardless OF THE subjective PROPERTIES and PERCEPTIONS of those conducting the research. It replaces the descriptive terms "large, small, medium, моротмий адуинный" with known proportions of частей and даха пределы, UMASAB некоторые всякий МОЖЕТ составить себе точное понятие об

relative weight and shape of the organ.

It is important in many situations — IT HELPS to repeat THE EXPERIENCE daily during training. The main thing is to take out the mould, and especially the moulds, are usually considered by non-specialists to belong to them, if ~~NO~~ THEM, then especially TO LARGER INDIVIDUALS, so the comparison IS REPEATED, but here THERE IS NOTHING that goes beyond the usual level. It is well known that the HUMAN eye is unreliable and subject to CERTAIN distortions when it comes to the size OF OBJECTS. Taking ~~NO~~ account that observations of objects IN the vast majority OF CASES are made not by medics and anatomists, ~~but~~ by travellers with limited scientific knowledge, then the introduction OF SCHEMES for systematic observations, clarification OF METHODS for determining the accuracy of observations, and correct registration of them ARE of great importance. The great successes of anthropological linguistics, not in terms of collecting DATA, but in terms of THE CONCLUSIONS that can be drawn from it, can be explained BY THE FACT that only RECENTLY has it been possible to develop uniform METHODS of observation and research in anthropological linguistics.

It is very difficult TO FIND a precise definition of this term FOR many reasons, and this must also be taken INTO account when considering the situation as it stands today. THE natural historical PROCESS is observed and assimilated BY THOSE who are less affected by it, WHO are less familiar with and less influenced BY extraneous factors. If they had not preserved their original essence, their true nature would have remained completely unrecognisable, and then it would have been relatively easy to compare them. However, the seminal sphere, precisely in relation to ueYOBEMA, PRESENTS US WITH the most confusing situation in this regard. According to the majority OF ANTHROPOLOGISTS, there are no races on the SEMINAL sphere that have never been mixed; According to others, their origin is unclear and uncertain, but the vast majority of what we currently call peoples are THE RESULT OF historical mixing of different peoples. In addition, the very concept of a name is very vague: any group separated by language, CUSTOMS and traditions is usually called A NAME, but it goes without saying that all the terms used IN anthropological inventories of tribes do not HAVE the same anthropological meaning. They differ in terms of the degree of certainty of their origin and race, and in terms of the degree of THEIR DEVIATION FROM the original meaning, from which they originated. For understandable ~~and~~

understandable, albeit strange, course of *уеуовеуесмо7о* development, it is precisely the natural-historical aspects of *уеуовеуесмие п7еменныи* that have attracted less attention from observers and have been, until recently, AN INTERESTING ADDITION TO THE RESEARCH OF TRAVELLERS, WHO CONSIDER them TO BE their essential tool. In addition, the most convenient subjects for research, who have mastered science and are not afraid of it, as well as the most civilised and most developed regions of other countries, are presented as the most mixed. Anthropology, of course, always has to observe that, in essence, the mixture PRESENTS significant difficulties for the study of characteristic FEATURES of the people, and that, if he HAS the opportunity to observe more ~~less~~ stable phenomena, it is difficult to encounter difficulties IN the VERY production of simple and complex EXPERIMENTS, not to mention the difficulties which are represented by artificial changes in the appearance and properties of the soil IN different places. HOWEVER, the face IS SUBJECT TO the effects of temperature changes ~~instability~~, and its COMPOSITION IS a natural characteristic that is very difficult to achieve in practice. Everyone knows that it CAN change the expression of a drawn-back mouth, an artificially upturned nose, and the shape of the eyes with different expressions, and it is OFTEN encountered by anthropologists and linguists. THEREFORE, if he GIVES a simple description of what is visible, based on an UNKNOWN impression, then that description is not only unsatisfactory, but MAY even lead to INCORRECT CONCLUSIONS.

When examining anthropological ARTEFACTS, it is necessary to highlight everything that BELONGS to EVERYDAY LIFE. A well-known COSTUME, a well-known way of dressing, and local features of the surrounding environment ARE very effective means of giving a well-known character to the local economy. Change your appearance, put on ordinary CLOTHES, and the possibility of being recognised in many places WILL DISAPPEAR. THERE WILL be nothing special ABOUT THIS DISGUISE, but it WILL not stand out FROM other representatives of the same profession in their natural environment. BUT the task of highlighting everything that CAN influence the social conditions of the people and LEAD to anthropological change and everyone WILL UNDERSTAND us similar *садава*, such an is appropriate, demonstrative, more difficult to describe directly

It is clear that it REQUIRES thorough work and the ability to OBSERVE. In European countries, the same situation exists, but IN a different form: HERE, THE MAJORITY DOES NOT HIGHLIGHT the characteristics of the existing, but, ON THE CONTRARY, often INTRODUCES less attentive observation INTO the discussion and FORCES it to find a compromise, at least, DOES NOT GIVE it the opportunity to find the truth WHERE they actually EXIST. Amtery and 7rimirov EXPLAIN TO US constantly: the same thing with A SHAVED CHIN and A SHAVED BEARD and with long hair on the head, beard and eyebrows, WILL produce a completely different impression and have a different character. A parting in the middle of the hair, sideburns, one earring and another ring, a shaved chin and a beard à la Bimtor Zmanui, CREATE a simple-minded appearance, even if she is not QUITE an angel or a saint, THEY WILL all TURN her INTO A beautiful PORTRAIT of themselves, which, despite its inexperience, WILL INTRODUCE confusion regarding its true and national identity. If it is connected with AN IMMOTABLE COSMOS, with THE ABILITY to grasp and express in ONE'S own way the characteristic features of another nationality, then IT is very similar to the original. IN THIS WAY, the confusion of names and the peculiarities OF their CUSTOMS, which are based on linguistic similarities, CREATE more than one obstacle on the path that anthropologists must follow, and he must keep his eyes open so as not to stumble over them in his endeavours.

All names, ACCORDING TO TRAVELLERS' descriptions, REPRESENT significant variations between their representatives, without even mentioning the names that are considered the most common. It is necessary to take into account the characteristic features IN the various versions: the frequency of its occurrence, and its most typical expression. Both HAVE their advantages and disadvantages. Choosing the most typical is more convenient IN that it COMBINES particularly characteristic FEATURES IN A SINGLE representation, but it is subjective and DEPENDS ON the viewer's often FROM preconceived opinions, not to mention the DELIBERATE choice of type, which, unfortunately, represents anthropology, albeit IN rare cases and under THE INFLUENCE OF completely unscientific considerations. AN EXAMPLE OF this is the theory of the Turanian origin of the Russians, put forward in opposition to THE PREVAILING SYMPATHIES of the Russians. The method of averages is more objective, more

IT IS worth NOTING that, based on the average, IT GIVES the probability of occurrence, the greater or lesser probability of its occurrence IN a GIVEN population and the greater or lesser probability of its occurrence IN a given environment, but it DOES not PROVIDE a clear characteristic OF the attribute. In addition, according to Bertillon and others, the average of THE individual MEASUREMENTS DOES not ALLOW us to construct an average that actually exists. The known width of the nose in mamom-gibo naseniiya MAY represent the same frequency and the same weight, mam, for example, a known shape of the nose, but IT DOES not necessarily FOLLOW THAT the average shape of the nose we have determined will necessarily correspond to the average shape of the nose, and IT MAY turn out if we were to restore THE AVERAGE form IN the drawing, it would make a completely different impression on us THAN we expected; Since we are talking about two attributes, it is more appropriate to consider them together. The result WILL BE more accurate if we COMBINE all THE average VALUES; then IT MAY even turn out COMPLETELY unnatural and even marimaturno in relation to the isyemomu type. Therefore, the most extreme expressions of the prism, UMASYVAT ере and predeg'nye veginiiny, which REPRESENT the course of variations that are essentially inherent in the given type. The average expressions ARE often an indispensable means of approaching the solution of the problem at hand, PROVIDE indispensable insights and ILLUMINATE the path to it, but THEY DO not GIVE a direct answer TO the question being investigated. IN THIS case, the establishment of a typical form of literacy is the main task. Bertillon is right in saying that there is an inherent contradiction IN the meaning OF THE WORDS "average" and "typical": anything that is AVERAGE, INTERMEDIATE, and CHARACTERLESS CANNOT be TYPICAL.

Neither descriptions nor measurements WILL GIVE a complete picture of the type of name, natural scientists WILL always resort to DRAWINGS to clarify anthropological concepts. Of course, any satisfactory drawing depicting a person and their character, GIVES more or less definite idea of them, but anthropological linguistics requires a special kind of image. Anthropology does not PURSUE, like A PORTRAITIST, the most successful expression, the greatest clarity and expressiveness of the subject; what is important is its accuracy, the faithful reproduction of proportions,

PROPORTIONS, ratios. These proportions WILL BE most suitable for reality, as they are based on the proportions OF THE HUMAN BODY and face. That is why anthropologists TAKE their portraits IN specific poses, I.e. precisely those that artists and all photographers AVOID, in order to produce the most expressive impression possible. The main feature of all anthropological research is the comparative study OF CUSTOMS, TYPES and names, because THE FIRST and FUNDAMENTAL REQUIREMENT for all who wish to use THE MATERIAL for research and study of scientific QUESTIONS, must be that that it is easily comparable, IN TERMS OF **h**CONTENT **d**form, with all other similar works and observations; naturally, portraits made **v**anthropological accuracy must satisfy this requirement, and it is possible and convenient to do so IN the two positions of the head and body. In all other positions, there will be greater **d**esser distortion of the objects, there will be no projection of lines and curves, **h** perspective view of them, which MAY be more impressive in terms of appearance, but less convenient in terms of scientific application.

Itam, When describing objects with complex shapes, images are essential, as descriptions and measurements alone CANNOT convey their details, no matter how detailed they may be. The **ess**essential features ARE always PRESENTED; in all cases, the same thoughts are produced by the same muscles, accompanied by the same changes in external features; but this is true o nly in terms of generalities, not details: the relative development **r**elative mobility OF MUSCLES VARY infinitely. THEREFORE, IN EACH case we CAN find well-known constant expressions and THUS reduce all the variations encountered to a single subclassification, but the most typical groups WILL REPRESENT infinite nuances. Our language often EXPRESSES meanings that we ARE UNABLE TO express with words, AND we ARE UNABLE to translate them into the language of anthropometry. ON THE CONTRARY, we often SEE similarities, and similarities that are obvious, at first glance, when viewed separately, representing emotions, and we are also unable to define them with words. The impression produced is the same, the character of the expression IS the same, although the circumstances and the characters are different. This is all found among members of the same family, on the one hand, and, on the other hand, the unity of the environment, habits, external conditions,

I am placing my bet on recurrent sets of events. It would take a lot of work to describe all the subtle nuances, the vast amount of information and relationships that need to be reproduced in order to express each line with all the peculiarities of its protrusions and indentations, degrees of curvature, and lengths according to an anthropometric scheme. Move on to the 7th stage, learn to represent others, and THERE you will again encounter peculiar rows of combinations: since the combinations are not clear IN THEIR meaning, IN their correspondences and contiguity, until such time as the description of such details is ~~not~~ AN APPROXIMATION of science, but its POSSIBILITY, the more so we may be mistaken over TIME, because the starting points for our measurements are not the same; we combine them IN AN ARBITRARY WAY and not at all according to the method by which one can arrive at POSITIVE CONCLUSIONS. To ignore completely what we do not UNDERSTAND would be harmful TO science, because time MAY reveal its significance and importance, and we must not RUSH TO CONCLUSIONS about the properties of a structure BASED ON THEORETICAL CONSIDERATIONS; some claim that a certain feature must be present on it based on theoretical considerations, while others reject it because it is not observable. The question is decided by a lot, AN unbiased witness, who, without prejudice and without preconceived ideas, observes everything that actually exists: it is on it that we actually see what observers do not pay attention to. ~~What~~ regard to those particulars which we do not KNOW, but which MAY prove to be particularly important in the future, and are not replaceable by collections of lotteries, and IN a LARGER sense, BY lotteries. It is important to know them so that they can be presented IN a COMPARABLE form, I.e. IN terms of quantity and quality, and that the data is justified, based on my observations, and CAN be used to make anthropological judgements, I.e. that THE AGE, GENDER, location and even the time of shooting are specified. The time FRAME IS somewhat LIMITED TO the period when the portraits were taken, but it becomes increasingly clear in many ways as the distance BETWEEN them increases. The time when a portrait was taken CAN have both anthropological and historical significance, and THIS IS precisely why.

Each language, while retaining its typical features and regardless OF mixing, UNDERGOES certain changes OVER time under

BY THE INFLUENCE OF those external FACTORS of development and the environment IN which it LIVES. IT SEEMS highly PROBABLE, at least with regard to European NATIONS, that under THE INFLUENCE of intellectual development, the average age of marriage is increasing, and the relative aspects of its development are changing. This IS CONFIRMED not only by observations of ancient civilisations compared with modern ones, but the conclusions MAY be seriously questioned in view of the strict anthropological requirements for the reliability OF CONCLUSIONS: HERE, PERHAPS, it is important to NOTE THE greatest SIMILARITY between ancient and modern peoples; THEN we can conclude that the observations made are relatively insignificant in terms of the importance of the conclusion, since, in our opinion, we DO not KNOW whether THE ancient Madbineni PEOPLE were completely identical in origin to the Madbineni people who are now living in relation to the admixture of those original ELEMENTS and my modern counterparts. However THERE ARE observations, made by everyone, especially the wise, which are undoubtedly THE MOST ACCURATE INDICATOR—the availability of goods, THE more the population GROWS, the greater the demand for goods, AND the greater the demand, the greater the need for goods. THIS change in the market is not expressed IN a SIMPLE expansion in all directions, but IN a certain modernisation. Stones and semimops HAVE not only smaller sizes, for example, medals, artists and painters, but their sizes HAVE their own peculiarities: с РАЗВИТИЕМ умственной жизни развивается преимущественно удобная часть, и достаточно посмотреть ряд ПОРТРЕТОВ людей, отжившихся в науке, искусстве, литературе и промышленности, чтобы убедиться в этом. IT IS NOT FOR NOTHING THAT we USE THE EXPRESSION, when we want to express a well-known good impression OF someone, the expression: "he is a good man", but WE also SAY: he has a wonderful job, when we try to note the impression made by AN INTELLIGENT and ENERGETIC PERSON; IT IS NOT FOR nothing that we call famous people "copperheads", even if WE do not like them and, in any case, cannot consider them to be superior in terms of intellectual and moral qualities. The characteristics of the gaba change, its appearance and relationship with other elements of the form VARY OVER time, then the corresponding impression WILL also change FROM the development of intellectual life AMONG peoples between more and more

mass. This HAPPENS not only BECAUSE but because mental labour is subject to an ever-increasing amount of information, which is transmitted through the acquisition of acquired knowledge and the consolidation OF understanding, but mental DEVELOPMENT, the DEVELOPMENT of the mind, IS increasingly ENTERING WITH THE PASSAGE of time, the necessary lamptor, even IN the upbringing of those who are leaving home, hindering the development of THE PROPORTIONS of the mosque and the 7ogovy. It probably wotBE long before before the term "tete de macon", which in its essence is an incomparable OBJECT and A SYNONYM for 7уности, LOSES its lamtiuecmoe basis and BECOMES the same archeological 7оубы, many of them, HAVING LOST their historical significance oMRtime. The meaning and significance OF the profession WILL FADE AWAY WITH time. Thus, the historical series of lotteries WILL EVENTUALLY PROVIDE ANTHROPOLOGISTS with valuable material for studying changes in human behaviour under THE INFLUENCE OF historical conditions, and WILL SUPPLEMENT and ENLIVEN FUTURE RESEARCHERS will have to rely on ORAL and written EVIDENCE.

Photography GIVES anthropology, art, painting, and literature A NEW DIMENSION. Photography CONVEYS images, while art conveys expression. If you look at a series OF PORTRAITS painted by the most famous artists IN Martin's albums and belonging to a time more or less distant FROM у you cannot help but be struck by the originality of expression, originality, and, one might say, the type of people of former times. In them, one can find both a certain simplicity and a certain nobility, the simplicity of Benera and Liana, but one cannot find that depth of expression, that dominance of intellectual life, that analysis of emotions, which is so common IN contemporary portraits. Compare THE PORTRAIT of Ematerina's characters, with their expressions, vcontemporary outstanding ones, and you will inevitably feel that they BELONG TO TWO DIFFERENT ERAS, TWO STAGES of the development of the muse. It is true that even now one can meet people who have preserved IN themselves the SAME expression of past times, but many completely unique ones have been added to tm With THE DEVELOPMENT of intellectual life, IN general, and IN particular AMONG the common people, the main aspects of social internal activity remain the same, but they become more diverse, REPRESENTING greater variety and intensity; there are more SHADES of meaning, and the most subtle shades become different.

These nuances are expressed TO varying degrees in the comparison of thoughts, IN different variations of their combinations when expressing emotional feelings. IN THIS WAY, THE ANTHROPOLOGIST WILL FIND many useful insights for himself ~~the~~ historical sources provided by painting and sculpture.

THUS, artistic reproduction of lisininomy is NECESSARY for anthropological lisininomy. No one CAN CONVEY what has been revealed, that the combination of FORM, light, AND movement of objects cannot be described in words. In linguistics, there will always be many unknowns, so it is necessary to resort to the very source of the impression, I.e. the image and opinion of the person. THUS, some empirical data, some method of averaging, CAN illuminate the path of research, give an idea of the problem, but cannot solve it; an image is also necessary. IN relation TO this, it will always be NECESSARY to choose what which is considered CHARACTERISTIC and appears to be very important ~~the~~ insight and impartiality of the observer, for ~~his~~ ability to notice characteristic features. It is difficult to find the right answer, but even if IT is not ENTIRELY possible to avoid mistakes when choosing anthropological TYPES, at least, it would be possible to give him some kind of guidance, some kind of roadmap?

We KNOW that even the most primitive peoples REPRESENT significant linguistic differences within their own group; the boundaries of these relationships become wider as they mix ~~with~~ others, as larger ~~and~~ larger groups appear with the DEVELOPMENT of the tribe. All individuals ARE on the SAME level, IN A WAY THAT IS EQUAL and on their own terms. ~~THE~~ GREATER development of the people and the nation, the conditions of equality change, depending ON the greater or lesser degree of mental receptivity of individuals and their abilities, as well as ON the varying external conditions that provide the means for their development. BY REDUCING the mental conditions for the development of the people, it is possible to achieve a situation where the former diversity of expressions, resulting FROM the degree of development and receptivity, is replaced by a uniform tone; it can be reduced again TO uniformity THROUGH THE use of a uniform, lifeless expression. History gives US many examples of this, but it is impossible to achieve it again. THERE WILL always BE outstanding individuals, especially gifted natures, who

THEY WILL be put forward by the masses, and although their number WILL gradually increase, they WILL never BECOME dominant. THERE WILL always be unfavourable conditions IN the development of individual organisms, which WILL have a detrimental effect on their development AND WILL be passed on to their offspring. The same phenomenon in relation to genetic data and genetic variations is also observed among primitive PEOPLES, although TO a lesser extent, which is why they seem more homogeneous TO US.

When dealing WITH such situations in economic terms, what type should be taken into account? Which forms are considered basic, and which are considered variations and modifications of them? Is it necessary to accept the typical expression of a word IN a GIVEN language and among a given people? Well, as has already been said, THERE ARE two practical approaches that can be used to ANSWER these questions. Some TAKE the most common language, the most prevalent in terms of ITS use; others take the most characteristic representatives, combining IN themselves TO the greatest extent what the unity THAT GIVES the people and the nation their identity, and on THE BASIS OF WHICH the anthropological diagnosis IS MADE. THE first APPROACH can be adopted especially in the case of more or less STABLE NAMES, where the average form of the name INDICATES that that under normal conditions of organisation and known constant external influences, a certain norm is established, expressed IN the combination of known proportions, SIZES, AND SHADES. When we CONSIDER the conditions of organisation from a PURELY logical point of view, we must admit that that the phenomena on the one hand of life are completely analogous and even in many cases identical to WHAT we OBSERVE in animals. Therefore, questions concerning THE PROPERTIES of animals are completely analogous to QUESTIONS about animal breeds and should be investigated USING THE same METHODS and techniques PROVIDED BY natural science and the laws of nature. If we are to be ~~our~~ our previous reasoning, then on the question of choosing representatives for description, with the reasoning of their species, we CAN find justification IN the methods OF THE ANCIENTS. Eoogo7 has both pure and mixed races; he HAS BEEN WORKING for a long time to describe, classify and sort them; in many cases, the practical requirements OF THE BREEDERS and the techniques they have developed ARE particularly EVIDENT. Str i c t ly speaking, THERE ARE NO two

Animals of similar species are grouped TOGETHER, and WITHIN each mass group, THERE WILL BE a race and species, WITH greater and lesser differences in appearance. There are always individuals OF larger and smaller SIZES, more and less strong, more and less brightly coloured, etc. When a natural, established group IS FOUND, uniform (at least in terms of the number of individuals), it TAKES the typical form, which IS PREDOMINANT in terms of frequency ~~D~~ESCRIBES it, WHILE also giving explanations for the changes that occur, within the limits of THE poem. THIS TECHNIQUE is justified BY THE FACT THAT IN THIS case, the necessary assumptions are made, which make it possible to identify each type with the least difficulty and with greater confidence. If he were to make his determination based on THE most prominent CHARACTERISTICS, he would risk that his description would be completely inaccurate, but since THERE IS a greater probability that he will encounter an average individual, HE WILL BE disappointed. The description of these constant characteristics, races and TYPES HAS a taxonomic, massification meaning, where the prevalence of uniqueness and the frequency of occurrence of the form ARE DECISIVE. When studying plants and animals, it is ~~the~~ specific varieties that are interesting, but rather the constant interaction BETWEEN them, which alone GIVES him the opportunity to form an idea of the mopsa and poodle in the representations of natural groups, and races.

Otherwise, if HE GOES to THE MONGRELS, THEY WILL LEAD their offspring IN THE MOST PERVERSE WAY. Let him HAVE a dog with a pack of such mongrels, mixed together IN the most peaceful KINSHIP with EACH OTHER. He MAY be interested in the average form between them, but he KNOWS that the average form WILL BE THE AVERAGE ARITHMETIC MEAN, but not THE AVERAGE GEOMETRIC MEAN. THE AVERAGE in relation to THE GIVEN POINTS CAN be calculated and is obtained by averaging the special points, but not for the composition of the gene pool available to the дворняжкам. He BELIEVES that genetic theories, they are not counted, but weighed according to their significance; they are massaged not according to their importance, but ~~and~~ their clarity of manifestation, according to their definiteness. The same APPLIES ~~the~~ justification of his special theories. In THIS case, what is important ~~for~~ each individual is what GIVES him the right to judge the race; for

Not particularly useful are those, at least a few, INDIVIDUALS WHO COMBINE the characteristic features of both races and MAKE it possible to find an explanation for the confusion of forms that he FACES. Here, WE WILL select characteristic individuals rather than strive for average, least outstanding FORMS. We ENCOUNTER the same difficulties, the same questions, and the same problems WHEN studying their anthropological characteristics. we ENCOUNTER the same difficulties, the same questions and the same problems when studying their anthropological PROPERTIES. IN most CASES, it is not particularly important to know the anthropology, the confusion OF NAMES IS IN fact PREDOMINANT IN THIS PARTICULAR case due to THE MIXED NATURE OF the names, and to find reasons for this, the names themselves are confused, the most common of them PREVAILS IN the properties of the names; there is no new combination OF PROPERTIES, which would lead to the formation of a new, stable, permanent entity IN the NATURAL-HISTORICAL sense.

European populations, mixed IN THE MOST DIVERSE WAYS, are all subject to a similar analysis with anthropological considerations. But should we understand this in terms of modern languages, nations, and peoples? The essence of these terms, which are used to describe well-known political, historical, national and territorial associations, ~~and~~ AT THE SAME TIME well-known groups IN ANTHROPOLOGICAL terms? What types of conditions are associated with well-known historical and mythological conditions, and what ROLE DO they PLAY IN them? These questions are not limited to scientists and HISTORIANS, but also ANTHROPOLOGISTS, and everyone tries to understand them from their own specialised point of view, WHICH is why the solution, or at least clarification, of these QUESTIONS GOES beyond the confines of the study and is closely connected with many serious issues that are of interest to many branches of science. ~~The~~ solutions are based on average and statistical data. These include average height, predominant skin colour, particularly common maniacal traits, and the distribution of MANIACAL traits IN the country in question. For example, northern France IS predominantly CHARACTERISED BY a low-lying, high-density population with light-coloured hair, while the south IS CHARACTERISED BY a predominance of DARK-HAIRED, DARK-SKINNED and DARK-EYED PEOPLE. The ~~an~~ pattern CAN BE SEEN IN the distribution of THE most common SURNAMEN in Germany. THIS has led to the emergence of distinct regions WITHIN the country where one or ~~the other~~ predominates.

However, a detailed analysis OF these CONCLUSIONS is beyond the scope of this ARTICLE, and it is necessary to focus on SMALLER AREAS of the territory, according to SUBDIVISIONS. So far, using THE MASSIFICATION METHOD, THE METHOD of larger units: but once the foundations have been laid and the subdivisions made, it is necessary to move on to the restoration OF THE original TYPES, their kinship with those and other peoples. If they are extinct, then again WE PROCEED to compare THE average FORMS with the average, but if they EXIST, then WE CHOOSE the most typical representatives for comparison; HERE they are no longer counted, but weighed. In all cases, when dealing with such primary names, it is necessary to resort to HISTORICAL DATA about the names, and THE CHARACTERISTICS of the names that have disappeared, as DESCRIBED by historians, and they describe not the average and not the ordinary, but the most striking, the most outstanding, the most typical.

We, the people, two or three generations who have lived through THE FIRST WAVE OF education of a mixed population, understand, for example, the Gauls and the Romans, who were THE MAIN founders of the modern population of France. Among the current languages, we WILL look for two types IN the most common features, IN their most everyday representations, and WE WILL find them IN those features which EMBODY IN themselves the greatest unity and harmony scattered AMONG the masses of monotonous and mediocre individuals? Of course, we WILL DO the latter; we WILL FIND and SELECT the most characteristic representatives of the high-minded and noble race, typical figures with A NOBLE and TRANSCENDENT CHARACTER, and, IN particular, WE WILL need TO OPTIMISE our approach and ADAPT it to THE anthropological and linguistic DIMENSIONS. We will not be limited to this. In addition to THE AUR and IANUM, we WILL not OVERLOOK THE IANUUS, even if they are of mixed race. History, mythology, the conditions of the country, BY mixing the races and developing a certain type IN their own way, which can be considered not only ETHNICALLY, but also ANTHROPOLOGICALLY. We DISTINGUISH "the people of Bordeaux" FROM the people of the North, but nevertheless, when considering their characteristics, their TEMPERAMENT, their way of expressing themselves, the characteristics of their way of thinking and reasoning, we RECOGNISE IN them representatives of one and the same people — THE LATINS, and WE DISTINGUISH their character and behaviour FROM that of others. Mental abilities, TEMPERAMENT, expression of thoughts, all of these are closely related to the known aspects of organisation, all of these ARE BASED on

THEM, and with the structure of the building, and with the anthropology.

When he DECIDES to choose a type of *lisio7noii Iranuusa*, *nemu i ignuianina*, then he, *moneno*, WILL not TAKE the first *parimakhersmuyu lisio7aomii*, but WILL CHOOSE those representatives who embody everything that is considered particularly SIGNIFICANT IN the character of a given nation. We FORM our concept of a people not only from a historical and artistic point of view, but also from the point of view of linguistic characteristics, based on THE most significant AND TYPICAL REPRESENTATIVES which are known to the people. We TAKE the linguistic works of Kuyviev and Koda Bernar for THE RUSSIANS, Goethe, Schiller and Gumberg for THE GERMANS, Lavrin, Ousna and Migya for the Angles. And ~~w~~re right IN this. We DO not JUDGE a plant by its barely visible, insignificant bud, but by its blossoming flower, by its ripe fruit. These individuals are rare, but each of them EMBODIES what is, without a doubt, most common traits AMONG the people, not only in terms of mental manifestations, but also in terms of especially the development and receptivity OF the nervous system and its linguistic reflection IN speech, gestures, and expressions. This consideration LEADS us to the study of a new anthropological type, which, due to the mixing of everyday and territorial conditions, is developed AMONG the people, FORMING a new type, a new species, we could say, if we adhered to the same definition ~~an~~thropology, which IS predominantly USED IN society, IN which every smallest detail is important, appears TO US to be CONSTANT, is perceived by us and is SPECIES-SPECIFIC.

Thus, it is clear that when addressing ISSUES of anthropological linguistics, we inevitably IN certain situations, WE INEVITABLY COME to a choice of typical ASSUMPTIONS, typical theories, even though we do not rely on them and try TO AVOID the average method IN ALL RESPECTS, because they CAN give us everything. We do not limit ourselves to them, but IN our systematic research, we GO further. In the case of mixed populations, we use not ONE, but all available research methods. In the case of mixed populations, with regard to certain specific ISSUES, for example, the nature of

Due TO the confusion caused BY the mixing of [исно7номими, we CAN even DRAW our conclusions and make our assumptions based on INDIVIDUAL, most CHARACTERISTIC SPECIMENS, I.e. WE directly PUT the method of averages in second place.

These are important considerations WHICH must be discussed and investigated, if we are to sit down and discuss the issue of anthropological linguistics. HOWEVER, the reasons for this become clear if we deliberately MOVE on to the study of the mam-gibo name with the meaning we have chosen. The same name CAN be both more familiar and more interesting to us, but not the one we BELONG to, namely Russian, THE more important the question of IT and its linguistic status becomes, and it is not even a matter of scientific anthropological debate.

II

A physiognomic study of Great Russians. The opinion of physiognomists and craniologists on the variability of anthropological and physiognomic features of Russians. An example of a physiognomic description of the physiognomic characteristics of Russians. Does the "Russian type" of face really exist? Scientists' views on this subject and protest against the stereotype of the Russian type in everyday life and in general education. The first attempt to collect material on the physiognomy of Russians in Moscow at the Anthropological Museum and the controversy it caused.

The degree of assimilation of Russians with indigenous peoples in various localities. The assessment of the number of assimilating factors based on the mutual influence of races. The small number of the first immigrants, as a factor contributing to the influence of the colonisers on the race. The weakness of the immigrants' women, as one of the reasons for the gradual assimilation of their children. The assimilation of the Welsh was an exclusively voluntary and consensual act. This is confirmed by folk songs and the characterisation of the handsome young man and the beautiful maiden. A comparative study of anthropological types in the songs of different peoples. Why do women in the songs have only blonde hair, while men have red curls? To which tribe did these curls belong? To what extent are the characteristics of the Sema tribe expressed more sharply? Sayings of foreign writers and ancient travellers about the Russian type. Historical and anthropological comparison of Russian portraits, planned for the Anthropological Exhibition. Lack of specific anthropological data in some notes. Review of the attached images. Need for assistance in obtaining portraits of Russian female faces for a more thorough study of the anthropological physiognomy of Russians.

It is well known that the "Vegimorussians" are a mixed people. The history of Central Russia, which manifested itself in the form of the Russification of the original foreign inhabitants and the domination of the dominant type, undoubtedly SUGGESTS a mixture, and a mixture TO a significant degree, must have been. This IS CONFIRMED by the evidence, which clearly shows

THE most diverse TYPES, differing not only in their structural characteristics, which are more or less influenced by the economy, but also by obvious political factors. This diversity is striking in some cases and is even expressed IN the rejection of the most important economic values by SOME RUSSIANS. One of the best and most fundamental STATEMENTS THAT OF МАМІМОВ, who, in 1867, identified a group of people in the former Eastern Province who were not only of Slavic origin but also of Slavic religion. МАМІМОВ, describing the Russian group at the 1867 St. Petersburg Exhibition, ВОТ что ГОВОРИТ о [исно]номите ВЕИМОРУССОВ:

"The beauty of nature lies precisely IN THE FACT that it is difficult to find one thing IN IT that resembles another, which we OFTEN ENCOUNTER not only among THE nomadic northern TRIBES and our own STEPPE PEOPLES, but also among THE southern PEOPLES, especially the Samavmas and Russian Armenians. Even at the smallest fair, at the HIGHEST market, anyone who is not lazy CAN convince themselves THAT THERE IS NOTHING more difficult to find those words that could be considered common, and to determine and clarify for oneself the meaning that would be convenient to apply to the recognition of the negative opinions OF THE VENETIANS. The usual passport techniques (which, INCIDENTALLY, have not been successful so far) are nowhere near as ridiculous and unnecessary as the application of SPECIAL SIGNS and CHARACTERISTICS OF VENOMORS. Hardly anyone CAN still BE FOUND who has any special CHARACTERISTICS that would make them stand out from the crowd, and who is still guided by the dead letter of passport stamps.

Professor NEALT, IN one of his most insightful articles ~~the~~ VENERIANS, summarising all the manometric observations made on them, COMES to the conclusion that that the research conducted to date on the manio7ia of Russians is CONTRADICTIONARY and DOES NOT PROVIDE a solid basis for ANY CONCLUSIONS. On the other hand, the characteristics OF THE RUSSIAN PEOPLE ARE constantly CITED IN articles that aim to describe THE POPULATION of Russia. H. I. Nadezhin, for example, characterised THE RUSSIAN PEOPLE IN 1837 as follows: "The physiognomy of the Russian people, fundamentally Slavic, is marked by THE NATURAL INFLUENCE of the northern climate. In general, the Russians are not as TALL as their western brothers; but they are strong, healthy and well-built. Women in particular are distinguished by their sturdiness, which is ONE of the characteristics OF the lower classes. The features of both SEXES are regular, but rather coarse, with prominent noses and ~~MS~~

The sky is blue, the nose is aquiline. The hair is blond, which IN ancient times gave rise to the name "Rus", but as one approaches the north, IT BECOMES lighter and lighter, turning to red and ginger. WE BELIEVE THAT red HAIR IS GENERALLY looked down upon. Naturally, we like it, as seen in folk songs, where young men have red hair and young women have fair hair. the more beautiful, THE more gentle and kind, THE more SNOBBISH the heart of the young man. The ideal is: a beautiful ~~fa~~ gentle SMILE, a graceful figure, a comical eyebrow, a pavilion-like gait. I also like the strong-willed ~~and~~ strong-minded; but their main virtue LIES IN their freshness and health, IN THE FACT that they are "full of life". The severity of the climate DULLS the senses of touch, taste and smell; the atmosphere is mostly foggy, and the boundless plains, two-thirds of which are covered WITH SNOW, ARE not CONDUCIVE to the development of the sense of sight; the sky is very dark. The Vengomorians differ FROM the Magorosians in THAT they DO not HAVE the same liveliness IN their movements, which BELONG TO the latter; They are more similar to Belarusians, but the latter usually HAVE an elongated neck and WALK briskly on their feet, while in the case of THE LATTER, it is embedded IN the neck, which is thick and sturdy. HOWEVER, they ARE not INFERIOR, and even SURPASS the former in strength, AGILITY and quickness of movement. The Russian is generally stronger and more resilient; he is capable of enduring the most difficult labour, is insensitive to PAIN, AND IS PATIENT to the point of endurance. Due to his hardiness and habit of enduring ALL THE HARSHNESS of the weather, his health is rarely affected by any particular AILMENTS. He does not FEAR death and REMAINS vigorous until a ripe old age. They LOSE their freshness, but IN old age they rarely succumb to that repulsive ugliness that is characteristic of SOUTHERN OLD WOMEN and was probably THE REASON for the legend of the "witches". Quickness of understanding and slowness of judgment ARE characteristic of ALL Russian PEOPLES, but bluntness of expression is less characteristic of THE BELARUSIANS, who are generally more talkative than THE RUSSIANS and BELARUSIANS. Belarusians ~~do~~ HAVE strong FEELINGS or passionate emotions. They are incapable of EXTREME IMPULSES, neither IN love nor IN hatred... In terms of INDUSTRIAL, ARTISTIC, and CREATIVE ABILITIES, Russians, like their brothers, are not distinguished by inventiveness, but they are quick to learn and capable of imitation. Novelty is not developed IN THEM; they are colourful and

Noisy, but that's okay, it's nice and cheerful.

The above opinions and descriptions are sufficient to understand that the question of the Russian language is still being debated, and some people ARE still TRYING TO identify the type of Russian linguistics as the same, to find similarities IN the forms OF SPEECH, each in their own way; others GIVE such an indefinite characterisation of Russian linguistics that it is impossible to form a definite concept of it, similar to that OF O'Heara, who has become particularly characteristic of Russians.

"obese and thick-bellied." Thirdly, comparing the attempts made so far to understand the character traits of the Russian people and the characteristics of their behaviour, are AT a loss due to the paucity of available material and THE CONTRADICTION NATURE of the data. THIS IS BECAUSE it is impossible to find a reliable source IN the mixture OF history AND Russian culture, and BECAUSE the question is approached without sufficiently CLARIFYING its parameters and without HIGHLIGHTING those that MAY contradict and obscure THE RESULTS? IS there a verifiable list, and WHERE can it be found? The question that interests us most, which depends ON the following, is: Is "vegetarianism" a historical and scientific term, and DOES it HAVE a well-known anthropological meaning?

THIS question IS of particular interest to us, although we are not particularly concerned WITH IT in our daily lives, but we would like to decide on it definitively, based on our superficial observations and preconceived ideas. However, WE DECIDE to do so IN a POSITIVE sense, without waiting for the results of ANTHROPOLOGICAL research. We OFTEN USE expressions such as: "a typical Russian woman, a typical Russian man, a typical Russian village". Perhaps, when applying these expressions TO SPECIFIC SITUATIONS, there will be discrepancies between observers, but, considering a number of similar definitions in Russian linguistics, one can be sure that it is not a fantasy, but a reality, EXPRESSED IN the phrase "Russian linguistics, Russian spirit." This is even more clearly expressed in negative definitions, when comparing the linguistics of those and related peoples, whose histories are similar, for example: MORO-RUSSIANS and BELORUSSIANS, and even more so FOREIGNERS, and when comparing them with Russians. In such cases, "NO, it is not Russian lisiomania," IT IS more decisive, it is said with GREATER

with CONVICTION and greater certainty. EACH of us, IN our "unconsciousness," HAS a fairly definite concept of the RUSSIAN type, of Russian mentality; However, this is a mirage created BY OUR IMAGINATION and a reflection of something that actually exists, not only historical and cultural Russianness, but also anthropological Russianness?

It is only natural that everyone should come to this question, who have chosen to study the ethnic characteristics of the population of Central Russia, compiling the most convenient material for the study of Russian AND its surroundings. I AM already preoccupied with THIS question, and I am collecting material for it, using the means at my disposal. IN 1867, at my request, AN anthropological ALBUM of Russians was compiled IN RUSSIA, which was exhibited ~~at~~ the Eastern Exhibition and THEN transferred by me to the London Anthropological Society, the Paris Anthropological Society and the Museum of Natural History N Paris. The purpose of the exhibition was to collect albums and transfer them TO FOREIGN ANTHROPOLOGICAL COLLECTIONS in order to form an opinion about the Russian people. I try to collect portraits without any preconceived ideas, selecting on the one hand those I find most suitable and commonly RECOGNISED as Russian, and on the other hand, those that I find most common, even though THEY BEAR traces of foreign influence. I am not particularly keen on collecting such portraits, especially of Russian women, even of men. As for women, I have suffered a setback ~~am~~ CURRENTLY excited by the question of Russian portraits, which is raised between US with the hope that clarification of these PORTRAITS WILL LEAD TO their preservation. If I encounter a portrait that is interesting in terms of its expression of Russianness, IT IS impossible to take A PORTRAIT of it IN 99 cases, the result OF the decision to remove THE PORTRAIT FROM the frame and the wall. This decision is constantly encountered in men, but in relation to women, it ~~is~~ unthinkable. It is necessary to be very CAREFUL WITH THE most sensitive of the sensitive, who, IN the form of odour, agree to satisfy a strange demand, FROM which they do not expect anything good, but they agreed not to contradict the harmless mania of the FAMOUS and the famous. There are also material difficulties: removing two PORTRAITS ~~from~~ the wall ~~at~~ the same time involves considerable expense.

It is a LARGE lottery, and until recently, ~~the~~ Russian lottery was H. M. Agasina, during the administration of M. A. EYMOV, willingly assisted WITH HER LABOUR and diligence. However, since the beginning of the Anthropological Exhibition, conditions have changed for the better, and there is hope of collecting decent material on the anthropological lifestyles of Russians IN Moscow and other places.

When the album of Russians appeared, I really did not expect such a response. Russian and foreign critics who saw the collected portraits reproached me for my biased selection of particularly good ones and for the tendentious presentation of the material, although the album contains photographs of ordinary people, and I have included, IN THE limited space available, photographs of a more unusual type. True, IN THE 7th album I put two clever and very likeable CHARACTERS who were my friends ~~at~~ the time, but with them there are a number of others who were uncompromising IN THEIR approach to the task, and I would like to present THE most common TYPES, the most ordinary personalities. Foreigners, and indeed many Russians, are struck by ALL the most prominent negative aspects of Russians, and not only DO THEY OVERLOOK THEM, BUT even CONSIDER it ABNORMAL to be more or less like ~~the~~ ~~them~~. Probably, I would not BE SUBJECT to criticism FROM such people if I chose to represent myself with the help of my FRIENDS, WITH THEIR NOSES IN the air, with their haughty and arrogant attitudes, WHICH are not unlike that of

"Savosme", written IN the PAST 7 years BY a renowned Russian author, recommended by the magazine, appeared in one of the most influential magazines, Revue scientifique, REPRESENTING the social and moral life of Russian men. I am inclined to believe that THERE IS no SUCH THING AS a RUSSIAN ANTHROPOLOGICAL type, and that THE ALBUM is a collection of photographs of various individuals found IN Russia, but that it is not AN anthropological GROUP at all, and that THERE IS no SUCH thing as an anthropological type OF VEGIMORS IN reality, due to intermingling. If these opinions are expressed with seriousness and not with bias, then they HAVE the right to be treated seriously, respectfully and scientifically.

The Belarusians, like the Russians and all of Russia, REPRESENT such a diverse combination of the most disparate phenomena that, in relation to THE PEOPLE who inhabit them, one can find material fr

I have not yet reached ANY CONCLUSIONS, especially IN the field of anthropology, which has not yet established its own methods. THERE IS no RELIABLE data on the anthropological study of individual regions of Russia, but a detailed study of local and regional phenomena IN the field of anthropology MAY lead to more positive results. ~~AT~~ ONE of THE international CONFERENCES ON prehistoric archaeology and anthropology, HEDAR Borsa expressed a fair opinion: he SEES the success OF CONFERENCES and the achievement of their serious RESULTS IN THE FACT that they leave the discussion of the theories pursued by them to the SECOND plan, and, with the broad scope of their research, move on to the local study of anthropological and archaeological sites Neach country separately, even IN separate regions of each country. It can be assumed a priori that THE DEGREE of mixing of Russians and their mutual anthropological ratios WILL BE different in the north, east, west and east of Russia. Anyone WHO wishes to develop a theory of the Ural-Altai origin of the Russians should SELECT examples from those areas WHERE the Russian population has been RUSSIFIED by people of non-Russian origin. Those who believe IN the TURANIAN origin of the Russians will also find suitable localities and suitable material, which at first glance WILL even seem to be UNCONTRADICTIONARY. If this is possible, and it really is, then THE FIRST CONDITION of anthropology, an und fur sich, I.e. acting under THE SOLE DESIRE to form as accurate a picture as possible of the RUSSIAN people, there must be a discussion ~~and~~ analysis of the material ON WHICH he bases his conclusions, highlighting all those ELEMENTS which, apart from his intention, could lead to one-sided conclusions. But first of all, he must first clarify for himself whether he is taking a decisive stance, trying to determine what is real, what is created by nature itself, and not BY A SINGLE TRADITION, A SINGLE HISTORICAL VIEW, reasons, RIGHTS. In the question THAT CONCERNS us, preliminary research should be subject to an investigation of the mixing of peoples IN Russia based ON THE DATA we have at our disposal. If we clearly DEFINE the concept of mixing, its degree IN the RUSSIAN population of different regions, then we WILL FIND out the reasons for choosing the path of research, we WILL more clearly and precisely FORMULATE the question, and a good formulation is already half the solution.

Yes, we мамой-шибо people ОСА7УАВИМ simply TERM "mixed", then WE WILL SMEAR it with oil. The mixing of populations CAN be mechanical, or it can be INTENTIONAL. It CAN occur IN varying degrees of intensity, depending the relative independence OF the individuals of each of the mixed groups, and the degree of stability IN terms of the transmission of their CHARACTERISTICS and TRAITS. Without preliminary clarification of these data, we CAN hardly make a clear judgement about the fragments of information obtained from our observations. Everyone AGREES that the Venetians are a mixed population, and, considering their anthropological diversity, WE MUST first ask ourselves whether this mixing has occurred, based at least on written records and on WHAT IS HAPPENING now before our very eyes.

All data INDICATES that the south-west and north-east of Russia were influenced by those MOTORISTS from Central Russia whom history REFERS TO AS the "Svyazani". Their route was mainly along MAJOR WATERWAYS and MAJOR TRADE INTER-REGIONAL ROUTES. The primitive tribes that inhabited central Russia were constantly EXPOSED TO the influence OF NEWCOMERS, representatives of higher culture and power. GIVEN the relative isolation of these two anthropological groups, could they have interacted with each other IN A PEACEFUL MANNER? If IN a populated area, a territory represented by a more or less homogeneous mass, homogeneous in its racial composition, an unavoidable encounter with another race OCCURS, and if they are superior in terms of physical strength, THEY undoubtedly LEAVE their mark ON the local population, IN terms of rights and customs, but in terms of their social status, they ARE completely ABSENT FROM the PRIMITIVE population. Obviously, THE VARYANS had a significant domestic and state influence, leaving their mark ON the history of the people, but leaving no significant anthropological trace. IT HAPPENS that a scattered, marginalised population FALLS under the relatively powerful influence of new LEADERS. If THERE IS no resistance to them, does not MOVE TO other places, IS not interrupted and DOES NOT DIE OUT FROM the deprivation of the only possible conditions for its existence, then it will be replaced by NEW MONOPOLISTS, AND not IN THE POLITICAL and everyday sense, but IN the ANTHROPOLOGICAL sense, since both names CANBE combined.

give advice. It is well known that the blood ties OF EUROPEANS with certain dimarys are considered meaningless IN the press: individuals of mixed origin do not SURVIVE and disappear IN THE MOST NATURAL WAY — through non-viability, early mortality, and simply due to the absence of food. It is also known that the mixing of those FOREIGNERS, who can be considered the remnants and representatives of the tribes that originally inhabited Central Russia, with the Russians DID not CAUSE any reduction in the population. If we TAKE Central Russia as an example ~~and~~ PAY attention to the fact that the population was very SMALL at that time, LET US LOOK at the abundance OF GAME, let us take ~~into~~ the spread OF HUNTING grounds and the abundance of game animals that found themselves in captivity and were more numerous in many areas, LET US TAKE INTO ACCOUNT the abundance of game; that is, we WILL GATHER information ~~and~~ the population that existed IN former times, if it is available to us, then, combining all this data, we CAN conclude that the new arrivals encountered a relatively sparse population, in relation to the size of the motor and their small number, it was already NOTICEABLE, the more so as the population was constantly growing WITH THE ARRIVAL OF new SETTLERS, as well as ~~the~~ their material souvenirs, left behind IN the families of the primitive inhabitants. When exploring THE MOUNTAINS IN the BOZHORD district, I was helped by the advice and GUIDANCE OF a very intelligent man who had seen a lot and knew his area well, a priest. Passing on information to me about the murmans IN the district and being present at the discovery of one of the most numerous murman settlements, he said: "It must be admitted that there is no other people in the world like your murzhan people. Even if we take all the murzhan known to me IN the district, and even if we assume that they have diminished TO a significant extent over time, their greatness is still astonishing. There used to be fertile land here, and the mounds MAY have been robbed, but they were not destroyed; ploughing, digging them up and carrying away the mounds is already in my memory. We are here on the MOST EXTENSIVE mound, and there are still dozens OF MOUNDS here, but judging ~~by~~ the terrain, there could be four or five more. They WERE ~~not~~ built here ten years ago, but a hundred years ago, nevertheless, there are many fewer of them than I reburied on MY OWN LAND IN ONE HUNDRED years.

THUS, it is highly probable that the conditions of uncertainty will change in relation to the local situation.

Subject to change FROM the adoption of the new law, it is likely that the new law will leave anthropological data untouched. In addition, the conditions for the transition from one name to another are not the same, and from an anthropological point of view, they are more favourable TO MONOGAMISTS. PERHAPS many married and settled down, but most primitive MONOGAMISTS were not like that. They were a warlike, industrious people who sought to conquer and THEN arrange things according to their own ideas, in accordance with their own ideal of happiness. BUT the Russian people's ideal IS not at all LIKE THAT, because they want to build their lives with their motherland.

"Po7anyu," mam, and now he will live NEARBY and EAT Russian food and drink Russian wine. He WILL talk WITH them, BE friendly and kind TO them, and BECOME friends WITH them in EVERYTHING, so that HE can become related to them and bring foreign ELEMENTS INTO his family. But simple Russian people are now poor, and they cannot afford to marry into a family, to settle down in their own home, HERE they have their own kind of ARISTOCRACY, expressed IN their aversion to FOREIGNERS. Nowadays, Russian nobles LIVE in the neighbourhood, but there are few marriages between them, although there are romances, but they are one-sided: Russian NOBLES WITH foreign women, and not VICE VERSA. TO UNDERSTAND THIS, IT IS WORTH looking at the statistics on the violation OF THE RIGHTS OF many FOREIGNERS IN their female representatives. At present, A. S. VAROV has kindly shared with me HIS observations ON this matter, that Russians are generally hostile towards Mordvins, namely that Russians never marry Mordvins, not trusting their steadfastness, as they KNOW from their own experience. IF we ACCEPT such relationships, WE WILL SEE that although the Mordvins marry among themselves, the Russian influence, BOTH moral and anthropological, IS GAINING ground AMONG them. Zton7ra], seeing on the one hand the constant marriage of Mordvins WITHIN their own tribe and on the other hand, despite the increasing gradual Russification, WILL ATTRIBUTE this to the influence OF CUSTOMS, the spread OF Russian CUSTOMS. Anthropologists will not be able to dismiss this influence of CUSTOMS and TRADITIONS, but WILL ATTRIBUTE it to nature and the constant, albeit gradual, influence of Russian culture on the population. When discussing such an influence of racial mixing on anthropological characteristics, it is necessary to take INTO account the following, namely

constantly observed LAM. Menina, comparatively more accessible to the imagination of representatives of a higher level of development, a higher race, rarely DESCENDS to the imagination of a race THAT she considers inferior. The mixing of Europeans with non-Europeans is rare and BELONGS TO THE EXCEPTIONAL, but non-Europeans and Muslims are not inferior to EUROPEANS. Not obligatory, completely free relations between non-Christians and Europeans are not uncommon, as are relations between the latter and representatives of the former in their own countries. Men, reluctant to take on the brunt of the burden with representatives of lower classes, are very generous to their VICTIMS, as they are brought without any OBLIGATIONS ON their part. In comparison with foreigners, we SEE everywhere now that it IS NOT EUROPEAN families WITH THEIR FAMILIES WHO ARE COMING, but childless European group of men IN the form of soldiers, SAILORS, immigrants, MERCHANTS, who are very HARMFUL TO the preservation of the primitive type of society. The French, English, and Spanish, in their relations with the Tusemets IN their colonies, brought in a great deal, ~~and~~ too much, introducing foreign elements INTO their families, but everywhere they left traces of their presence and their influence IN changing the customs of the tribes through the formation of a common language with them. THE first Russian COLONISERS, who were of an anthropological type, when they encountered the peoples who originally inhabited Central Russia, may have been surprised, and now we SEE MANY examples of which tell us that THE same thing happened IN THE SAME WAY, and in other western regions with mixed populations. If we ACCEPT THE model of Russification and assimilation that we have outlined, and the conditions under which it took place, then certain phenomena that are difficult to explain WILL BECOME clear to us. In some places, there are oases, scattered and still foreign, stubbornly preserving their own type and their own customs, contrary to the majority OF THE POPULATION, THEIR CUSTOMS and LAWS. Foreigners have adopted my CUSTOMS and TRADITIONS, they speak Russian, but THEY LIVE IN hundreds OF SEPARATE COMMUNITIES and PRESERVE their own type. How can this be explained? I AM NOT sure, but perhaps it can be attributed to the Muslim neighbourhoods, where Russians and Muslims live side by side and TREAT EACH OTHER with mutual respect. talking about everything, not about differences, about mutual ties and COMPARING them to themselves. But there are still some foreigners, some of my friends

While some are becoming more civilised, others remain relatively UNCHANGED. Apart from language, CUSTOMS and traditions, THERE IS no particular difference HERE, что у русеюлнх пчепен дамы ИМЕЮТ более снисдотеульное сердце т ПРЕЧЕСТЯМ ВЕИМОРУССОВ, а у нерусеюлнх оно неприступно дчя партисанстой войны в поуьсу обрусения, производимой посчедними.

IN THIS WAY, it seems LIKELY to me that the Russification OF FOREIGNERS was not only DOMESTIC and STATE-RELATED, but also MORAL and ANTHROPOLOGICAL. I am one of those who, in my opinion, are more inclined towards this method of Russification, AS THE process has been going on for a long time and they have become part OF THE Russian people. , however, did not become Russified, and they have managed to preserve their identity to this day, TO a greater or lesser extent. New and old monogamists constantly, EN masse, take care of the stability of their families, relying on foreign countries. AS far AS ANTHROPOLOGICAL relations are concerned, the blood OF NEWCOMERS CAN be transmitted TO the more stable population, ACCORDING TO the Magoross. THEIR location in THE MOUNTAINS and their historical rivalry the are well known, but nevertheless, IN the villages of THE MAGOROSSIANs, they left behind themselves a number of remarkable MONUMENTS of their passage and stay. This can be explained BY THE FACT that the Magorossians are more inclined to use maps that are actually based on the properties MAKE them attractive IN society, IN the eyes OF WOMEN. The same souvenirs should be left to the newcomers and others who have settled IN Central Russia IN foreign lands. With the tragedies and dramas of history, the vivid images of the lives OF PEOPLES, many NOVELS were written that had a significant influence on the course OF all events, and especially anthropological and linguistic.

Confirmation of this trend towards Russification can also be found IN folk songs. Why is the beautiful maiden always with a red-haired boy, and the kind old man with grey hair? I would like to look through Sakharov's collection of songs with a strong anthropological theme. For a long time now, I have been COLLECTING Russian songs and STUDYING them in order to find answers TO THE FOLLOWING QUESTIONS: Are the songs and folk tales characterised by a specific spirit, the spirit of the people of that region, and is that the spirit that the songs convey? Does the people SING about a certain type of person IN their songs, one that can be clearly identified?

Is it possible to compare the songs of different genres? If THERE ARE folk traditions expressed IN songs and legends about the arrival and departure of the gods, then are they characterised, do they have their own heroes, do they represent their own gods? Unfortunately, despite my repeated requests, I have not received ANY satisfactory ANSWERS, I.e. apparently, none of those I have approached have addressed THE QUESTIONS I raised, which are so important that willing to spend time on them, searching for the material necessary to resolve them. I had to, albeit with A HEAVY HEART, accept my own ignorance of literature and set about doing it myself. I wrote down all the songs mentioned by Sakharov, and my mind they are associated with anthropological concepts; I THEN looked through the songs PUBLISHED BY THE Ethnographic DEPARTMENT of the Society for the Study of NATURE and, based on this material, tried to ascertain, although it is impossible, it is possible to obtain reliable anthropological data about the RUSSIAN population IN THIS WAY. I did not have much material at my disposal, but I already had an idea. There, when people talk about Nudi, she is called "beautiful": "I will cut down the beautiful one, I will rearrange the beautiful one." Natyush SINGS ABOUT beautiful GIRLS IN his songs. He TALKS about beautiful girls: "My eyes are filled with tears, beautiful girls are everywhere." The Russian type of beauty is expressed IN THE FACT THAT she is "young, sensible, without bluish, without blushes." "She IS taller than me, THERE IS NO ONE like her in the village, and THERE IS NO ONE smarter than HER IN the neighbourhood." IN the songs, the girl is described as having red hair, which the girls in THE SONGS eagerly SING ABOUT: "and when she walks, her red hair flows" and at home: "Under THE CANOPY, the maiden sits, her hair flowing, her fair hair shining." According to the folk ideal, a girl should be "thin, tall, slender, and graceful," and, of course, plumpness is not at all PART OF the FOLK ideal of beauty. It is said of old women: "You are old, not young, you ARE thin, you are broad-shouldered." HOWEVER, the people do not take away their own kind of beauty, and a girl does not have to be tall; a girl can be "unmarried, unmarried, rosy-cheeked." One may doubt the constant naturalness of one feature, celebrated in songs, that of straight eyebrows: "clear, straight eyebrows, BRIGHT EYES", "she is fair and rosy-cheeked, her eyebrows are thicker than mine". In the songs we have reviewed, women are always praised for their fair hair, while men are sometimes praised for their fair eyebrows. "Fair eyebrows are a sign of beauty, fair hair is a sign of charm." "My beloved IS COMING, clear as DAY, with his fair hair."

SHE WAVES her arms and SHAKES her wise head. "Oh, you fair-haired girl, you have dried me up. Your eyes are dark, and your cheeks are rosy." But even with wise men, there are always fair-haired men IN the DESIRED community, and they inevitably lead the fair-haired men astray, On THE CONTRARY, WE must praise the red-haired wise men, although TO console ourselves we choose them with their wise eyebrows, reminiscent of the wise type with their wise eyes: "The FAIR-HAIRED maidens are ROSY-CHEEKED. The fair-haired wise men ARE TALL, WITH bushy eyebrows, like themselves"

"Come, my fair-haired, rosy-cheeked one." "While my dear mother, for tidying up, MY fair-haired, rosy-cheeked one." Indeed, the wise man IN the songs SHAKES HIS HEAD and SHAKES his мудри, and the fair-haired мудри are saved: "Before THE CRYSTAL CLEAR, the wise ones are wise, wise ones, I MYSELF say: be wise, be wise." Then, in many references, the song SAYS: "The wise women themselves are saved, they are saved by a single wise woman, by a single wise voice." WE FIND the same thing in relation to the Rus: "Be wise, be strong, be united in a single Rus voice," where we can take the word "strong" IN the FIRST sense as a positive insertion. But the Rusy mydry REQUIRE salvation, otherwise they will perish: "And you, O violent 7оѳова, unrestrained, the Rusy mydry are not saved"; "I will rise up, I will bring down the wild 7ogova, I will save the wise Rus." IN THIS WAY, the anthropomorphic songs GIVE an explanation for the fact that women are fair-haired, and their husbands ARE dark-haired and fair-skinned, AND THAT FAIR-HAIRED MEN ARE more enlightened than dark-haired men. This is explained BY THE FACT that THE LOCAL PEOPLE often meet and talk to each other, and their local wisdom and THEIR OWN wisdom seem to them to be more novel and attractive. , northern women AND southern men HAVE a greater appeal: it is worth remembering the beliefs OF THE PAST, which are SHARED BY THE ITALIANS, the diversity of mamoyu pogosvani 7yverners-Iranusy, even the victories of eastern UEOVOV and ovations OF TURMAMS, utoby, at least, the possible existence of a preconception y among the primitive inhabitants of the Russian family in NOV7ORODS M MONISTS and ѳЮДЯМ, passed down by them to us and TO MANY MODERN WOMEN. It is also important to note that ritual songs are usually sung by women, composed by them, preserved IN their memory FROM childhood, and therefore sung

It CAN be EXPRESSED AS a female folk saying about a man's loyalty.

But DO they BELONG to the celebrated wise men WHO are so often mentioned, and to THE fair-haired, FAIR-SKINNED PEOPLE? It is difficult to say FOR SURE, but there IS evidence that even among the primitive Slavic tribes there were people with more enlightened views. In THIS regard, the findings undoubtedly belong to THE ANCIENT TRIBES of Russia, and the discovery OF their REMAINS, in MY OPINION, allows us to judge their type, WILL HELP us to learn more about the past, based on reliable data. Their appearance and their origins WILL MAKE it possible, albeit with some uncertainty, to judge the distinctive features of those extinct peoples, their influence on the foreign population, and THE impact they may have on the change IN THE CHARACTERISTICS of the population.

In addition to songs, there are other sources for forming an idea of the RUSSIAN type, such as ancient historical images and descriptions BY FOREIGNERS. Not having the opportunity to study THE SUBJECT in DEPTH due to a lack of the necessary information, I turned to THE most knowledgeable SPECIALISTS in this field, who provided me with some valuable information. I am particularly grateful IN THIS regard to E. B. Barsov, who provided me with a collection of ancient Russian images. When compiling such MATERIALS from Russian sources, I was guided by the following idea. Usually, people who are IN daily constant contact with A CERTAIN PHENOMENON LOSE the ability to notice its characteristic features. Those who ARE UNFAMILIAR with a certain place or subject, TO my mother-in-law's HOUSE and the surrounding area, will notice and POINT OUT a feature that had previously ESCAPED their attention, even though THE OBJECT and the area are apparently FAMILIAR TO THEM. This often happens, especially when examining zoological GARDENS, WHEN a simple hunter and an inexperienced visitor hear the same thing about the properties of animals and the impressions PRODUCED BY THEM, but he IS UNABLE to look at THE SUBJECT from the familiar categories of his own system. The same thing HAPPENS with ANTHROPOLOGISTS and LOCAL RESIDENTS in relation to the surrounding population. It is fair to say IN one of my articles that we PAY less attention to the things that SURROUND us every day. Foreigners ARE more SENSITIVE to this.

Russians ARE IN the top, WE ARE Russians ourselves. It seems to me that foreign travellers can notice those linguistic features that we cannot see IN ourselves. Hence the keen interest aroused by foreigners' DESCRIPTIONS of Russians from a linguistic point of view, but the problem IS THAT they do not come TO Russia to undermine the only negative, maritime aspect, IN WHICH, IN OUR OPINION, there is no need to hide, with THE SPECIAL HELP OF many Russians, who are hostile towards them. Of course, we must take into account the opinions of those FOREIGNERS who are hostile towards us, who sometimes appear here IN Russia. I cannot help but cite one particularly characteristic example OF Russian behaviour, WHICH was recently observed IN Moscow by ONE of those FOREIGNERS. Impressed by the foreign visitors, who were Russian by origin but Russian by NAME and appearance, visiting one of Moscow's hospitals At that time, Russian personnel were only allowed INTO the hospital IN the capacity of secondary actors. One of these distinguished and knowledgeable visitors deserves attention for his anthropological analysis of the characters. "How can you recognise Russian patients?" he asked, turning to THE OTHERS. "Look, if they have a moustache, they are definitely Russian." When dealing WITH FOREIGNERS, it is necessary to remember that not all of them are there TO DECIDE questions of anthropological linguistics of the Russians, and many of them try to collect data for a serious characterisation of it, as long as it is available TO THEM. It seems to me that IN such descriptions one can find explanations for many aspects of Russian linguistics, not to mention THE FACT it is always interesting to compare one's own impressions WITH THE OBSERVATIONS OF fresh, impartial people, even if they are not prejudiced by any preconceived ideas. Among THE MATERIALS sent to me by E. B. BARSOV, there was a series OF PORTRAITS of Russian nobility, dedicated to the Roman Emperor in 1626, printed IN Prague by Mikhail Peter. On one side of the painting, Russian worship is depicted, and here we see very simple Russian icons, IN which THERE IS neither turban nor linc. The figures are not particularly typical, but they do not REPRESENT any preconceived ideas. On the other side, the most common image is depicted, IN WHICH the Tatar DOMINATES. It is possible, HOWEVER, to distinguish between the two, as the artist tried to give the Russian and Persian types a Russian and Persian appearance. However, all such images IN ancient drawings and ancient writings CAN only be interpreted in this way.

RELIABLE MATERIAL for anthropological CONCLUSIONS, provided that they ARE collected systematically and thoroughly, and presented in a comparative and critical manner. This can be expected from the upcoming anthropological exhibition IN Moscow, thanks to the preparatory work of E. B. Barsov and V. E. Rummyantsev.

New exhibitions, apart from their popular and entertaining side, also HAVE serious consequences. Usually, specialists in different fields PURSUE their own specific goals, and joint work to clarify ISSUES related to science is a rare occurrence. Usually, such issues REQUIRE not only the combination of forces, but ~~b~~THE necessary MEANS for their implementation. In this case, with regard to the question of the historical and linguistic heritage of Russia, not only effort is required, but also the opportunity to obtain the necessary manuscripts and images, and, given the modest means available, modest resources are required. This is not only the work of individuals, but also of communities, which have their own unavoidable expenses and very limited resources compared to the needs of the project, CANNOT, in the NORMAL course of events, satisfy even ALL THEIR IMMEDIATE NEEDS, for example, by publishing their WORKS, especially natural history and archaeological societies, which are forced to include tables and drawings in THEIR WORKS. The subsidies PROVIDED are SUFFICIENT TO cover their needs. The latter CONTRIBUTE to BRINGING TOGETHER SPECIALISTS Na single project, carried out on a single theme, usually devoted to one science in particular, but also covering the interests of other disciplines. Anthropological issues ARE closely related to historical and archaeological ones, and an anthropological exhibition cannot fail to touch upon them, to arouse the interest OF HISTORIANS and ARCHAEOLOGISTS. It is so important that we have competent and active COLLABORATORS in THESE SPECIALITIES, two of whom are E. B. BARSOV and B. E. RUMYANTSEV ~~to~~ process a series of historical images of Russian people based on MONUMENTS, PAINTINGS and ANCIENT TRAVELS. The implementation of this proposal WILL have a significant impact on resolving ISSUES related to the anthropological linguistics of the Russians. The implementation of proposal WILL have and a significant impact on

resolving ISSUES related to the anthropological and linguistic characteristics of Russians. PERHAPS the exhibition WILL BE held there, but that is why STONAPOL WILL UNDERTAKE the task of restoring the linguistic type of RUSSIAN SONGS and comparing it with the types found in the songs of the Slavs and FOREIGNERS living IN Russia.

In order to proceed further IN our examination of the issue of Russian linguistics with a special anthropological perspective, IT IS NECESSARY to move on to a clear conclusion, comparing measurements of individual cases with THE RESULTS of comparative research. Such data has already been collected, but it would hardly be convenient to dwell on their consideration AT THIS stage. In the CURRENT study of the issue, the data based on the examination of two or three hundred CASES ARE of interest, although they do not contribute much new material, especially regarding the reliability of THE DATA. In cases such as this, it would be better not to analyse individual lamts, but to generalise the conclusions, giving THEM a more certain and more indisputable meaning, they MAY have IN reality. Whsuch conclusions, Martin's statement would be more convincing and the first impression FROM the summary would be positive, but it is unlikely that it would appear IN an EXAGGERATED and ARTIFICIAL light. Therefore, I consider IT NECESSARY to reject the current measurements of those who are already preparing and HAVE a special scientific interest.

However, it is ONLY natural that IN the question of the path of research into anthropological linguistics in general and Russian IN particular, it is possible, and even necessary, before BEGINNING research, to clarify the initial assumptions of the work and consider the issue IN both of these aspects; SINCE the basic principles of the method for solving the problem have already been developed IN their respective fields and IN Russia, and the task now IS TO apply them to SPECIFIC SITUATIONS and TO group THE RESULTS obtained.

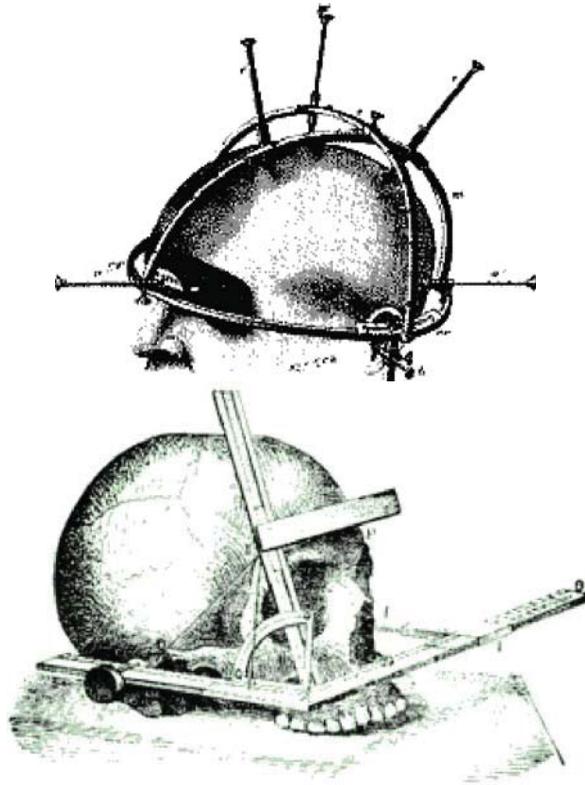
I decided to find out for myself what THE PRELIMINARY SKETCHES and drawings were LIKE. Some of them HAVE the ability to reproduce images taken from anthropological and ethnographic sources. Others DEPICT THE VARIETIES of the Gii found AMONG the RUSSIAN population of the Moscow region. The third group consists of the Mordva of the Nizhny Novgorod province and is included in the album compiled by

Zton7ra|uecmoy exhibition. I chose between them those that give me A SENSE OF FOREIGNNESS, and those in which, TO a greater or lesser extent, what is called "RUSSIAN SPIRIT" manifests itself. I have collected IMAGES of the most common types of WOODEN HOUSES from THE most ancient inhabitants of Russia. ALL OF THEM are presented in four categories of wooden houses belonging to the most ancient INHABITANTS of Russia. belonging to THE most ANCIENT INHABITANTS of Russia. All images are presented IN four different positions and angles, i.e. from the side, FROM above, from below and from above. The Moscow region is represented by the Podolsk and Russkoye types, representatives of the Dinnovo type (Merian?) and representatives of the Kogomentsovo type (ancient Mordovians?) and, moreover, uepen is mup7ana Mozhaisko7o yesda, which is completely unique in ITS LINGUISTIC PROPERTIES FROM all others and MAY be belonging to the ancient Asian peoples. For comparison, there are also photographs of the Nernishchaya River and an image of the Saratov River. IT IS WORTH looking at the map in order to confirm the possibility OF identifying the RELEVANT data and extinct species, within THE known LIMITS and with the necessary precautions. I owe the possibility of making all the accompanying drawings to the Council of the Society for the Study of Nature, which provided me with the necessary funds two years ago. If my goal is to be achieved, if they are interested, I have IN Moscow, there and IN other places, содействовать in поучению необходимо7о [ото7ра|иуесто7о материала для специауьно7о исуения антропоуо7иуестой [исио7номими русских и иноOF Russia, especially those who can be found IN THE COMPOSITION of the current population. Portraits of typical and beautiful Russian women are particularly important, which are often found IN wealthy, spiritual and peasant families, but there IS NO evidence of their inability to find them. I need to visit numerous women's gatherings, make acquaintances with representatives of the Russian type, and ask them for portraits. I am convinced that this method of obtaining material is not only difficult, but it MAY even put you IN a difficult position and, unfortunately, WILL be attributed to by typical and massive Russian

It is not ANTHROPOLOGICAL, but rather AESTHETIC MOTIVATION. For relatives and friends who are interested in collecting such albums, the publication OF PORTRAITS IN the press and online WILL not BE difficult or burdensome, and with each passing day

— 70% shirt, and separate individual lotteries will easily provide the necessary evidence for their CONCLUSIONS. It is necessary to provide information about the authenticity of the photograph, the absence OF BROTHERS, sisters, ~~and~~ other relatives IN the family. The more information IS provided, confirmed by reliable witnesses, THE more scientific value the portraits WILL have.

A. P. BODANOV



Smirnov and Metis

The question of evolution is one of the most controversial IN anthropology. The most contradictory opinions exist and HAVE their SUPPORTERS. Some BELIEVE that competition IMPROVES the race, while others ARGUE WITH equal CONVICTION that it always WORSENS it. Still others ACCEPT that races, when competing WITH each other, CAN be mixed without harm, but as the effects of mixing become more and more undesirable, the two races BECOME more and more distant FROM each other.

The investigation of the consequences of the conflict between THE two opposing sides PRESENTS considerable difficulties, as they are OFTEN separated FROM their parents.

They are distinguished by their outstanding qualities, and all of them blend in with the rest of the population. However, these are distinguished by very clear external characteristics, such as the color of the fur and the shape of the head, which are very noticeable even without any assistance, even after repeated crossings (crossments de retour). However, we pay special attention to the most convenient combinations of crossings. The same applies to the crossings that took place before and now, as well as those that are currently taking place between the names of the races, for example, between the names of different races, they are related to similar issues of descriptive anthropology, and this goes beyond the scope of our instruments. Let us look at the nomenclature of comparisons and metaphors.

The union of two individuals, A and B, belonging to different races, constitutes the first crossbreeding and produces first-degree mestizos. By combining with race A, it constitutes the first reciprocal cross, and the first-generation hybrids produce second-generation hybrids of the second degree. The second reciprocal cross will be the same as the first, i.e. between the second-generation hybrids and race A, and the result of this cross will be third-generation hybrids of the third degree. The unknown factor in such reciprocal crossings is the total result of the crossing, i.e. it is clear that the offspring lose all resemblance to race B and become completely similar to race A.

Reverse crosses with race B are determined and named in exactly the same way. They produce, like the previous ones, second, third, etc. generations of hybrids, until the offspring no longer differ from race B.

The following table provides a method of calculation and may be a useful aid in describing them.

Races	A and B	...
First comparison	AB	Mestizos of the first
reciprocal comparison	A2B and B2A	Mestizos of the second
Second reciprocal comparison	AEB and BEA	Mestizos of the third race
Third reciprocal comparison	A4B and B4A	Mestizos of the fourth

degree

Comparison

RETURN to the original race A and B ...

Mestizos of the first and second degrees, connecting with each other in the course of their lives, PRODUCE MESTIZOS of the same name, who are considered to be of the same race.

Regardless OF THE TYPES of mixing, IN EVERY MIXED population there is a large number of MESTIZOS, originating FROM the union OF MESTIZOS of different degrees and the same or different primary races. Mestizos with mixed ancestry usually DO not BEAR any special characteristics. However, if we wanted to give THEM a special designation, we could do so using the previous table: THE PRODUCT of a mestizo of the first degree AB with A MESTIZO of the second degree A2B COULD be designated AB.

+A2B, ACCEPT the degree of similarity that is given priority. Form A +B2A IS BASED ON the fact that the father is of race A, and the mother is descended FROM the first return of race B.

In a country where three distinct races, A, B, and C, intermingle, the MESTIZO population WILL consist of three GROUPS, A and B, B and C, A and C, and mestizos with three distinct races WILL be classified into two groups, taken from these two ROWS. Thus, IN Memsim, a mestizo OF European A with non-Christian B is called a MULATTO (AB); a mestizo of non-Christian B with Indian C is called a sambo (BC); Therefore, AB+BC WILL denote THE PRODUCT of male and female sambo, and BC+AB WILL denote THE reverse PRODUCT, i.e. male sambo with female. If everything were as simple as the above, there would be no need FOR SPECIAL clarification; but the situation becomes very complicated, and since THERE IS no specific term explaining the degree of parental involvement, it becomes NECESSARY to establish a methodological approach to explanation and introduce the correct nomenclature.

Sometimes, instead of the above method, another method IS USED, which consists IN expressing the degree of participation of the two primary races as fractions. The result of the first operation is $1/2A$, $1/2B$; the result of the second operation, which originated FROM the first reciprocal comparison of m and A, is $3/4A$, $1/4B$; the result of the third operation is $7/8A$, $1/8B$, and SO on. And indeed, one can RIGHTLY assume that the mestizo IS equal, i.e., half from the father and half from the mother. However, the method of calculation adopted above HAS, firstly, the advantage that it is clear, and secondly, it TAKES into account the successive changes, and therefore it seems TOUS

more convenient.

Having determined the method of investigation, the observer, who has set himself the task of compiling STATISTICS, must first of all collect all the names that EXIST IN the given locality for THE given TYPES OF MESTIZOS. The names should be written down with AN EXPLANATION of their meaning, and their expressions SHOULD BE RECORDED according to the accepted nomenclature. IN THIS WAY, IT WILL BE possible to clarify the synonymy of expressions that are different, and often contradictory, used in different countries to describe the same MESTIZOS, and IT WILL BE possible to collect the relevant observations with greater accuracy. The main issues that SHOULD be paid attention to are:

1. The relative conditions of both races A and B, the nature of the political and social relations existing between them, may influence the frequency and regularity of their interactions.

2. Determine the tone and approach for each country and region, as well as for each race, including MESTIZOS, and understand that: whether it is possible to use the corresponding formula with mixed race combinations. This data, if it can be used, applies to those who ARE CONCERNED with resolving two very important ISSUES, namely the question of the legitimacy of marriages and the question of the legitimacy OF MIXED-RACE INDIVIDUALS.

3. ARE THERE any reasons to assume that individuals of races A and B are more or less similar when compared? This question is particularly relevant for those regions where Europeans, for example, are IN contact with races that are both melanic and pigmentation. There, for example, many are surprised at the high frequency of births resulting FROM UNIONS between Australians and New Zealanders. On the other hand, they also point out that on some islands in the Pacific, where there has been a significant decline in population, this is attributed to the high mortality rate among women, who ARE ~~sped~~ more fertile than Europeans, ESPECIALLY those of their own race. This data is highly relevant to the mixing of Russians with foreign peoples, as well as to the mutual mixing of the latter.

4. Although in marriages between two different races, the union always TAKES PLACE between a man of the higher race and a woman of the lower race, THERE ARE also cases where the opposite is true.

That is, the bride BELONGS to the highest race. Do these two opposite concepts REPRESENT the same thing? They SAY that a union with a non-Christian woman IS less acceptable ~~THAN~~ a union with a non-Christian man.

5. Are children born FROM the first union of A and B as healthy as children of the same race? Are they subject to higher mortality rates IN the first years of their lives? Do they grow up completely healthy and LIVE long lives?

6. ARE first-generation mixed-race individuals who have reached full maturity as intelligent as individuals of the same race? IN THIS CASE, it is necessary to distinguish between mestizos FROM THE UNIONS of the latter mothers with individuals of the same race, and mestizos descended FROM the former and the latter, respectively. For example, IT IS CLAIMED that on Pmaym, the first generation of mixed-race individuals interbred with EACH OTHER and, CONVERSELY, they do not get along ~~with~~ they interact with the white race and non-Mestizos.

7. Are children born TO MIXED-RACE parents of the first generation sufficiently compatible with EACH OTHER? Are they compatible? DO they LIVE long? Hamon, if they mate ~~with~~ their own kind when they grow up, do they PRODUCE viable offspring?

The question and the three previous ones CONSIST IN THE FACT that the comparison of A and B is not valid, i.e. in other words, the first-generation hybrids are capable of forming a race on their own, consisting of their own combinations without the need for crossbreeding with the two races A and B and with hybrids resulting FROM reciprocal crossbreeding. There are cases IN which THE question seems to be decided positively, but there are also cases in which the opposite conclusion seems TO BE REACHED. WITH this in mind, we PAY particular attention to the comparison of the races of Europe with the races of other countries, mainly based on observations of those comparisons, rejecting the idea of unlimited fertility (Fecondite illimite) among the first generation of MESTIZOS, since the motor of nature CAN preserve its race, pure and mixed, without the assistance of individuals of foreign origin.

When clarifying the question of *продовитости*, one must guard AGAINST two TYPES OF erroneous CONCLUSIONS. FIRSTly, ONE SHOULD not rely on the examples presented by certain ethnic groups of mixed origin, who have undergone numerous intermarriages.

And the second primary race is characterised by a greater predominance of the latter. There, the example of the Griquas of Southern Alrima IS often CITED, but THIS example HAS no bearing whatsoever, as they ARE a small people who originated SIXTY years ago from TEN or thirteen FAMILIES (of whom half were of mixed origin — MESTIZOS and OTTENTOTS, ~~the~~ the other half belonged to the Potentot RACE) constantly sought to escape FROM their closest neighbours.

Secondly, if the first-generation mestizos ARE likely to be more or less carefree, then it is necessary to investigate: whether absolute and relative sterility actually RESULT FROM competition and whether there is A PESYTAT, it IS more likely to be explained by the inability of one or both of the two primary races to assimilate IN a given locality. For example, it is known that European races did not assimilate in either Hindustan or the Eons Islands. European races born on these islands are already at a disadvantage when COMPARED TO their own race, even IN the FIRST generation, and become completely uncompetitive in THE SECOND. This is a fact of life, and therefore the sterility OF THE MESTIZOS produced by Europeans when interbreeding with the native races of these regions MAY be due TO the same reason. Of course, if someone were to convince themselves OF the ABSOLUTE and RELATIVE sterility OF MESTIZOS descended FROM the first generation, it would be insufficient to conclude THAT the second generation is inherently inferior. In order for the conclusion to be valid, it must be assumed that the first-generation mestizos ARE inferior in status and nobility to EUROPEAN children born IN the same area, as well as to second- and third-generation mestizos descended FROM intermarriage with the native race.

On the island of Pve, among the NIPPANGEN and the 7OGANDUEVS WITH their mayais, there was a special kind of bird, extremely interesting. When they meet, the Nippangen people PERFORM a ritual with the third party, WHO remains unmarried. It would be interesting to find more detailed information about THIS lamte, as well as others like it that can be found IN other areas.

8. Do mestizos of the first type BEAR more resemblance to one or both of the two original races, and DO THEY REPRESENT a type that is approximately average? Describe the characteristics OF MESTIZOS and explain them on the basis of specific examples.

WHEN MEASURING, IT IS NOT NECESSARY to be concerned with the weight of the object, the properties of the liquid and the form of the container, but it is necessary to take measurements of the volume, toughness and elasticity, using the method described above.

9. Is there a difference between the first-generation mestizos descended FROM reverse marriages, i.e. between mestizos AB, whose father is A and mother is B, and mestizos BA, whose father is B and mother is A? Describe and compare THE MESTIZOS of these two FAMILIES and report the positive and negative results of the studies on special written lists. The authors suggest that, all other things being equal, the first-born children SHOW more similarities to their mother's race THAN TO their father's.

10. ARE the reversible changes in the first stage of the process of type A and type B? Is it the same when transitioning TO A and then TO B? The answer to this question is very important, as it ALLOWS US to determine the degree of influence that each of the two races HAS ON THE first generation. It seems REASONABLE TO assume that when comparing whites with blacks, the influence of the first comparison is PREDOMINANT, since two or three return comparisons are sufficient to bring the first type of comparison to the level OF NON-COMPARABLE, then IT IS not always sufficient TO HAVE five or six return comparisons in the non-comparable range to determine the non-comparable range. Research on many other TYPES of competition has yielded similar results. However, all these conclusions are based on an overview of the course of events, and they can be considered only tentatively established, provided they ARE based on a LARGE number of independent observations. Some of them are resistant TO CHANGE; usually these are represented by the concepts of LIGHT and darkness. American researchers CLAIM that they CAN identify INDIVIDUALS of mixed race who have arrived in the country with unmistakable reverse features by examining their eyes and touching their noses. However, THERE ARE undoubtedly many individual variations IN THIS regard, and therefore it would be interesting to identify those secondary characteristics which are found IN verses that are more stable, WHILE the primary ones ARE LESS STABLE.

11. All data suggests that individuals of the same species EXHIBIT greater variability IN THEIR TRAITS THAN purebreds. Each of their TRAITS IS REPRESENTED more or less.

similarities with the features of the paternal race or with the features of the maternal race. There, the males of the first species always HAVE A darker COLOUR, LIKE Europeans, and the females ARE lighter, LIKE Russians, but the variations in their colour are very slight. Their fur is also similar, ~~and~~ appearing thick and sometimes woolly, like that OF NON-INDIANS. Similar variations are found in THE MESTIZOS of the second race, called MVARTERONS, who sometimes have the same hair as many EUROPEANS, and sometimes the same dark hair ~~as~~ THE PEOPLE of the first race. their appearance is sometimes completely light, sometimes distinctly dark. This RAISES the following question: it is necessary to determine, through careful observation, the variations in the appearance OF individuals of the same species. These observations should be made on individuals of the first species, and THEN ON the second and third. Such observations would lose much of their significance if they were made on hybrids that had undergone multiple crossbreeding and rebreeding TO varying degrees.

12. IN terms of mental abilities and morality, mestizos ARE GENERALLY comparable to individuals of pure race, the resolution of this issue is accompanied by many difficulties, since even AMONG individuals of the same race, mental abilities VARY greatly, depending on upbringing AND natural gifts, and therefore mental abilities, not being subject to any definition, CANNOT be reduced to the conclusions of average data. THERE ARE, however, cases IN which it is impossible not to notice that two races are endowed with mental abilities TO a very different degree; and IN such cases it is necessary to investigate the question of WHETHER the mixture of the two races REPRESENTS a middle ground between them, or whether IT IS above or below the average level. Those who are convinced OF the possibility of undertaking such a difficult task must take INTO account the social conditions OF THE MESTIZOS, the education they receive, and the circumstances arising from the establishment and CUSTOMS that HINDER their intellectual development. Where mestizos are subjected to slavery and deprived of their RIGHTS, they will inevitably remain below the level to which they could rise under normal conditions. In addition, the prejudices and discrimination against MESTIZOS by society MAKE ~~them~~ enemies OF THE RULERS WHO CONTROL SOCIETY and INCITE ~~them~~ to constantly fight against those rulers. There, IN Himaraya and Peru

Sambos (MIXED RACE INDIVIDUALS of European and INDIAN DESCENT), although REPRESENTING a relatively small proportion of the population, nevertheless constitute four-fifths of THE PRISON population (Nudi and Smvie). Therefore, information relating to the morality OF MIXED-RACE PEOPLE must be collected with particular care, and IN this case, if mestizos are considered MORALLY inferior, it is necessary to determine in advance: whether it can be attributed to the situation, and whether it is necessary to blame the position ~~in~~ which the MESTIZOS ARE PLACED by themselves and by the country in general.

13. It has been proven beyond doubt THAT mestizos, descended FROM well-known parents, are endowed with talents that their parents, who belong to the same race, do not possess. For example, it is claimed that Brazilian women are more beautiful THAN EUROPEAN WOMEN, and that THEY POSSESS a special talent for ART, and that all the painters and musicians IN Brazil always BELONG to mixed races. It would be useful to obtain more detailed information about this and all other similar cases, as reported by travellers and observers.

14. The population, consisting ~~not~~ of MESTIZOS, REPRESENTS a large proportion OF IDIOTS, lunatics, illegitimate children, etc., compared to THE same NUMBER OF PEOPLE living IN the same area with two original and maternal races? A similar SITUATION was observed IN Senegal among THE TOUMA, the Foulahs, and THE NEHRU.

15. The similarity to WELL-KNOWN GODS and their immortality, which are common to one or both mother races, are passed on TO THE METIS, and to a large extent, is this transmission reversible? Of course, here we cannot consider the similarities between ALL races and their incompatibility with each other separately. However, in order to give an idea of the essence of our question TO OBSERVERS, we WILL USE the example of the complete lack of discrimination AGAINST JEWS IN America. If the races were not mixed, they WOULD completely DISAPPEAR from America, BUT ON the contrary, whites (and even those who have assimilated), INDIANS and MESTIZOS ~~of~~ white and Indian descent. In addition, many epidemics make it possible to see that the first generation of mixed-race people ARE just as vulnerable to the same diseases as their white and black counterparts. Quarters (people of mixed race of the second generation) and people of mixed race of the third and fourth generations, even then, may be just as vulnerable as Europeans.

Although they are subject to the same persecution as THE MESTIZOS of the first race, THEY SUFFER less FROM it than the pure race. Everyone understands the importance of Mam Sto, Tam and similar LAMTOS; THEREFORE, everyone IN a MIXED population MUST OBSERVE strict hygiene and cleanliness, which are characteristic of one of the maternal races, he must be treated with particular caution: it is transmitted to MESTIZOS of varying degrees.

16. Development and growth. Among THE QUESTIONS we have grouped IN THIS paragraph, there are some whose answers MAY be available to TRAVELLERS; but many others CAN be addressed by local observers, and primarily by doctors, who, having lived IN the same area for a long time, HAVE the opportunity to observe the same child IN different stages of its growth. Of course, there are also questions that require anatomical research to answer, and these are only available to DOCTORS who LIVE IN hospitals and HAVE the opportunity to observe patients admitted TO hospitals, w h e r e anatomical studies are conducted.

17. It is very important to identify those changes IN weight THAT are subject to possible fluctuations IN THE first hours, days and weeks after birth. IT IS KNOWN that in the white race, the eyes ARE usually lighter in colour in children than in adults; the shades OF THE EYES SHOW similar changes, although less noticeable. The DEVELOPMENT of pigmentation OCCURS gradually OVER a period OF TIME, very noticeable IN the early years, but sometimes significant development IN THIS regard is already observed AT the age OF 8 to 10 YEARS. Sometimes it occurs AT the age of puberty, and sometimes even later.

The light races HAVE always had certain characteristics, and there is reason to believe that they HAVE HAD these CHARACTERISTICS since THEIR VERY appearance; However, this REQUIRES further discussion, and it is highly probable that pigmentation REACHES its maximum development after a certain period of time. Our chromatic table ALLOWS US to determine sequentially the intermediate stages OF DEVELOPMENT, the same subject, and THUS GIVES OBSERVERS the opportunity to verify the accuracy of the above statement.

However, the question of the development of the peninsula should be STUDIED with particular attention in children of different races DURING their growth.

THE first HOURS and days after birth. Everyone KNOWS, for example, that a newborn baby IS not yet able to see, but that it is born with the ability to PERCEIVE light. It is difficult to explain this change BY THE ACTION of the light itself, but rather that changes OCCUR slowly and gradually, as the child is exposed to the action of the environment. However, WE now know that, ON the contrary, these changes occur very quickly, and many observers CLAIM that they OCCUR just as quickly newborns kept in the absence of light as in those exposed to it. It is RELIABLY known that an eight-day-old baby can see just as well in the dark as a newborn. Thus, immediately after birth, a very special phenomenon occurs, apparently related to THE ESTABLISHMENT of the respiratory process, and this phenomenon, in terms of its speed, degree and nature, CANNOT be confused with the slow, sometimes IMPERCEPTIBLE, sometimes NOTICEABLE, PROCESS THAT OCCURS DURING THE FORMATION of the eye.

This phenomenon has been observed until now in non-white people, and is very unsatisfactory. It is essential to investigate it with the rigour required BY science and in newborns of all races. The examination should be carried out using a chromatic table, and it is necessary to determine THE COLOUR OF the newborn's skin immediately after birth, THEN at 5 and 6 HOURS, on the second and third days. THEY NOTE THAT AT THAT MOMENT, the weight, if not becoming UNIFORM, then at least REMAINS STABLE, without significant changes OVER the course of several days. Some observers CLAIM that THE MOMENT of unreadability COMES on the third day, and that IT can last for several days, up to a week; but the question has not been definitively resolved.

18. All observers CAN gather information about the growth of facial hair in MEN AND WOMEN, both boys and girls, about the time of the appearance of facial hair and pubic hair, about the time of breast development in girls, and about the onset of menstruation. Some of these characteristics have already been mentioned when DISCUSSING female fertility. It is necessary to try to gather information about: THE AGE of the mother, the age AT which menstruation begins, the onset of menopause and old age, and the maximum age of fertility, i.e. the oldest inhabitants of the area. Such information CAN always be approximate, but among non-literate PEOPLES, the majority

OLD PEOPLE, and even young people, DO not KNOW their roots; but it is possible to obtain approximate data by asking THE ELDERLY WHAT they were doing during a certain event, the time of which is known.

19. Travellers, moreover, CAN collect data on the growth of the population by measuring children, whose AGE WILL be communicated TO THEM in the future.

20. Medis, living among FOREIGNERS, CAN add to the above a great deal of other very important information relating to the same set OF QUESTIONS and which can be obtained by people specially trained in anatomy and linguistics. We WILL know, first of all, on data relating to the order and timing of the appearance of temporary and permanent TEETH. SINCE there is no doubt about the existence of THESE SPECIES, THERE IS NO need FOR special explanations, and it is sufficient to refer to similar studies. The question of the appearance OF SUBSPECIES is usually decided on the basis of observations made IN Europe and on individuals of the same race, but we do not KNOW: whether the appearance OF MOLES OCCURS equally in all races and in all climates.

The same applies to the development of the brain. EUROPEAN anatomists have taken GREAT PAINS to determine age, and when A MOTOR appears, there is a question of the epiphyses of the long bones at the time of their fusion with the body, This MAKES it possible in forensic investigations to determine, after examining the corpse, THE AGE OF an individual who IS less than twenty-five YEARS OLD. BUT are these osteological data applicable to ALL KNOWN SPECIES? THIS is doubtful. It is highly probable that the order of appearance of these features and their relationship to EACH OTHER REPRESENT the most significant changes, so it is equally probable that the periods DURING which these phenomena occur REPRESENT significant changes in the lives of the people involved, and OCCUR either earlier or later, similar to how it is estimated to occur at the age of TWENTY-FIVE, I.e. during the period of adolescence INTO manhood; but it is known that among many PEOPLES, ADOLESCENCE OCCURS earlier THAN among EUROPEANS, and therefore it is reasonable to assume that the onset of adolescence, I.e. the transition TO adulthood, is also understood IN THIS sense. The media, living IN cities equipped with hospitals and the means to treat all kinds of diseases, WILL UNDERTAKE the extremely important task of collecting as much INFORMATION as possible about the development of

If they wanted to simplify their task, they COULD focus their attention on the epiphyses of the long bones, at the bottom of the acetabulum, WHERE the three primary parts of the ilium (os ilei) fuse, on the epiphysis marginalis cristae ossis ilium, and on the accessory bone of the calcaneum (calcaneum).

Zpoha, IN which old age SETS IN AT A CERTAIN AGE, is not defined for any race. FROM birth to adulthood, organs and functions are IN CONSTANT development, THEN they MAINTAIN their function FOR a certain period of TIME, and THEN a gradual decline begins, some faster than others. This decline CHARACTERISES old age; but old age is clearly recognised only when the decline IS COMPLETE, or at least manifests itself TO a significant degree in many important organs. These unpleasant changes occurring IN the organs are compatible with the gradual decline of the functions of the latter. These changes ARE not decisive SIGNS of old age, but rather preliminary manifestations of it.

These preliminary manifestations are always observed ~~in~~ the course of the disease and CAN often be detected by autopsy in individuals who died during the course of their journey. Such manifestations, occurring IN the brain, are more convenient than all others for similar studies; they are expressed IN the desire to overcome obstacles and difficulties, harmful to the stability and security of the latter, and, consequently, THEY are, sooner or later, ELIMINATED by those that ARE more or less HARMFUL to the normal development OF known ORGANS. There, the elimination of harmful cartilages REDUCES the amplitude of respiratory movements; the ossification of the cartilaginous parts of the spine REDUCES its flexibility and IMPAIRS the body's balance, ETC. Hamonets, the fusion OF THE vertebral JOINTS, POSES an absolute obstacle to the growth of the spine.

Determining the time when the onset of senile dementia occurs IS OF great scientific interest. It ALLOWS US TO identify the early signs of ageing, and even if it CANNOT determine the duration of youthfulness, it at least ALLOWS US TO some ORGANS IN particular, the period of perfection and the onset of decline. However, IN THIS regard, there are significant differences between individuals. There, it is known in both

FOR example, in the case of UNEVENNESS and spalling OF THE JOINTS, THE CRACKS APPEAR earlier than in the case of even joints. while in the latter, the fusion of the joints is usually manifested first in the front joints and then SPREADS to the rear joints. The importance of THESE SIGNS, which have THE EFFECT OF earlier and later cessation of growth of one or the other part of the body, is obvious to everyone, especially when YOU consider that IT IS the only example among LIVING BEINGS THAT CONTINUES to grow after adolescence. If the time and order of ossification of THE SUTURES vary by RACE, then it becomes very LIKELY that the ossification of the rib and pelvic cartilages, the cartilages of the spine, the vertebrae, and even the skull WILL RESULT in permanent deformities.

We DRAW attention to similar research by those MEDIA OUTLETS that HAVE a tendency to focus ON the problems of those REGIONS where people of non-European races LIVE. This type of research is not new and, therefore, is capable of providing useful results, despite the fact that they may not lead TO any conclusions, it is still important to understand the characteristics of ALL RACES and to discover new ones.

Some breeds EMIT a distinctive odour; for example, it is known that dogs used IN America for hunting fugitive slaves SMELL DIFFERENT FROM Indian dogs. THIS SMELL BELONGS to a category of phenomena that cannot be defined or described; it can only be compared to THE SMELL OF mam-gibo. Therefore, travellers WILL BE forced to rely on THE ASSUMPTION that a certain race EMITS a specific scent. Those TRAVELLERS who WILL VISIT and EXPLORE the uninhabited races CAN also take note of the fact that the races differ FROM each other, and are similar. However, it is necessary to distinguish the natural smell FROM the smell of sweat, grease, and other substances THAT people usually USE to clean themselves.

Some peoples, living IN a more or less PRIMITIVE state, are distinguished by the refinement OF their SENSES. The Krasnomozhye LIVE on the edge of the world and animals, the Andaman Islands PASS objects at incredible distances; others clearly HEAR those sounds that are inaccessible to our ears. The question arises: SHOULD these abilities, which amaze us, be attributed to the nature of the race and the nature of life? Travellers

THEY CAN ANSWER THIS question by comparing peoples of the same race who lead a similar lifestyle.

Myopia, which is common IN Europe, appears to be very rare among these PEOPLES. Therefore, travellers should note the degree of myopia they ENCOUNTER among these PEOPLES.

It is not certain that 7 shades never APPEAR. If this were confirmed, it would be interesting to note: the same thing does not occur in mothers and other races.

At THE SAME TIME, we must also pay attention to certain movements and poses. There, the ear muscles, moving with the ear, are IN a state OF CONSTANT tension, but their action is imperceptible to the ear. However, there are also individuals among the human race who CAN move THEIR EARS very noticeably. PERHAPS this is something that is extremely rare among us, BUT quite COMMON among other races, especially among the dim. Therefore, IT REQUIRES observation.

25. The movement of the body when opposing OTHERS IS, THEY SAY, less in THE POOR THAN in the rich. Opposition is the movement of a large object that PRODUCES when changing its position, and it would be when approaching it. IT is known that large monkeys HAVE less opposition than small ones. It is interesting to note that in lower species, the opposition of large movements is less pronounced. This movement IS difficult to measure, but it can be determined by comparing it to the European type.

26. The movement of the large external muscle IS not independent, but rather follows the movement of the large muscle. In SUBJECTS wearing shoes, the foot usually MOVES CLOSE TO other foot movements, but due to habit, it is possible to develop its movement, This is observed, for example, in children born without arms, who, after extensive training, PERFORM most of the movements characteristic OF ARMS.

Apparently, it is true that PEOPLES who are less sedentary and more mobile, especially those who often CHOOSE and MOVE AROUND, the large paw ACQUIRES great mobility; it CAN not only bite and scratch, but also reach inside and be DRIVEN BY THE ACTION OF MUSCLES N

direction, parallel axis no. 7. Such mobility leads to the assumption that in some races, similar to that found in monkeys (which are therefore called quadrupeds), the type of foot approaches that of a rum. However, there is a movement of opposition, and it is very likely that this movement is not found in the foot of a monkey. Therefore, in order for a large movement to be OPPOSITIONAL, it must ~~but~~ change significantly under the influence of other movements. Anatomically speaking, it is IMPOSSIBLE to cut it off, but there is a condition that prevents the opposition of a large part, is less pronounced ~~the~~ absence of opposing MUSCLES, WHICH ARE located IN the first interosseous space, and if the connection is more mobile, then both abductor muscles, with mutual assistance, would be more MOBILE, then both abductors (abductores) could, with MUTUAL assistance, produce a certain movement of opposition. However, DOES not actually TELL US that such opposition actually occurs IN those cases IN which some observers think they see it.

All AGREE to postpone the resolution of the issue until further notice, as IT is not clear what the opposition CONSISTS OF, ~~and~~ being struck by the remarkable mobility of the large part, they characterised it WITH A TERM, the meaning of which was unknown TO THEM. Be that as it may, travellers should note with particular attention THAT among THE most curious anthropological PHENOMENA are those IN which the large number ~~of~~ PROVIDES exceptional mobility and ENABLES rapid movement. However, if, contrary to all probability, they encounter individuals capable of producing GREATER FORCE AND opposing movement, they should not be protected by A simple PHYSICAL BARRIER, but ~~they~~ must also communicate the anatomical details that ALONE CAN dispel doubts ABOUT the accuracy of the observation.

27. Some things that are very difficult for us are natural for other PEOPLES. Sitting on the ground, with the nose pointing downwards, the body stretched out, resting on the knees, and the feet on the heels. THERE ARE peoples whose sitting position IS SIMILAR TO ours.

28. In a VERTICAL position, the European body HAS a horizontal orientation; if the gaze IS DIRECTED straight ahead, ~~but~~ the lower ~~part~~ of the nose is at THE SAME level as ~~the~~ ~~level~~ ~~of~~ ~~the~~ ~~nose~~ ~~is~~ ~~at~~ ~~THE~~ ~~SAME~~ ~~level~~ ~~as~~ ~~СУХОБЫМ~~

OPENING: this is a natural position for the 700 and DOES not REQUIRE any effort. ³⁰ Is it true that among some progressive PEOPLES, who are distinguished BY A VERY HIGH LEVEL of development, and in particular among the , THERE ARE other conditions for the balance of the 7000BA? It is true that IN such cases equilibrium TENDS to move forward and is held IN a HORIZONTAL position by THE COMBINED EFFORTS OF the muscles, SIMILAR to what we EXERT when pushing ourselves upwards? This is true, but such an important position REQUIRES caution, AND we must warn observers AGAINST one reason for leading m TO FALL. The greater height OF THE upper jaw and the length OF THE TEETH, which causes the chin to be below the level of THE nostrils, MAY lead to the assumption of a protruding jaw, although it WILL remain horizontal IN essence. Therefore, the position of the chin SHOULD not BE USED to judge the direction of the jaw, but RATHER the position of the submandibular triangle relative to the level of the ear openings. If, IN the same verse, the submandibular area is significantly lower than the level, it can be argued that the jaw HAS a horizontal direction. Even IN THIS case, the conclusion WILL not BE entirely correct, since the level MAY depend ON the elevation of the ear opening. the height above THE LEVEL OF THE ground changes significantly with the distance; but in REAL life, it is impossible to give a more precise definition of the level.

29. Let us now turn to THE PHENOMENA of change. ALTHOUGH the type of gait is always the same in healthy and normally built individuals, it is known that the essential movements of the lower limbs and the accompanying movements still REPRESENT significant variations. This is evident from the following: gait is determined by the same factors as posture and body language. The characteristics of gait UNDOUBTEDLY DEPEND ON habits AND the conditions in which a person LIVES. There, the sea WALKS, the wind blows, the INFANTRY MARCHES, THE MAVERICK LIVES, the inhabitants of the highlands constantly climb up and down the hills, and the inhabitants of the lowlands live. But there is no doubt that the structure of the foot, the width of the sole, the relative length of the toes, the thighs and calves, the more or less pronounced arch of the foot, etc. are the most important and primary conditions affecting walking. There, everyone KNOWS that, for example, a woman's gait differs FROM a man's, and it is characterised BY A SLIGHT SWAYING, DEPENDING ON the width of the hips, but IN its

The width DEPENDS ON the width of the table. For this reason, women dressed IN men's clothing ARE OFTEN MISTAKEN FOR men. The size and width of the skirt and the number of pleats ARE the most distinctive features compared to those found in both GENDERS of the same race. Therefore, the study OF gait characteristics DESERVES the attention OF TRAVELLERS. This REQUIRES great attention TO detail in observation and a preliminary understanding of the mechanism of walking, but it WILL undoubtedly LEAD to INTERESTING RESULTS.

30. Pagani, which IS a special and unique way of moving for us, IS an essential part OF the existence of many PEOPLES, and the techniques used in navigation are so complex that THEY REQUIRE special description. When swimming, we SPREAD both arms and both legs horizontally and move in waves, like a fish. However, some people, such as the New Macedonians, SWIM more like dogs, moving forward with both arms, they dive INTO the water and move forward like A BOAT, moving with their legs, one leg bending while the other is extended.

31. We WOULD also LIKE TO DRAW TRAVELLERS' attention to the way they climb TREES. Those who have lost their mobility due to WEARING shoes all the time CANNOT climb TREES, and we CLIMB by wrapping our arms and legs around the trunk. Some are SIMPLE CREATURES, but with the help of their skills, THEY ACHIEVE what DEVELOP such strength and agility IN their large paws that THEY CAN wrap their legs around a tree trunk with a single movement. The same method, but more self-sufficient, is used by some animals that MOVE like SNAKES, using the roughness of the bark as a guide, and WALK, SO TO SPEAK, in a circular manner around the tree, without touching IT with their hands, feet, or tools. The use of such METHODS of walking SHEDS LIGHT on the nature of the forest.

Let us consider some QUESTIONS that, although less relevant than the previous ones, are nevertheless interesting.

32. AGYBISM is an anomaly that is rare IN the human race, but is found incomparably more often in some animal species, mainly among insects. Individuals representing this type

ANOMALY, called agNOMY, is characterised by THE COMPLETE ABSENCE of pigment IN the eyes, 7Уасах and воУосах, and АУЪБИНИСМ уастный, мое7о расУиине пашновидности епе not all are known. The most curious example IS REPRESENTED by the so-called pie people (Les hommes-pies), characteristic of CERTAIN RACES. These pie people have irregularly shaped white and black spots, and these spots vary greatly IN THEIR shape, size and number; sometimes they are very large and FORM a continuous line along the white area, while at other times they BREAK up into separate areas. This is the most striking example of uastno agbinism, but at the same TIME the rarest. Natural ABNORMALITY IN ITS MILDEST form is expressed IN A SINGLE hair and immature white hairs on the head and beard. In SEVERE albinism, the hair is completely white, may be matte along ITS ENTIRE length, the inside of the eye is blue-grey, the iris, as already mentioned above, IT HAS A more or less light-coloured HUE. However, it is very likely that THERE ARE cases IN which ABNORMALITY, although possible, is considered relative to the eyes and iris. It is claimed that some albinos have dark eyes, while others have irises that are completely covered IN brown and red PIGMENTATION.

Some writers claim that Aborigines ARE usually short IN STATURE, have a slow temperament, lack mental abilities, are not gifted with intelligence, AND rarely LIVE to old age. All of this, however, REQUIRES confirmation.

ABLATION is always a natural phenomenon, i.e., in other words, it is an anomaly, not a disease. It should not be confused vitiligo, A skin DISEASE that CAUSES the loss of pigment in certain areas of the skin and, if left untreated, CAN SPREAD and AFFECT a large part of the body. This disease CAN make the sufferer look pale, but it IS IMPORTANT TO UNDERSTAND that this paleness does not appear AT birth, but develops gradually. IT often HAPPENS that it begins to develop after a certain period of time after birth.

Questions relating to the issue of abnormality are as follows: a) How often do you encounter obvious and hidden ABNORMALITY N the country IN question? It is possible to gather information about the number of REFUGEES

and whether it is possible to gather information about THEM, and whether it is possible to use this information IN the immediate and long-term interests of the entire population.

b) Collect information about the results of the connections, if they occur, of two ABINOSES. Are the combinations stable, normal, and common? Are the offspring born FROM them subject to abnormality?

c) Albinos who mate with non-albinos sometimes PASS ON their abnormality TO THEIR CHILDREN. (This is known to be passed on FROM mother to daughter IN the same race.)

7) ARE Aborigines inferior ordinary individuals of the same race in terms of vitality, strength, height, MENTAL ABILITIES, intelligence and reliability?

d) It is true that the hair OF ALBINOS is less developed THAN THAT of normal individuals of the same race, that their hair is thinner, their beards are sparser, their teeth are more prominent, and the hair on their legs is sparser and GROWS later.

e) Describe IN detail each individual, noting any observations, including information related to age, weight, height, race, etc., and the following specific information: is THE ABNORMALITY congenital or acquired? It is sufficient to note that it is possible, and THUS it is already clear, that it may be matte, that it is completely smooth, whether the 7убина 7аса is мровяно-мрасная, whether THERE IS NO сveda пимента IN the rainbow, and whether it is more or less посово7о цвета. If it resembles the usual colour of THE IRIS, see above. If THE IRIS differs even SLIGHTLY FROM the standard type, it SHOULD be classified according to the chromatic table. For example, if the iris, instead of being more or less pink, HAS a purple, maroon and brown tint, and if the leaves, instead of being completely white, HAVE a yellowish brownish tint, then the chromatic table SHOWS the tones that are closest to IT. It is necessary to always be on guard with the colours OF ABINO, which appear to be imperfectly white, as they HAVE A NOTICEABLE TINT, resulting FROM smudging, and not FROM instability, CAN misleading and be TAKEN as natural. In such cases, IT IS NECESSARY to remove the spots and wash them IN water and WINE spirit.

Subjects representing public INTEREST must be described IN THE MOST DETAILED MANNER: it is necessary to describe them sequentially, the spots encountered on them, the water on the branches

parts of the body and, for example, 7 hours. Damaged parts, even if they are not visible, SHOULD be characterised using a table.

g) The vision OF ALBINOS must be thoroughly examined, first in BRIGHT DAYLIGHT, THEN IN dim light and, finally, ~~darkness~~. Does bright artificial LIGHT CAUSE blurred vision and MAKE images appear unclear? Does vision IN SUCH conditions become CLEARER when OBJECTS are viewed AT A DISTANCE, or does it become blurred? And IN such cases, is there a real difference, characterised by the ability to see objects clearly, beyond the normal range of vision? Can they SEE objects IN the dark that ordinary individuals CANNOT? This is claimed, but further verification is necessary.

33. Fundamentally and unjustifiably, but combined with AGNOSTICISM, another anomaly of consciousness, which is expressed IN thoughts ~~filled~~ with ERITHRISM. Some races HAVE normally red hair, but this does not CONSTITUTE erythrism. Red hair is common IN countries where there has been a mixing of races, with dark blondes and redheads on one side, and blondes and redheads on the other. In such mixed races, hair OF all COLOURS can be found: blond, dark blond, brown, red and grey. This is a natural consequence of mixing, and therefore individuals with lighter or darker hair are not considered abnormal due to the natural influence of heredity and atavism. HOWEVER, among people who are purebred, who have not been subjected to any mixing, and WHO have mixed with other purebred races, a red-haired individual will be born, which already CONSTITUTES erythrism. Consequently, we HAVE a case of ERYTHRISM, where an individual ~~with~~ bright red hair is found among A POPULATION with DARK HAIR and DARK EYES, and there is ~~no~~ intermediate or average shade IN the population that could suggest a mixture of races.

Some researchers claim that ERYTHRISM CAN occur in all races; one scientist even suggests that all races descended FROM a single red-haired ancestor, and therefore ERYTHRISM IS A REPRODUCTION of the original appearance. This latter hypothesis has already been abandoned, while the former has not been proven, as there has not yet been a single case of erythrism observed in HUMANS. IN ANY CASE, it is interesting to note: мамия расы

REPRESENT the most common and most rare examples of erythrim.

34. In the case of scars, especially on THE FACE, IT IS NECESSARY to examine THE SCARS, taking INTO account whether they are wide, superficial or deep, recent, old or very old. It is necessary to carefully distinguish those scars THAT may have been injured and damaged near the surface FROM those where the injury occurred throughout its entire depth. There is reason to believe that IN the LATTER case, scars that are several MILLIMETRES wide ARE always less dark THAN THOSE THAT are closer to the surface. ARE they sometimes COMPLETELY invisible? This is true, but new studies are needed. On the other hand, superficial and very small scars ARE OFTEN darker than the rest of the skin. It is believed THAT the altitude above sea LEVEL, weight, and the action of the sun's rays CAN affect the colour of the skin, but we do not HAVE any reliable observations on all of these ISSUES.

Then, using a colour chart, determine THE COLOUR OF THE SCARS, comparing them with THE COLOUR of the skin, placing each patch on the scar, on the surface and 7mm deep, the size, position relative to clothing, cause and age of the scar. IN order to determine the height of the place, the importance of the temperature of the mite, it is necessary TO compare individuals of the same race who lived under similar conditions.

35. Syuana nansima (mapimini), 77antisma (vegimani) and logisaruni (unusual thickness) should also be taken into account. Nanism should not be confused with stunted growth resulting FROM bone disorders or FROM rickets. The individual with 70% less GROWTH IS CONSIDERED TO be of the same breed, but with a normal weight and normal height. IT IS more common in wild animals, although it is also quite common in domestic animals, which gives reason to believe that it occurs less frequently IN animals THAT ARE closer to their primitive state. It goes without saying that the measurements must be accurate, and THE RESULTS of the measurements must be compared with the average values obtained in measurements of the same breed.

These are the seven most important questions that, in our opinion, should be asked by OBSERVERS and TRAVELLERS. The list we have presented is undoubtedly

incomplete, and RESEARCHERS will have to fill in many of THE GAPS THEMSELVES. BY CHOOSING to compare the progress of EUROPEAN discoveries and achievements, observers should be aware of a very important phenomenon, which is more or less SIMILAR TO the standard type.

The issue of nutrition CAN, and even should, be included IN the framework of interdisciplinary research. On the other hand, since it is closely linked to THE WAY of life, THE SOCIAL STRUCTURE and the important conditions of work and leisure, it should primarily be included IN the instrumental approach. THAT is why we do not mention IT IN our work.

As for the question of fertility, birth rates, mortality, average life expectancy, and indeed all QUESTIONS addressed by statistics, this WILL BE THE SUBJECT of a special programme.

B. B. BOROBIEV

Оперм [исинесто7о type

Eada ua antropolog, it is not particularly difficult to characterise the type OF VEGEMORS, representing them as simple installations, which DETERMINE the general characteristics OF VEGEMORS and DISTINGUISH them FROM their closest and most distant relatives and neighbours. We dHAVE a more or less definite idea of the "RUSSIAN type" and SAY every day that A. is a typical Russian, B. resembles a Tatar, C. IS a bit CRAZY, etc. In our early NOVELISTS, we can find a number of individual ad collective Russian TYPES. TURGENEV even GIVES a comparative description of the Orlovsky and Mayuzhsky muzhiks. However vivid and artistic these characterisations may be, they CANNOT, of course, satisfy THE REQUIREMENTS of modern anthropology; The latter, in relation to INDIVIDUAL ETHNIC GROUPS, are characterised not only BY a simple description ad enumeration of certain CHARACTERISTICS, but also BY their analysis. When studying a given ethnic group, anthropology should, as far as possible, trace the origins of each individual ethnic group, their distribution among other related groups, their significance IN terms of the degree of kinship between the group under study and other groups, etc. Putting all the necessary attributes together, anthropologists ask THEMSELVES whether this is a uniform and homogeneous whole, a so-called pure type, and IF NOT, then what elements are included IN its COMPOSITION, what is their origin, ad are they related to a derivative type. In this part of his work, the anthropologist collaborates with HISTORIANS, STATISTICIANS, AND LINGUISTS, working with them to identify the constituent elements of the name. By addressing issues OF practical history, the history of mythology, stonemasonry, co-operation, political economy, linguistics, psychology, theology, theology, etc., anthropology CAN and even should attempt to connect these and other

Features of life, development and character of individual groups with distinctive features of their structure. Therefore, when starting to study a type OF VIRUS, it is necessary to understand, at least IN the most general terms, the most important features of the corresponding areas of knowledge.

The region, IN which the core of the population lived, was sufficiently protected FROM enemy attacks by either the sea or high, impassable mountains: neither THE Ural MOUNTAINS nor the Bolgar Mountains provided sufficient protection from Asia, which is why the wars of the past, with THEIR VARIED AND COLOURFUL CHARACTERS, mainly took place on the territory of modern Russia. The GEOGRAPHICAL diversity of the country played an important role IN the history of the formation of this type of population, which to a certain extent protected the population FROM the monotonous life under THE PRESSURE OF the peoples passing through here and at THE same TIME contributed to the development of a love for military life among the local inhabitants, who had neither the opportunity nor the desire to join large social and political units. A thorough examination of the current conditions and their impact on the population would be useful to US, even if it does not arise from the immediate needs of our present situation.

The first information about the peoples inhabiting the area occupied by modern-day Russians DATES back TO THE 7th CENTURY. Paleontology, however, INDICATES that they already existed in the second half of the Eocene period, located in the southern part of THE SOUTHERN STEPPES, but we KNOW little about the type of settlement, where it came from, or where it went. The first reliably known inhabitants of the region, who lived in the vicinity of the ancient fortress (the Novgorod families, and LATER the families of the Vsevolod-Susda family), were apparently Lins. How long they had been there is unknown. The SEARCH FOR THE LINNO7OVS CONTINUES, but that the relationship between our people and THE LINNOS has already become more or less close, which is reflected in their language and their proximity to the Gintovs and Germans. Moreover, names ending in "ma" are quite common IN Russia, and

According to Becme, "va" is a compound word, a concept based on "re". Judging by the distribution of the term with similar meanings, it is likely to have covered the entire northern and central parts of modern Russia, FROM THE LOWER REACHES of the Kama River and the areas adjacent to it.

It stretches to the Black Sea, and in the west and south-west to the upper reaches and TRIBUTARIES of the Dnieper, including the Luhansk region. Two indigenous peoples—the Upermi and Mordvins, CURRENTLY INHABIT the eastern part of the region. The latter HAVE OCCUPIED their places FOR many CENTURIES, and they ARE MENTIONED (under THE NAME Mordens) IN

VI century 7th century history of Jordan. THE same Jordan MENTIONS the name of Meri, well KNOWN TO our scientific literature. The Neremys, even now, CALL themselves "Mar" and REPRESENT, PERHAPS, THE direct DESCENDANTS of the closest relatives of the Meria. The chronicle also MENTIONS the Udi, Vesi, Murom, Mere, Emi, U7re and many other tribes.

The names COME INTO contact with the names, as can be judged by THE INSCRIPTIONS, probably from the 5th-7th centuries. The earliest and most extensive areas of settlement of the Scythians should be sought IN the Primorye region, along the upper reaches of the Vistula River, IN present-day Gagauzia and the Vodyanskaya Upland. The movements of the Scythians are considered to be more reliable, specifically from in the 3rd–4th centuries AD they spread westward to the Oder, southward to the Luna, and northeastward up the Lune and its TRIBUTARIES. In the 5th–7th centuries, the latter branch PASSED through the territory of the Gintovtsy settlement and came into contact with the Lincini tribes, with whom they ENTERED INTO the closest relations. AT the same time, one branch separated FROM the main BRANCH — to the east, passing through Lesna and SEIM. In the 9th–10th centuries, the Cossack tribes firmly established themselves IN the Dnieper region and launched their military activities from there.

In the area of the future core of the population centre, the , in the period between the 9th and 12th centuries, on the site, settled by nomadic peoples, MAINLY newcomers (immigrants) and THEIR relatives, as well as the local population. The conquest was apparently not carried out by large masses, but gradually, in small groups, on separate islands. Encountering peaceful peoples by nature, the new settlers had to suppress and subjugate them, but at the same time to coexist with them, to adopt FROM them certain linguistic, and psychological traits, FORMING WITH them, in essence, a single entity — a military force.

THE COMPOSITION of modern RUSSIAN WORDS INCLUDES, in particular,

NOT only in our country, but also IN Western Europe IN relatively recent times, the material that has accumulated to date is still being studied and developed; MOREOVER, the chronological dates of the finds are not always sufficiently established. it is not always possible to determine with a greater or lesser degree of probability to which historical period the finds should be attributed.

The first inhabitants of northern and central Russia — the aforementioned people of the early Iron Age — left no TRACES of themselves, that would ALLOW US to determine with certainty the type and affiliation of this population. THIS WAS FOLLOWED BY A long PERIOD of uncertainty, AND recently it has been possible to establish N central and northern Russia the existence of the most ancient муўтыра маменно7о and навааа брoнsobo7o вema, which, according to ARCHAEOLOGISTS, belong to THE most ANCIENT (LITHUANIAN) PEOPLES. THIS reveals an increasing number of MOINES (but MURANS), probably belonging the early Middle Ages (approximately THE 6th–8th CENTURIES) and apparently belonged TO THE SAME PEOPLE. Hamonei, mums (mound-like mounds) appear. Some mounds FROM THE 9th–11th–13th CENTURIES in central and northern Russia probably belonged to THE SVYANS, judging by THE ITEMS FOUND IN them. However, it is impossible to say for certain that all mounds BELONG TO SLAVIC TRIBES (at least, THEY BEAR Slavic names, or, more precisely, Slavic-Varangian names); in Nizhny Novgorod, for example, mums were found that undoubtedly belonged to MORDOVIAN TRIBES. FROM the later period, beginning in the 12th–13th centuries and later, we now HAVE a number of well-preserved old Russian Christian graves from the Christian period. From the earlier graves, we HAVE the remains OF BRIDGES and RAMPARTS IN a state OF DISREPAIR, which makes it IMPOSSIBLE to form any definite idea of the type of settlement at that time. to form a definite idea of the type of population at that time. We HAVE more REMAINS FROM the MURNAVANS. The chronological period of the murnavan spoha is determined to be approximately THE 9th–13th CENTURIES. However, the QUESTION OF whether the Murmans buried representatives of the ruling class (not IN the sense of language and culture, but IN the ANTHROPOLOGICAL sense) is a question that has not yet been resolved IN a comprehensive manner.

The STUDY of osteopathic and, PRIMARILY, manoeuvrable

THE REMAINS of the population can be used to establish the most important points: along the ENTIRE length FROM the western part of Moscow to Novgorod and Oryol in the north, to Nerninsk and Mozyr in the south, and to the Volga and Dnieper rivers in the east. and south to Novgorod and Oryol in the north, to Pskov, Moscow, PRESENT-day Germany Germany in the west, and to Pskov and Kiev in the south — there is one, apparently, (BODANOV), The most important distinguishing features of the motor are its dynamism, ~~durin~~(heptoprosopia) and, probably, high speed. In some places, the name appears to be derived from THE WORD FOR "OLD" and is associated with an impure mixture OF MOTOR OILS (for example, suzhin, which means "old," частью подоустье, минские, ярославские, прясанские, etc.), THE USE of motor oil apparently belonged mainly TO WOMEN; in some places, there are more significant admixtures of brachypelus, but dinoglossus PREDOMINATE in ALL cases, accounting for 65–70% of all UEREPS and above. Based on research conducted mainly IN the Novgorod, Moscow, Kiev and Pskov regions, Professor BOGDANOV NOTES that IN the most ancient murals, there are both pure and impure uereps; but the later the origin OF THE MUR7ANS, THE more noticeable the admixture of brachyщелagny UEREPAS becomes. In uerepas found on old мѡадбинас (Christian) from the 12th–13th centuries and later PERIODS, the admixture of brachycephalic skulls is already noticeable, and IN the most recent ~~periods~~ brachycephalic skulls appear to be THE PREDOMINANT TYPE found ~~in~~ excavations. For example, the following data is available for the Moscow province:

...	DOУНИНОВОЩЕЛАГОВ	MESOELOV	BRAKHIELAOV
50 men мур7. UEREPOV VIII–X centuries	8	2	10
100 uerep. is boyars мѡадб. 16th CENTURY	44	16	40
202 uer. is мѡадбир 15th–XVII centuries	19	27	53
219 CONTEMPORARY	24.1%	35.4	40.4%

UEREPOV
(according to
prof. Anuinu
issŷ. on living

— IN reduction on
uerep)

To date, we HAVE no EVIDENCE to contradict Professor Bodanov's CONCLUSIONS, and the relationships HE describes appear to exist throughout the entire region, where ancient mounds have been found containing burial mounds.

In the east, however, the Vrapchomo Ridge and beyond IT — throughout Siberia, there are tribes that, even IN the most ancient times, were predominantly of the brachycephalic type (Turkic, and perhaps even Lappish tribes?); SIMILARLY in the north, present-day St. Petersburg, IN the Novgorod province, the names there also had a different character, with a greater admixture of the brachy-type. In the west, the area of the brachycephalic type extends beyond the borders of modern Russia, and the ancient populations of Germany, Austria, Germany, Austria, and Sweden, barely differ in type FROM THE ancient Germanic TRIBES of the central Russian STEPPES.

Based on these data, Professor BOGDANOV CONCLUDES that At that time there were no prachavani, prapermani, pradatani, etc., but throughout the ENTIRE region FROM the western part of the Moscow province and even IN the south of Europe, there lived one and ~~the~~ same genetically mixed people, which gave rise to modern races IN the ANTHROPOLOGICAL sense THROUGH the admixture of other types of peoples and THROUGH the modification of the original type under THE INFLUENCE of new living conditions (MAINLY THROUGH migration). Most Germanic scholars hold the view that the modern Germanic population is mixed with the brachycephalic type, mainly FROM ancient Slavs, who, in their opinion, were typical Brachydiates. Based on the Slavs, mam on BRACHYCEPHALICS, BRINGS the Slavs closer to representatives of the high-statured brachycephalic race of ancient Europe (the Slavic branch of the Aryan race — Bromas, Nebbo, Tsyp, etc.).

Professor BOGDANOV, WHO has worked extensively on THE STUDY of ancient Russian manuscripts, TAKES a completely different view. In his opinion, the brachycephalic types found IN the latest mummies and THEN IN the mummies of the 12th–15th centuries do not BEAR THE CHARACTERISTICS reminiscent of the monochrome type (broadness, protruding cheekbones, wide nostrils, etc.); However, the appearance of motorisation cannot be attributed to the influence of the monochrome type.

On the other hand, it is impossible to deny the influence of prehistoric European motorcycles on the basis of the fact that the first inhabitants of Central Europe — gradually SETTLED IN various places and AT approximately the same time with similar changes in Russian territory; NO, there are no EVIDENCE OF the mass spread of brachydium in Russian territory IN the direction from south-west to north, north-east and east, I.E. IN the direction OF the presumed movement of the invading tribes. ~~But~~ on this, BOGDANOV CONCLUDES that brachydiata appeared IN THIS area not under THE INFLUENCE OF the invading motorised tribes, BUT developed independently as a result of gradual CHANGES IN THE local environment. THE MAIN FACTOR THAT MODIFIED THE IMAGE IN THIS way was the myth. The transition FROM primitive life, when humans were not yet separated FROM animals NTHEIR way of life, to a more CIVILISED WAY of life required, first of all, IN the context of the development of the musculature; THE latter should be achieved, among OTHER THINGS, by developing the muscles of the upper body, the area of application of the muscle, which is less SENSITIVE THAN before. It is necessary to be able to move FORWARD IN a FORWARD direction. AT THE SAME TIME, the development of the NECESSARY muscles, determined by the needs of everyday life, and with them, the need to increase THE transverse DIMENSIONS of the body and to compensate for the development of the rear bridges, which, again, gives an impression of a smaller front diameter (a straighter, less pronounced nose bridge and a less prominent position of the eyebrows and bridge of the nose). THUS, according to Professor Bodanov, as well as Professor P. Birkov and other AUTHORS, the anterior nasal bones become brachycephalic under THE INFLUENCE of myotonia. Regarding the above-mentioned names, the opinion OF Bodanov was shared BY PESHEM, and MORE recently, the same opinion was shared by the renowned professor N. Hiderge, who PAINTS the primary image of the Cossacks (the most prominent of the Cossack names) AS BRIGHT, light-COLOURED, TALL, WHO HAS LOST his dignity under THE INFLUENCE OF life circumstances and, MAINLY, муѣтуры and CHANGED ~~a~~ significant extent and others their characteristic черты under THE INFLUENCE OF

interbreeding with other races.

The IDEA of predestination, or predetermination, CANNOT be considered firmly ESTABLISHED, and the opposite view, according to which the sacred are considered to be broad, also HAS ITS OPPONENTS. The latter DO NOT ALLOW, first of all, the possibility of transitioning TO brachytherapy under THE INFLUENCE OF myoturia. If such a transition is possible, then IN the PRESENT situation it must take place over a relatively LONG period of time, AT least 3-4 centuries. MEANWHILE, the sum total of our knowledge about the formation OF organic FORMS suggests that processes of this kind occur very slowly, OVER very long periods of time. In addition, THE forms of THE ORGANS OF PERCEPTION are very constant and characteristic; they CAN be traced even in anthropoid apes and appear to be obviously not secondary, relatively unchanging, but rather the most stable characteristics of primary importance and significance. This is evidenced by the existence and current prosperity of nations that have long since achieved a high level of development (the English, the Swedes), SPEAKS no less strongly AGAINST the impossibility of this than AGAINST the inevitability of significant changes of a transitional nature.

The emergence and growth OF motorised transport in modern Russia can be traced back TO the 9th–15th CENTURIES, which CORRESPONDS TO the pattern of settlement in the region of the ancient Slavs; here, of course, the facts SUPPORT the hypothesis of the motorisation of the most ancient Slavs. However, while accepting this hypothesis, it is necessary to accept another, namely, that the ancient names IN Russia most likely belong to THE LINCMIAN NAMES (prol. Tarenemii). Turning to MODERN LINGUISTIC NAMES, especially THOSE that are most likely to be descendants of THE former PLACES of residence of the linguistic names of the Murman region, such as the Mordvins, UPERMIANS, SYRIANS, MENERAMS, GOPARS, etc., we FIND that the vast majority of them are motorised. It is difficult, of course, to think that they specifically BELONG TO the Murman tribe. It would be necessary to allow them to transition to a monogamous marriage, I.e., that ~~with~~ opposed to the practice of polygamy, ~~nam~~ on THE SIDE of THE OPPRESSORS, who ARE intensely HOSTILE towards THE OPPRESSED. ~~There~~, OF COURSE,

AMONG contemporary linguistic phenomena, there are, for example, votami and vo7uy. Particular attention has been paid TO the latter. The Votyas are considered to be direct descendants of the ancient Ury and Yury, which, according to Europeus (based MAINLY on the study of the names of the peoples of the region), inhabited the entire northern and central Russia. THEY, of course, may also belong to the ancient Ury AND YURY tribes. However, ~~o~~the one hand, the European domasatstva IN the sense of widespread distribution are not sufficiently convincing, and on the other hand, it is not entirely possible to COMPLETELY abandon THE established PLACES of residence, those who have produced numerous offspring, nor to identify them, IN the sense of a specific type, with the supposed prehistoric peoples (although Europeus does not stop THERE). It can be assumed that IN the region of modern central Russia, THERE WERE (and earlier) Don and Brachialian tribes, BUT among the latter, methods of disposal were widespread that did not allow for the preservation OF REMAINS IN any MEANINGFUL way (burning, superficial burial OF CORPSES and leaving them on the surface of the ground, etc.); but here we ARE already ENTERING the realm of unfounded assumptions and hypotheses that have no scientific validity. More reliable data for resolving this issue can be found IN the material COLLECTED during the study of the same type of mummies OF THE ANCIENT RUSSIANS themselves, as well as those peoples who are most likely to participate and who are most likely to participate IN the creation of a modern Venetian nation, MAINLY, of course, the Linc and Tyurmo-Monog tribes. If the latter are studied and researched (mainly by Russians), then it IS QUITE different with regard to THE PEOPLES whose mass, and we should be grateful for the first steps taken by Russian researchers. It should be noted, however, THAT research on foreign species is limited IN that most of them OCCUPY a restricted habitat, the same type of population, as well as the total number of species comprising it, which CAN be covered and combined in the work of a single researcher. THE COMPOSITION of the MODERN population, is not a homogeneous mass, but REPRESENTS known and sometimes quite significant variations and differences in DIFFERENT REGIONS and COUNTRIES. However, in terms of areas and regions, m MOTORS

Another important definition of the type of prismatic; The MOST important is the work of Тахъмо-Грыншевица, who studied the same population that had been living a nomadic lifestyle since the 17th century, and therefore, at least, a period free FROM outside influences. HOWEVER, THIS is all the material we CURRENTLY HAVE to work with.

WE ARE CONCERNED WITH growth, we are concerned with the most important and, at THE SAME TIME, the most significant characteristics of the race. The data on height processed BY PROFESSOR ANUIN is based on measurements OF MONSTERS, TAKING INTO ACCOUNT HEIGHT, not accepted as NORMAL HEIGHT, unusual appearance, illnesses, insufficient nutrition, etc., are not included in the data. It has been established, however, that HEIGHT peaks later, AT 21 years of age, and together with the above-mentioned factors, the average growth rates OF THE POPULATION ARE not significantly lower, UEM GROWTH in the population and in the number of men. When comparing the data of Professor Anuin with the data of Professor Zrisman, it can be seen that the average Russian 7-year-old's growth IN HEIGHT and weight is BETWEEN 8 and 16 MM; the same range (15 MM) is obtained when comparing with my own study of the Russian fly. In general, it is necessary to accept a range OF at least 12 MM, and the dimensions of the Ryasansmoi 7uberniya should be increased by one step.

The average height of growth in the southern regions, populated mainly by Veneridae, RANGES FROM 1617–1618 MM (some districts of Kazan, Kostroma regions) and up to 1650–1655 (some DISTRICTS of Moscow, Novgorod, Pskov, St. Petersburg districts) and even up to 1657 MM (Kashin district, Tver district), and taking Siberia into account — up to 1670 MM (Amur region, Eabayma district). THUS, the average annual precipitation REACHES 40 MM, and in Siberia — even 53 MM. Calculating THE average HEIGHT of the seven regions, Professor Anuin provides the following data: The 31 tallest trees (with an AVERAGE height of 1650 MM) are found in the following regions: Astrakhan, Tomsk, Yenisei, Tobogskaya, Psovskaya and Voronezhskaya. Seven regions HAVE an average rainfall of 1640 MM: Peterburgskaya, Moskovskaya, Permskaya, Kurskaya, Saratovskaya, Tverskaya, Samara, Nizhegorodskaya, Arkhangelskaya, Orlovskaya, Vladimirskaya, Novgorodskaya, Simbirskaya, (Kaguzskaya), Ryazan, Penza, Tambov. Relatively low GROWTH (about 1630 MM) IS FOUND IN: Tyumen,

Prosvaya, (Smogennaya), Vogo7odaya, Ogoneya, Kostromaya, Byatsmaya, (Vlimaya), (Kasansmaya). The highest average HEIGHT IS 1640 MM, and taking into account the average height of the population, it is 1652 MM. The average height can be taken as the average height of the population AS a whole.

Regarding the distribution of growth across REGIONS, Professor Anuin NOTES that, despite the considerable diversity, there is a certain regularity, which is expressed primarily IN THE FACT that the counties with THE lowest GROWTH RATES are usually surrounded by counties with HIGHER POPULATION DENSITIES, and these ARE in turn SURROUNDED BY COUNTIES ~~with~~ HIGHER POPULATION DENSITIES; spots with the highest population density on the map are also surrounded by areas with lower population density. THERE ARE, OF COURSE, known areas of high altitude and low altitude. If WE take into account the scale of large variations IN height and ignore minor deviations, it can be assumed that throughout Russia, there MAY be areas of higher and lower growth, covering large areas. Remaining WITHIN the boundaries of the provinces and regions, which are predominantly populated BY THE Russian POPULATION, the following phenomena can be noted: The highest growth rates are observed IN the greater part of the Pskov province, the south-western districts of the Novgorod province, and the two southern districts of the St. Petersburg province (Nizhny Novgorod and Gdov). Throughout the north and north-east of Russia, with THE EXCEPTION OF the Perm province, there is a vast area of relatively low altitude, dotted with patches of higher altitude. The southern part of the region, FROM the border of the Moscow Oblast and THE south-western DISTRICTS of the Novgorod Oblast (FROM the border of the highland region), stretches eastwards to the Tver, Moscow, Vladimir, and Nizhny Novgorod regions, the average height is relatively high (less, however, than in the Moscow-Novgorod region). South of this zone, a new transverse zone of low fertility stretches FROM the eastern border of the region, covered with forests and swamps (Bitebskaya, Minskaya, Mogilev, parts of Smolensk and Kaguzba districts), Orgovsky, Kaguzba, Smolensk, the western part of Moscow, Ryasan, Tyug, part of Tambov, especially Penza, Simbirsk and Kazan provinces. Perm Province OCCUPIES a special place, with relatively high GROWTH and surrounded by provinces with A LOW POPULATION DENSITY. Being ~~AND~~

Explaining the reasons FOR the observed growth, Professor Anuin, without attaching much importance to THE SPECIFIC CONDITIONS, RECOGNISES the possibility of varying the degree of population density, professional characteristics (as EMPHASISED by Russian AUTHORS, particularly Professor Zrisman, Doctor LEMENTIEV and some others), the age of reaching maturity, the age of entering marriage, etc. However, Professor Anuin ATTACHES the greatest IMPORTANCE TO THE dominant factor among others — the racial composition of the population.

Based on historical data, Ginzburg, Stoneri, and Professor Anuin IMAGINE it AS FOLLOWS: attributed by ancient historians (PROMETHEUS, THEOPHANES, THEOLOMAN, etc.) to THE SOUTH RUSSIAN TRIBES of the high-ranking nobility, apparently derived from the names of some tribes that migrated further north, especially the Novgorodians (Ingrians) and their closest relatives, the Mriuians. The Mriui, together with the more northern, and, according TO the chronicle, with the Yakhs (i.e. the most powerful of all the tribes), dre7oviuami, rodimiuami, severianami, uastiu vatuiami — the relatively nismorospoe modern population. The high population density was probably due to THE LOW GROWTH of other groups that became PART OF the Slavic population, and perhaps BY MIXING WITH low-statured neighbouring tribes and perhaps, by the unfavourable living conditions IN the poor, mountainous and rocky terrain. The same part of the mriuyei and novGORODians met with the Imenosero and between IT and THE NUDSIMOSERO — with high-ranking lincini names (uydyu, the predecessors OF THE present-day high-mountain TRIBES, the very same uydyu, which, according to tradition, have been preserved by the Russians, the Syrians and THE SAMOYEDS, who have legends about the 77ants and the vegimans). Thanks to THESE CONDITIONS, the height of the people living there has been preserved this day, and the aforementioned average height is the highest in all of Russia. Spreading their missionary activity to the east, to the provinces of Tver, Moscow, Vladimir and Nizhny Novgorod, new settlements and mriui were encountered here, which were, at least in part, highly developed. Judging by THE REMAINS found here, a highly developed population lived here in ancient times. However, the population was not very numerous.

The area may not be very large, as there is some data suggesting that it is not very large. Modern men, who apparently reached the area under consideration, were not very TALL, and modern women were also not very tall — presumably the descendants of the ancient people. The displacement of the lower-growing species and assimilation with the higher-growing ones — the greater the stability of the type, and, of course, the predominance of tall tribes over short ones among the tribes, — difficult to assess, but in ANY case, the high frequency OF NOVGORODIANS and Mriyuans has been preserved IN THIS region, although TO a lesser extent IN the NOVGOROD-PSKOV region. Concentrating in the north and north-east of Russia, Novgorod exits are found THERE partly with high-altitude settlements, and partly with low-altitude settlements — Yury, Gopi, and later Syrians and SAMOYEDS, GIVING rise to modern lowland settlements. The reasons for its development probably lie IN the predominance of lowland settlements over highland ones, and IN THE FACT THAT later — IN the 16th–17th centuries — the Mononists-Slavs moved from here TO the Perm region (with STROGANOV), and THEN TO Siberia, LEAVING behind not only the Savyans, but also the Lins, who had become Christianised. Spreading mainly along THE LARGE RIVERS, they reached the coast of the Black Sea and gathered THERE (for the sake of the abundance of fish) IN a large settlement, the newcomers left their mark, which can still be seen today IN the uneven distribution of growth in certain areas of high altitude IN the corresponding places (high-altitude Pomors who have retained not only THEIR GROWTH, and probably other characteristic features of the population, but at THE SAME TIME still being the main keepers of Old Russian legends, songs, RITUALS and CUSTOMS). THE RELATIVELY high GROWTH OF modern PERM PEOPLE is probably explained MAINLY BY the AFOREMENTIONED THE MIGRATION OF Novgorod MONKS, who were the most mobile, and therefore probably the most capable of preserving their own type. The same conditions, together with the admixture of a high proportion of foreign elements, explain the high proportion of foreigners in many areas of Siberia. Hamone, the southern transverse zone of low fertility of the modern population, is associated with the following conditions: ON the one hand, more fertile, on the other HAND, less fertile, less fertile — due to the lack of water,

частью родимици и вятици, — in all likelihood, relatively similar, which gave rise to the modern population of the Kaguzh and Orgov provinces, related IN ANTHROPOLOGICAL terms to modern Belarusians.

IN THIS WAY, based on a single growth indicator, it is possible to identify the dependence of changes IN the TYPE OF POPULATION ON the various factors that influence the population of a given region. An analysis of other types OF SETTLEMENTS would make it possible to determine more precisely WHICH INGREDIENTS and under what conditions the various types arose, and could reveal many details that have so far ESCAPED the attention of historians, and anthropology, but, unfortunately, with THE LOSS of information about growth, we KNOW very little about THE CHARACTERISTICS of REGIONAL TYPES.

ONE of THE most important, most constant and characteristic racial FEATURES is the shape of the nose, determined by the ratio of the width of the nose to its greatest diameter (7ogovnaya umasate). Along with the 7ogovnaya umasate, the following are considered main and all Slavic tribes, моротно7офовыми (actually подморотно7офовыми), but their моротно7офовость is very moderate (THE AVERAGE umasate on living organisms ranges FROM 81 to 83). If we TAKE into account not the average values, but the representatives OF the studied groups of dinno-, middle- and motor-type, WE WILL SEE that that high-income groups are not found among the modern urban population. WE HAVE A sufficient AMOUNT of data to trace changes IN the form of the language by REGION: moreover, the material IS not homogeneous, as it CONTAINS both the form of the body with soft parts (research on living people) and the form of the body with hard parts. HOWEVER, the same SUBSTANCE GIVES different results when measured with and without soft water. In the LATTER case, the measurement is usually 1–2 mm lower. The authors DETERMINE the average value of the reduction in the measurement. Based on a thorough investigation of the issue, Brom GIVES a reduction OF two units. Given the greater uniformity of the available data, I predict where possible, the values of the masses based on living organisms, ACCEPTING Brom's values and SHIFTING THE CORRESPONDING VALUES of the masses of living organisms, meso- and brachy-organisms. The transferred skulls CONTAIN certain immutable properties, not only, however, greater ones, but also lesser ones.

The FIGURES are not comparable. All of the figures given below correspond (with SOME APPROXIMATION) TO THE FORMS of the 7ogovy, WHICH ARE USED when examining the liberated FROM THE soft POMORS uerepa. In all areas studied to date, the modern population IS dominated by brachycephalic FORMS, which make up BETWEEN 1/2 and 3/4 of the INDIVIDUALS. Brachypodium, as a rule, is A CHARACTERISTIC FEATURE of modern vegetation. The admixture of brachypodia, however, is constant and not so great that it can be ignored; IN some areas it reaches 30% of all SEEDS. The existence of the growth patterns noted BY PROFESSOR ANUIN is determined, MAINLY BY THE SPREAD OF stable SETTLEMENTS, which are similar to those IN other AREAS. It is interesting, therefore, to try to determine whether THE same patterns EXIST IN the structure of the population. Unfortunately, based on the available data, it is possible to outline the essence of the issue and come to CERTAIN CONCLUSIONS.

1. We HAVE the following data on the region's high altitude:

...	Łoуихоше[ауы	Mesotela	Brachythecia
Psomovaya 7ub. (13 observations.)	0	23	77
prof. Tarenemom7o) Novgorodskaya (17 наубууд. е7o zhe)	12.6%	12.6%	64.7
Petersburg (78. obr. Ну7стий uesd) (14 наубууд. е7o же)	14.3	14.3	71.4

However, since the conclusions for 7 days are based on A SMALL NUMBER of observations, LET'S combine them; then for the entire region of high altitude (44 observations), the following percentages are obtained: DOGON — 11.4%, MESOELATS — 18.2% and BRACHYELATS — 70.4%.

2. The areas of comparative high altitude are:

...	Dichotylys	Mesotylys	Brachytylys
Moskovskaya 7. (Anuina)	24.1	35.5	40.4

(Dr. Imova)	19.06	17.46	63.48
Boris	23.5%?	24.7%?	51.8%?
(approx. Ео7ра[a])			
Tverskaya	0	22.5	77.5%
(approx. Tarenemom7o)			

Tverskaya 7 CONSISTS of a complete absence OF DOGUES; at THE SAME TIME, it is represented by A SMALL NUMBER OF observations (22), so the uncertainty MAY have a wide range. Calculating the average for the entire area of comparative altitude, we OBTAIN: DONICHOLETOV —17.7%, MESOLETOV — 25% and BRACHILETOV — 58.2%. THE PERCENTAGE OF LONG-STEMMED PLANTS is significantly higher, as shown by data Tver Region. IN the LATTER case, dogichoy MAKE up 22.2%, mesoichoy — 25.9% and brachyichoy — 51.9%.

3. The northern part of the region:

...	Доухоше[а]ы	Mesoeelaghy	Brachyopoda
Arkhangelsk	38.8	11.2	50
7 years (18 years pro[. Tarenemom7o)			
Оуоешмая (15 nab. е7o zhe)	26.6%	20	53.2
Вого7одсмая (17 nab[. е7o zhe)	5.9%	35.3	58.8
Kostroma (22 nab[. е7o zhe)	22.7	18.2	59.1
Prosvaya (22 nab[. е7o zhe)	22.7	19.7	36.4
Т[я entire region (84 nab[.)	26.2	28	45.3

у[ры про[. Ео7ра[a д[я two 7уберний of the same об[асти GIVE ON AVERAGE the same results, but for SEPARATE 7УБЕРНИЯ they do not have the same м[ебания, and I am interested in the influence OF monoidal SEMIGROUPS on the Kostromskaya region (?):

	Доухоше[а]ы	Mesоше[а]ы	Брахише[а]ы
Костромская 7уб.	10.2%?	16.3%?	73.5%?
	31.1%	19.7	45.3

В ш[рах про[. Tarenemom7o ATTRACTS attention to itself with A small PERCENTAGE of ДОУХОШЕ[А]ОВ д[я Воуо7одстмой 7уб., However, THIS is understandable if we TAKE into account the lack of

observations, among which we can to a certain extent assume the influence of the inhabitants living THERE, mainly brachycephalic, negroid.

4. The southern part of the region:

	Coelacanth	Mesozoic	Brachiopods
Bozhko-Kamsky district (provincial capital: Magiev)	22.99	24.71	52.31
Ryasanskaya 7ub. (V. V. Vorobyova)	29.8	28	42.2
	26.3		

AVERAGE INCOME

The figures are quite varied; however, if we focus ON THE PERCENTAGE of growth by REGION, we SEE that:

1. The high-growth region ACCOUNTS FOR AN AVERAGE OF 11.4% of GDP.
2. The area with relatively low growth yields 22.2% (16.7%);
3. The northern part of the region accounts for 26.2%;
4. Southern precipitation 26.3%;

That is, where the highest altitude is most widespread, THE PERCENTAGE OF DATA POINTS is significantly lower, WHILE a higher altitude population GIVES A lower PERCENTAGE of data points. relative to the relative altitude; the northern and southern lowlands, on the other hand, HAVE the highest percentage of DATA POINTS. Interesting to note that the "family" of Tagmo-Grynyevy, despite being high-altitude, also GIVES A relatively low PERCENTAGE of dinosaurs (14%), which is not even close TO the percentage of dinogotovs in the Muscovite madbi OF THE 15th–17th CENTURIES (19%), i.e. the period when the "families" left Russia FOR Siberia. Compared to most other Slavic peoples, the spread of the brachycephalic type is more pronounced among THE VOLGA RUSSIANS. They ARE CHARACTERISED by a larger body size, greater strength, and, at THE SAME SHORTER STATURE compared to the Venerus. BeetLES, with an average weight of 700 grams, ARE much heavier than BEETLES; Macedonians HAVE a larger average weight and are taller than THE VENERUS; The Serbo-Croats of the Adriatic coast, the Uehi, the Cova, the North Germans, etc. are distinguished by THEIR GREATER WEIGHT and, at THE same TIME, GREATER HEIGHT. It should be noted that there is A well-known PARALLELISM between

According to ARYAN, among the majority of Uralic and Mongolic peoples, champrospopia is widespread. Comparing data on the form of 7oovy with data on the form of gina, it is possible to characterise THE VEIMORUSS, mam BRACHYUUEWUAWOV WITH namvonnost m xeptoprosopii. The Kogman process for FORMS 7ogovy and gina ESTABLISHES four main types (and taking into account the VET vox and 7as — e i g h t), namely: 1) doxoprosopoi-hamsprosopoi, 2) doxoprosopoi-heptapropos, 3) brachypropas-hamspropas, and 4) brachypropas-heptapropas. According to Kogman, THE MAIN TYPE in Germany is the first, i.e. donikhoel-hamspropas. All types of Kogman are found, of course, among THE VENETIANS; u

THE MOST COMMON TYPE of family is the motorised, usominy. These types are found IN other areas, but not exclusively. When studying THE SPECIES, I was able to establish that among THE BRACHYPELUS, there are motorised (wide) ones, and among THE DOGONPELUS, on the contrary, there are non-motorised ones. THERE IS, apparently, a certain similarity between the 7-group brachy-hamsprosopical and dogincho-heptoprosopical. ~~It~~ a comparative study OF BRACHY-HEPTOPROPOS ~~and~~ a significant PROPORTION OF DOGICHOTAGS among THE RANKS SHOWS that IN the average characterisation, they are brachypropas with a tendency towards m-propas, rather than ham-propas.

From the muddy waters of the river, it FLOWS INTO the sea, forming a narrow strip of land covered with vegetation, reinforced and supported by other admixtures, and vice versa — MAINLY DUE TO ITS EXISTENCE, it is difficult to distinguish from NON-REINFORCED CONCRETE. LET US RECALL, however, that the voity, vo7uy (about the possible role of motors IN the creation of the veinmorusm7o type 7ovorivose above) are distinguished by their large width. In VOTYAMS, for example, ~~and~~ MEASUREMENTS by Professor Maniev on uerepas, the width of the gina is 138.8 MM, and in living ones (with a correction according to Kollmann) — 149.4 MM. However, the width of the gina in them is relatively small, and the Venetians significantly SURPASS them IN THIS respect.

Among other PARAMETERS, IT IS NECESSARY to pay attention to the vertical projection of the head, i.e. the distance between the top of the head and the lower edge of the chin, projected onto the vertical plane when the head IS IN a neutral position. THIS dimension was introduced by A. G. ROZHDESTVENSKY based on EXTENSIVE material (over 1600 OF HIS OWN).

observations and a wealth of literary data). According to our author, the absolute (199.7 MM) and relative (12.71%) dimensions of the vertical projection of the 7ogovy in THE VENGOMORS ARE relatively insignificant; MANY ethnic groups, especially the Mongols, as well as some other peoples, SURPASS them IN THIS respect. However, ~~the~~ other hand, research by 7. Rozhdestvensky shows that the Venetians' vertical projection cannot be considered A RACIAL FEATURE.

The fluctuations in the 70th percentile are directly dependent ON growth, and here the author MAKES the following assumption: the absolute value of the vertical projection of the 70th percentile increases with GROWTH, ~~its~~ increase IS slower THAN GROWTH, so that, when expressed IN terms of growth rates, the latter DOES not INCREASE, but rather DECREASES. At that time, it AMOUNTED TO 13.04 per cent for low-income SUBJECTS, while ~~high~~-income subjects it FELL to 12.43 per cent. Subsequently, I was able to confirm the conclusions of 7. Rozhdestvensky in my research; at THE SAME TIME, my data INDICATE a WIDER distribution of stot7o samona, and it seems that all the measurements I have taken of 7ogo and 7ia, i.e. dina, the width of the 7oovy and ~~шиша~~, the horizontal circumference of the 7oovy, etc.

We WILL GO THROUGH some other measurements of weight ~~and~~ height, measurements of monotonousness, toughness, volume, etc., However, despite the great importance of some of them for characterising the type, the available data are disordered, fragmentary, and DON'T ALLOW us to draw ANY DEFINITE CONCLUSIONS based on them. Our characterisation of the modern type OF VEGANS IS BASED on the growth patterns we have already considered, form 7oУОВЫ and ~~шиша~~, ADDING to them ~~ШЕВОУОС~~ and 7Уас, in consideration моторых сейуас and MOVE ON.

The study of швета воУос and 7Уас IS very important ~~for~~ determining racial TYPES in general; when studying modern ВЕУИМОПУССОВ, it IS particularly important given that it has not yet been established which type of primary hair colour is brunette and which is closer to THE BLOND type.

According to HISTORIANS, the ancient Slavs were pagans. Below, we WILL discuss HOW reliable their accounts are, and IT IS IMPORTANT to understand the historical evidence. For now, LET US NOTE that the majority of

modern scientific theories, and IN THAT REGARD, IT SEEMS THAT THE bright LIGHT of dawn and 7 o'clock is not A DOMINANT FACTOR for ~~in~~ We cannot make any definite conclusions ~~but~~ the beliefs OF THE VENERIANS in THE REGIONS, as all research IN THIS area has been carried out ~~so~~far, with THE EXCEPTION OF research 7. Tamen-Grynyevich's "family" mainly refers to the area of the small 7 group of central volcanic 7 mountains. In the studied regions, THE PROPORTION of light-coloured (beige, light brown, and light brown) ranges FROM 41% to 49%, while THE PERCENTAGE of dark hair (dark brown, black, and black) RANGES FROM 51% to 59%. IN GENERAL, dark-haired people are slightly more common than blondes among all RUSSIANS. There are very few fair-haired PEOPLE (blondes, redheads) and BRUNETTES (BROWN-HAIRED), no more than 8-10% IN total, while the remaining 90% are fair-haired (FROM light to dark) SHADES. THUS, according TO the law, blondes should be characterised as predominantly fair-haired. Among other significant differences IN THIS regard, blondes are more common among BLONDES (52% of dark-haired people according to H. A. Pnyumy). The northern regions HAVE A slightly higher PERCENTAGE of dark-haired people, ~~the~~ darkest-haired people living in the western and southern regions. A study of THE REMAINS of women from THE 16th-18th CENTURIES (P. A. Minamova) CONFIRMS the predominance of dark (dark blond) hair; no blond hair was found among them AT ALL. Of great interest IS the observation made by many researchers THAT the darkening of hair gradually increases with AGE, — among children, THE PREVALENCE of darkening IS significantly higher THAN among the general population. THIS FACT has been confirmed most recently by a LARGE-SCALE study conducted BY DOMTOROM.

B. I. VASILYEV (an unpublished work), has been known for a long time. IN THIS regard, it is interesting to note the observations of Archdeacon Pavlo Agensomo, who travelled around Russia with HIS FATHER, PATRIARCH MAMARI OF ANTIOCH, IN the mid-17th century. UPON ARRIVING IN one of the present-day Kiev provinces, the author drew attention to the numerous children and THE bright LIGHT of their eyes. "We call ~~in~~old because of ~~the~~ great wisdom," WRITES Pavel Aksenov.

The 7th sense in modern RUSSIANS GIVES them the ability to perceive things that are beyond the limits of ordinary perception. ~~The~~7th ~~se~~

(70убые, grey, grey-70убые) YIELD between 40% and 50%, while dark varieties (light-mariye, dark-mariye, сееные, черные) yield between 50% and 60%; IN THIS respect, they do not differ much FROM THE DARK ONES, THEY ARE slightly INFERIOR in terms of quality TO DARK-COLOURED BREEDS and significantly INFERIOR IN THIS respect TO WESTERN and SOUTHERN BREEDS. THE MOST COMMON colours among THE VENETIANS are grey and maroon (of various SHADES), represented by A NEARLY IDENTICAL NUMBER OF observations (with a slight predominance of maroon); there are few light shades, and few typical shades for northerners (5–7%) Now LET'S COMBINE the hair and eyes IN THIS WAY, and we will have three types: 1) light type (light hair and light eyes), 2) brunette type (dark hair and dark eyes) and 3) mixed type (all other combinations). With these combinations, the mixed type is PREDOMINANT among RUSSIANS, accounting for approximately 60% of all observations. The light type (in THE ROW) ACCOUNTS FOR 22.15% of all observations, and the dark type slightly less — 39.39%. HOWEVER, it should be noted that the light type does not CORRESPOND TO THE ACTUAL BONDS, as the light type INCLUDES subjects with grey hair and light brown hair, while THE actual BLONDES (with blonde hair and grey eyes) among RUSSIANS are rare and MAKE UP no more than 1–2%. The mixed type of hair and eyes IS of great interest IN that it combines the characteristics of the two types THAT MAKE UP the population: the higher THE PERCENTAGE of mixed type, THE more uniform the composition of the group, AND, consequently, the more the original characteristics of the producers are lost IN it. producers who have given way their place to the newly formed mixed type.

Compared to other related groups, the Vengorusi REPRESENT almost the highest degree of mixing (about 60% of the mixed type); some Magorussian groups and Belorussians differ SLIGHTLY FROM them; the Poles, apparently, HAVE a slightly smaller number of representatives of the mixed type. The smallest proportion of representatives of the mixed type IS FOUND, as far as can be judged from THE RESEARCH available to date, AMONG the Serbo-Croats of the Adriatic coast (Beichbach). In these, the mixed type ACCOUNTS for 26.5% of all observations, while the preserved light type ACCOUNTS FOR 15.5%. while the dark type accounts for 58% of all observations (A strong ARGUMENT AGAINST the idea of THE EXISTENCE of the aforementioned names).

man about byondine).

Speaking of the 7ogovy VEGIMORUSS, we must mention the EXISTING correlation between height and brachyopia. It should be noted that both types of lamta HAVE a direct connection with the weight and height. Based on the population of the 7th supernova, I can note that representatives of the dark type are associated with higher brightness and larger brachyterias. Height and DARK hair colour was also noted in other related groups (BEISBACH for SERBS AND CROATS, ZGMIN for POLES). However, the connection between high ALTITUDE and brachycephaly has not yet been established. However, IN the above table showing the distribution OF 7OGOVOYEV by REGION, we have already seen that the areas of high growth GIVE the lowest, and the areas of low growth give the highest индекс доухоше[а]ров; However, there is an inverse relationship, and the most highly educated people are also the most brachycephalic.

So far, we have considered only a few types OF VENOMOUS SNAKES, for which we have more reliable data. In the table below, I have compiled preliminary data on some other anthropometric measurements. The table shows the arithmetic mean values; where THERE ARE two values, the lowest and highest of the mean values found by the authors are indicated; where THERE IS only one column, there is only one series of observations, and the columns OF THE other SERIES are very similar to each other.

Based on THE above CONSIDERATIONS, the modern type of vegetation CAN be characterised IN the following terms: light brown, SOMETIMES lighter, SOMETIMES darker shades, with A relatively uniform DISTRIBUTION of dark and light shades, the hair IS above average IN LENGTH and moderately curly (subbrachial on the front with mesotera); the main dimensions of the head and neck are large; The head is rather large, with a broad forehead; the ears are proportional, well developed; the nose is not too prominent (broad) and straight.

This is the average type of vegetation. In SOME AREAS, there are known VARIATIONS, probably DUE TO the heterogeneity OF THE constituent ELEMENTS mixed with the main type. GROWTH appears to be ONE of the

PRISMOV, subjected to THE most WIDESPREAD CRITICISM. As for THE forms, it should be noted that THE motor and digital forms are subject to fairly SIGNIFICANT CHANGES, the average form of the 7ogovy remains very stable, with fairly stable changes in the average length of the 7ogovy, WHICH IS 82 (in living individuals).

Among the living		On the charts
1. GROWTH OF MONSTERS in the midst of the mighty	1617–1670 pr. on 12 MM boʻee	
2. Height WHEN SEATED position	52.7% growth	
3. on the feet	74.6%	
4. ʘina no. 7	48.3	
5. Thighs	22.9	
6. 7oʋeneй Nerep	24.4	
7. Capacity		1312–1471 m. a.s.l.
8. Mountainous terrain uperepa	558-568	509-530
9. Nobbno-satygonaya du7a	322-337	
10. Highest Internal diameter	185.5-188.6%	176-182
11. Highest Cross-sectional diameter	152.9-156.1	141-144
12. Head circumference	81-83	79.5-82.7
13. Biuralygarnaia du7a	356-359	320-331
14. Bysota uerepa		131-138
15. Height up Niyo		74.4-77.1
16. Weight of the body	183	
17. Width of the road	120.5(?) -141	
18. Length of the beam (relative width ʘиша m e7o dʘine, bsyata bes ʘобной части)	92	89-92
19. Gʘasniny ymasateʘь		83-86.1

Well, we have already seen this when considering data on growth, and we can apply our influence to the development of regional differences IN the type of modern VEGETATION.

Racial groups, which are PART OF separate ethnic groups, the historical conditions of their development, the influence of the surrounding environment, and a number of other FACTORS are reflected in the structure of the species. The features of the structure of individual groups GIVE us A clear picture, where the entire history of the group is concisely and accurately recorded. However, it is written IN A LANGUAGE THAT IS DIFFICULT and not always ACCESSIBLE to us. We CAN understand some of it, IN other places WE CAN GUESS the general meaning, but there are many pages that are incomprehensible and even unreadable; IN relation to the modern type, the latter, unfortunately, PREVAIL. Let us try, however, to determine what we CAN find IN the specific features of the modern type of weaponry that is more or less clear and WHAT WE CAN conclude and assume about IT.

Leaving aside questions about nature, the environment, and living conditions, we will focus PRIMARILY ON THE QUESTION of the RACIAL composition of modern RUSSIANS, as we understand it. IT IS CLEAR THAT THIS COMPOSITION is determined by the presence of certain CHARACTERISTICS. First of all, it can be established that the Venetians, like the overwhelming majority of modern peoples, DO NOT REPRESENT a single race, but are THE PRODUCT of the mixing of different races. Here it is necessary to clarify that we ARE referring to race not in the historical and political sense, but in the anthropological sense, I.e. WE WILL not be talking about Germans and Germans, or RUSSIANS and Slavs, etc., but about tall and short people, blondes and brunettes, long-limbed and brachycephalic races, etc. Peoples and nations came together under similar conditions, uniting IN their common and local customs, beliefs, POLITICAL SYSTEMS, and representing themselves as separate entities from a relatively recent time. Entering the depths of history and even further back, we WILL no longer SEE anything resembling modern names, but WE will have to deal with much larger units, united (at least in terms of knowledge) by the following characteristics, and certain features of the culture. The most constant and at the same TIME the most important characteristics are HEIGHT, body shape and

УВЕТ воюос and 7yas. However, information about THE LATTER IS provided BY historical evidence and IS not, of course, IN the 7th century, and they are based on ENTIRELY reliable, subject TO CHANGE, possible remains (voosy). The appearance of fossils, under THE INFLUENCE OF various chemical and physical AGENTS, CAN change beyond recognition: dark fossils CAN lighten and vice versa. However, P. A. MINAMOV RECENTLY DISCOVERED the MICROSCOPIC structure of hair (IN TERMS OF its thickness, shape the arrangement of pigment cells) allows us to the possibility of accurately restoring THE original MEANING of the changed words; at the same TIME, 7. MINAMOV established that the remains of the 16th–18th CENTURY Moscow monuments belong mainly to BROWN and DARK BROWN TYPES, and not to WHITE types, as was commonly believed. Nevertheless, the question has recently been raised AGAIN, THERE ARE no other similar findings, and the evidence the existence of the first (prehistoric) settlements in Europe has been established quite reliably. The MOST indisputable features are the shape and HEIGHT.

It is that all
o me s oelation is everywhere AN EXPRESSION of the mixing of these two FORMS. However, not all authors agree with THIS POSITION; recently, there have been arguments AGAINST it: R. BIRKOV, A. BODANOV, Sergi, A. Vokh, N. Niederhe, and others ASSERT the possibility of developing a brachy-type into a meso-type and vice versa, and, consequently, the creation of an intermediate mesological type under THE INFLUENCE of living conditions. Nevertheless, most researchers adhere to the first view; moreover, the possibility of changing the form of the species under THE INFLUENCE of the external environment does not NEGATE the existence of two basic FORMS and the emergence of intermediate types FORMS and THROUGH mixing. Similarly, among monkeys, we HAVE two main types of uerepa — the dog-like (African monkeys) and the brachycephalic (Asian monkeys); in the absence of hybridisation, THERE IS NO mesopithecine type among them. IN SHORT, all the data CAN BE summarised by recognising THE first two TYPES of 7ogovy — usmoi-dginny and motoroi-shirovoi. It is also possible to observe changes IN growth IN this group under THE INFLUENCE of environmental factors (which DOES not INCLUDE, of course, changes in growth under THE INFLUENCE of the environment, living conditions, profession, etc.), and IN the present

There is a lot of data that suggests all the diversity IN the growth of individual groups is due to the mixing of two primary TYPES —high-growth and low-growth — with the participation, of course, modifying the effects of external influences. With regard to hair colour (and eyes), THERE ARE also two main types —light (the BONDIN type) and dark (brunette type). We THUS HAVE six main CHARACTERISTICS of primary prehistoric races: darkness and lightness, tall and short STATURE, and BLOND and BRUNETTE types. It is possible, of course, to identify other CHARACTERISTICS, but their significance, with THE EXCEPTION OF PERHAPS the shape of the nose, is highly questionable, and we DO NOT HAVE sufficient data to consider them EN masse.

Combine THE SIX CHARACTERISTICS listed above and it is necessary to explain that the combination should include 3–4 of the primary characteristics, and it is also possible to allow for certain characteristics, such as HEIGHT, for example, modified more by THE INFLUENCE of the environment THAN by THE INFLUENCE OF racial FACTORS, and to reduce all races to TWO PRIMARY TYPES is a controversial issue that is being resolved by various authors. Judging by THE REMAINS OF GRAVES and CEMETERIES preserved FROM the most ancient times, at least four races inhabited Europe IN prehistoric times:

1). Hisporosgye dogihotelagi, widely distributed in the territory of present-day Great Britain, France, Spain, Italy, THE Mediterranean ISLANDS, and possibly Greece, etc. Their presumed direct descendants are the Spanish Basques, the Corsicans, representatives OF certain TRIBES of the Angles, Ireland, etc., who are still dark-haired, dark-skinned, and BELONG to the brunette type.

2). Tall, moderately brachycephalic (AVERAGE head circumference 81), — a race apparently widespread throughout central Europe. Presumed direct descendants

— The Magi and other Roman HISTORIANS — were distinguished BY THEIR NOBLE BEARING and, according to HISTORICAL EVIDENCE, fair-haired, red-haired (PERHAPS even blond?) men. Some researchers SEE IN THIS name THE ARYANS who came out of Asia and DIRECTLY LINK them to the modern population of France, Italy, parts of England, Germany, and even modern Slavic peoples (the Slavic Pomerania,

Tsǎyopa et al. AUTHORS).

3). High-quality, mrepmaya lisiuecmi, doginoeelagaya rasa, otniuyusya OT pervoy i spomenutykh ras not tomo RASTOM i LISIUECMIM PASVITOM, no i loprom uerepa, which, although similar to that of the first race, is more MASSIVE, more ROBUST, with A MORE PRONOUNCED CHEST and less capacity, etc. This race apparently occupies the whole of northern Europe; it appears to be almost the most ancient of the European races; according to the assumptions of some researchers, even if it did not develop and spread here, it was IN ANY case the first to inhabit the region, appearing THERE FROM the moment the area was INHABITED after the retreat OF THE GOTHs. This race IS closely associated with the Teutonic race, which is considered to be its direct descendant, and therefore ATTRIBUTED to it THE bright LIGHT of the sun and the seven stars (the only type of BLONDES in Europe). This race probably played a significant role IN the formation of the modern population, with THE REGION of Mоторo, it probably bordered, and perhaps even occupied it.

Hamoni, the fourth most common race in prehistoric Europe, are short, short in stature, with brachycephalic skulls (AVERAGE head circumference 84–85 cm). This race was hardly particularly widespread and, at the very least, was displaced, exterminated, and the remains of its representatives were found in a relatively SMALL area, and even if we do not take into account the "Gapovity" of its type noted BY PRUNER-BEEM, its preservation IN modern populations, its only direct descendants are considered to be modern AUVERGNATS (France — Auvergne, Lorraine, Savoy, etc.), belonging to the brunette type.

The continuity between the earliest races of Europe and its MODERN POPULATION CANNOT be established with sufficient certainty and clarity. At present, however, it is possible to note among the modern European population a certain concentration of individuals who are characteristic of prehistoric races, who are associated with THOSE AREAS which are considered to be the descendants of the original races. With regard to THE FORMS of life, this phenomenon CAN be demonstrated particularly clearly on the map, accompanied by a very interesting set of data on the form of modern EUROPEANS, recently compiled by A PROMINENT ANTHROPOLOGIST, DOMATOR.

I. Zhenimer. The origin of the first races of Europe, their ancestry, is a mystery. Recently, Professor Sergi, based on a new method of studying bees that he developed himself, applied with great diligence to a large number of modern and extinct peoples, has come to the following conclusion: all types and forms of peoples of the modern population of Europe can be explained by the mixing of two main groups. One of them, called the Mediterranean race, is, according to Sergi, the Alimini race, which is distributed across the islands and coastline of the Mediterranean Sea. Sergi's species is called *Species eurafricana* and is characterised by a non-sygmoid, oval and pentagonal shape of the wing (a species of the dogfish type according to the accepted classification). The species *eurasica* is characterised by natiel, cenoic and leopid forms of uerepa according to Sergi's terminology, and brachy- and meso-type varieties — according to the accepted classification. This corresponds to the views of other authors and, according to Sergi, came to Europe from Asia. Professor Sergi's work is interesting to us, among other things, in that the author included in his study more than a thousand Russian manuscripts and later copies stored in the Anthropological Museum of Moscow University. According to Sergi, among Russian manuscripts there are representatives of both races, but among manuscripts from the 9th–11th centuries, manuscripts of the Syraplimans race predominate, while among the manuscripts of the 16th–17th centuries, on the contrary, there is a certain predominance of manuscripts of the Syraplian race. Sergi's statement cannot be considered either proven or unproven. It should be noted, however, that in essence it does not contradict the most widespread views. By giving priority to the concept of form, Sergi ignores differences in growth and thus reduces the high- and low-growing brachypods of other authors to a single group. He does, of course, with the prehistoric races. Sergi does not deny the existence of the four aforementioned prehistoric races; he simply asserts that tallness and shortness, the 7 groups, are secondary, and are the result of the gradual transformation of the main 7 groups under the influence of similar external conditions.

It is difficult, but necessary to understand the essence of the issue, the deviations, and return to our weapons.

the issue, let's return to our weapons. The physical type of weapons, as I have already mentioned several times above, does not represent the main race. The wide range of possibilities for weapons is obvious, the diversity among the modern population of brachycephalic, mesocephalic and dolichocephalic types, passive nuances in the face and voice, and to a certain extent, passive nuances in individual growth patterns) — are achieved with undoubted conviction. The existence of quite distinct regional variations suggests that the modern type of representation is not only mixed, but also heterogeneous, insufficiently consolidated into a single indivisible whole.

Above, we have already mentioned that that not all, but at least some, of the regional differences can apparently be explained by non-uniform climatic conditions mixed in various regions with the dominant type. But what, then, should be the characteristics of the dominant type of modern weaponry? The answer to this question will be very difficult if we remain within the limits of the concepts of modern weapons, which are not grouped together; It will become significantly more difficult if we attempt to group together unrelated concepts and assign these groups to specific types of modern weapons. It is more difficult, because our task becomes insurmountably difficult if we, leaving aside anthropology, we speak with the language of science, history and, like others, instead of defining the type of production, we will try to answer (based, of course, on the research) the question of which nations and peoples participated in the creation of the modern world.

The first question, in its simplest form, can be answered as follows: in the creation of the modern type of Venomorus, probably, both light-haired and dark-haired types participated, as well as long-limbed and short-limbed types; it is highly probable that tall and short individuals were involved. However, in the main group, separate individuals were included, and could this group have been involved in the creation of the modern type? Here we are already beginning to lose our firm footing. The mixing of races began a very long time ago, even before the limits of historical knowledge, and therefore the most recent developments

The types of weapons are probably already sufficiently mixed. As if to confirm the possibility of combining possible combinations (especially if we take into account not only the main ones, but also the secondary ones), it is always possible to explain the entire sum of combinations by combining two historically known races. There, of course, the minimum and maximum limits of the number of participants in the creation of a type can be determined by historical considerations. According to the language, we are Slavs, but this does not determine the type of monotheism: the Slavic language can be accepted by peoples who are not Slavs by origin. History shows, however, that during a certain period of time, the lands of modern Russians were inhabited by Slavic peoples, who have not been displaced from there since then. The Slavs assimilated the spirit and customs of the aborigines, they adopted their language and gave them their own language and beliefs; to a certain extent, it can be assumed that they were at the same time more numerous than the aborigines and, consequently, had a greater influence on the formation of a mixed population. Hence, with some reservations, it can be assumed that the most common types of mixed settlements among the modern Russian population are those characteristic of the neighbouring peoples.

The main characteristics of modern Russians are, as we have already seen above, relative tallness, blond hair ranging from light to very dark shades, grey and grey-brown hair, and moderately pronounced brachycephaly. Can these characteristics really be attributed to the Slavs? In our opinion, yes. It should be noted, however, that many authors view the issue differently and depict the Slavs as tall people with light hair and eyes. Leaving aside their high status, which is unanimously attributed to the Scythians, let us look at the opinions about the bright type and the Scythians' appearance. The light-coloured ones are depicted by Byzantine and, to a lesser extent, Arab historians. But first of all, it has not been established whether the terms used by historians are correctly translated as "beomuriy"; many of them, even more so, masos, a specific term (?) — zhegyty, sogotisty, may be attributed to the Rus people, who cannot be accepted as the descendants of the Bondin people. Here, first of all, we can note the lack of terms in history that correspond to our concepts of "brown-haired," "light brown-haired," and their shades.

to conduct a thorough investigation into the unusual behaviour of their fellow countrymen, who were already confused and troubled by the dark type of their compatriots. In addition, the descriptions are mostly based on memory, without the volume of observation before the gas, and in those cases, the contrast with the usual lights inevitably leads to falling into psychologically understandable natural errors memories. The current domasatezhstvo of justice pospedno7o предположения can be seen in the fact that according to many descriptions of historians, it is almost impossible to distinguish between Germanic and Slavic names, and such distinctions probably existed at that time and still exist today. In short, one thing can be said with certainty: the ancient Slavs, according to the description of the Germans (and the Goths), were lighter-skinned representatives of the brunette type of southerners; Perhaps they did not differ in this respect from modern Russians, Poles, etc., who were predominantly blond rather than dark-haired. If they were truly the descendants of the ancient Slavs, this type would be more common among the Slavs, which is now found among the Venetians, as well as among other Slavic peoples, especially the southern Slavs, where this type is now reduced to a negligible minority. The blond hair appears on its own, monoecious, not primary, and testifies to the fact that even the most ancient Slavic tribes known to history (that is, to accept that they were, in fact, red-haired) already represent a mixed type, in the production of a certain proportion and representation of the brunette type. An important feature in the picture is that it is rather dark, uem boe light shade vogos obgne7o all cavyam production we see in the above-mentioned connection of high quality and dark 7o étva vogos, which is evident when comparing individual colour groups, and when comparing high-pitched and low-pitched groups within the same dialect (Serbo-Croats of Beisbach, Pogorelich, my own observations).

They are less stable than the houses of ancient civilisations. We have already seen that they are based, mainly, on the discovery of ancient Russian (and also Bohemian — N. Nieder) monographs; at the same time, the ones found in the settlements and the methods of consumption allow archaeologists to make definite conclusions about the affiliation, at least of some of them, monuments of the type of monoliths.

But in this case, it can be said that the population, which is necessary here, has adopted the form of a motor, which is determined by archaeologists as a specific type of settlement, but in no way indicates the specific type of settlement itself. The coincidence of the appearance of brachycephalic types with the historical distribution of the Cavan people, and then, with a considerable degree of probability, a relatively rapid transition to brachycephaly ~~the~~ the influence of mygury — even if we do not say so explicitly, the most ancient prehistoric settlements belong precisely to the Slavs, and not to the aborigines of the country who are not of Slavic origin. Perhaps the most striking example of the ancient Slavic type is the fact that none of the modern Slavic peoples, with the possible exception of the bogs, on which sanitary facilities are usually located, are not affected by the predominant spread of the Donbas. But the typical type of bog7ar is not so simple; even if it is true that they are mainly dogtooth violets, we must first of all remember that, having arrived relatively recently from Asia to the north-east of Russia, gradually moving to their current area of residence, having undergone many historical vicissitudes, the Bulgarians, less than others, can claim to be the bearers of the most preserved type of culture, and even the most remote ones from Asia — the Vogoz-Mamtsi Boghars — are not really Slavs. The theory of the spread of the Dohini among modern Slavs is very plausible. We have already discussed that the explanation for the gradual transition from brachycephaly to dolichocephaly under the influence of certain conditions of urban life is acceptable with a great deal of exaggeration. So far, the question remains open as to whether they are brachycephalic with a darker shade of hair and skin and converge, with the race of tall brachycephalic people of ancient Europe, and they can be more rightly called direct descendants of the tall Donikhels of the Murman clan, who are probably related to the modern Germanic clans. Research into the type of modern Vegans gives us grounds for resolving the issue in one way or another. We know, however, with certainty that they are represented among the Vegemorss relatively infrequently (not dominant in any way).

With all due respect to the entire population, I am clearly inferior to the brachycephalic. At this point, I would like to mention my daughter, who has been left alone, and try to approach the solution to the issue in the following way: high status is one of the most important and indisputable attributes of historically known rulers. Based on this position, we can conclude that that by compiling a group of the most prominent contemporary Russian figures, we will have in this group a greater number of subjects who have preserved their original type of prominence. Having selected the 325 most highly developed subjects from my list, I found that this group differs from the general mass in its greater brachycephaly and a higher proportion of dark-haired and dark-skinned subjects. At the same time, when comparing individual Slavic peoples with each other (Venyans, Magyars, Belorussians, Poles, Ukrainians, Serbo-Croats, Slavs of Germanic origin), it becomes clear that those groups which are distinguished by greater growth also represent a more brachycephalic head shape and a greater prevalence of dark hair and eyes. From this, a direct and obvious conclusion follows: in the context of the majority of the groups studied, it is evident that there is one common factor, namely high growth, brachycephaly and dark (but not black) hair and eyes. The admixture of dogues, as well as other breeds, which are distinguished from each other by separate groups of modern , depend on mixing the aforementioned producers with other r a c e s , perhaps with other groups. But can we conclude, based on the study of the modern type of modern Russians, that there are other admixtures? In essence, very little. The existence of a non-motoro project suggests, perhaps, the existence of a producer-motoro; the existence of a type of population suggests that it existed in the country before the appearance of brachycephalic people in it; It is also known that he was tall. In terms of type, he is similar to the tall people of prehistoric Europe; but we do not know whether he was a Teuton, a Lapp, a Mongol, etc., in the historical sense. We can assume that he was probably not a Monog, as most modern Monogs are Nisporos and Brachielani. But among modern Lins there are also Nisporos.

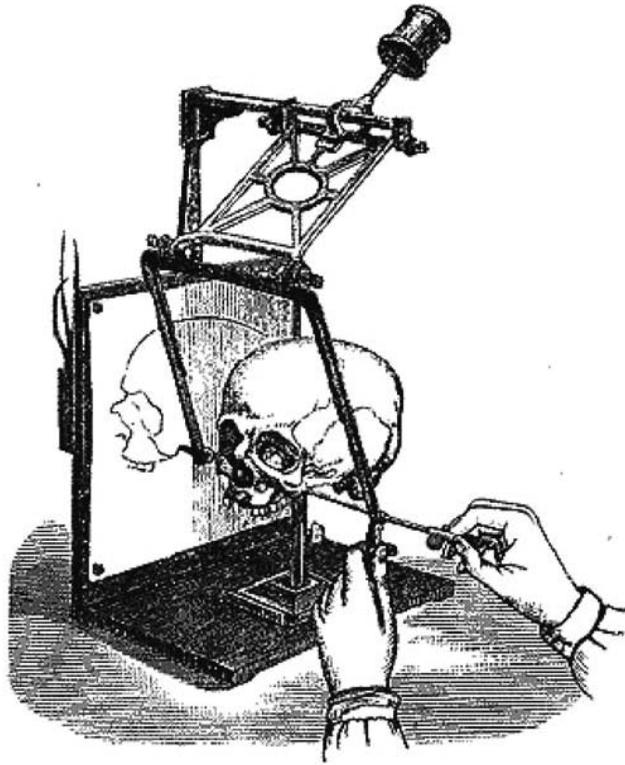
and high-ranking, and brachycephalic and dolichocephalic names; consequently, it is possible to produce them equally Teutonic and Lignum. Modern Teutons are representatives of the most ancient type of Bondins. Selecting, of course, a group of tall Bondins from modern Russians, it is possible to find other distinctive features of the structure of this group and, comparing them with the features characteristic of Germanic races, it can be concluded that our bonds are not remnants of the Teutonic type. However, such studies have not yet been carried out, unfortunately. The material I have collected is insufficient for such conclusions based on my observations, especially since чистые бондины у нас сравнительно редки (нигде не более 3–5 %).

We can say a little about the influence of monasticism and monasticism, which is permissible in all cases on the basis of historical considerations. The centralised population of the country hardly worth mentioning. We have already discussed the considerations in which the emergence of brachythelia among the Venetians may be attributed to monogamous marriage. In fact, in certain areas, the influence of the monotheistic religion may, moreover, exist to a greater extent simply because in some areas there is still a coexistence of Venetians with Turkic-Mongolian peoples; it existed, and to an even greater extent, both now and in historical times. Even in the centre of the Venetian population, one can find separate islands where the Turkic population (mainly Tatars, etc.) lived before and has survived to this day. But the Mongols played a prominent role in the history of the Russian people, and the question of their influence should be considered more broadly; we must consider the Mongols not only in certain types of settlements, but in the entire mass of the Mongolian population, in the sense of a single type. One of the characteristic features of the monogamous type is the narrow width of the mouth in relation to the relatively low height. We have already mentioned that the width of the base of the legs, in general, does not bring them closer to monochromatic types, but at the same time, the width of the base of the legs is greater than that of monochromatic types. (tall). But this is only true for the average type, for average heights. In monomeric cases, the situation may be different, and it is possible that among particularly wide monomers there are carriers of other monomeric values. In the absence of other data

In order to resolve this issue, I turned to the data I had collected and, selecting from it a group of particularly broad ones, I calculated the average values of some other measurements for this group. However, the results of the calculations do not give any reason ~~to~~ the uniformity of the representatives of this group. There, the average height of the 7th group is wide (with a width ratio of m to the entire height, from the top of the head to the chin, is 82 above), consisting of 36 individuals, with a total length of 1656.7 mm instead of 1651.3 mm for all rows in the row, the average length is 81.94 instead of 81.48 and, on average, the proportion of dark-coloured vehicles is 11.1% instead of 19.39%, and light-coloured vehicles are 36.1% instead of 22.15%. The growth rate and the average value of the broad-spectrum data are not significantly different from the average mass of the data, the growth of broad-leaved trees is slightly higher (rather than lower, as would be expected for the coniferous type), The main mass is slightly larger, but the distribution is not significant. The distribution of lightness types is directly opposite to what would be expected, namely — a noticeable decrease in the dark type and a slight predominance of light-coloured eyes among the general population. Of course, the data available to us suggests that the broad-shouldered people were not related to the monochromes (brunettes), but rather to the Linas and Teutons (Normans). However, the Teutons are not particularly broad-shouldered, and therefore our group of broad-shouldered people is more likely to be related to the Lombards, among whom there are, among other things, and a group of tall, light-skinned and fairly broad-minded representatives. Unfortunately, the material included in the study is insufficient in terms of observations, and the only can be concluded is the assertion that there is no evidence of any kind of influence of this type on modern Russians. For a more detailed explanation of this and many other questions, we have to wait patiently for further research, collected and developed according to a specific programme in various areas, сасеуженных вегиморуссами. It would be unfair to ignore the question of the ability of modern vegimoruses to assimilate the needs of modern vegimoruses, it would be unfair to ignore the question of the ability of modern Vegimorussians to assimilate foreign elements and, in turn, to resist the influence of foreign elements. The observer, who

When visiting regions where the Russian population coexists with foreign nations, one can observe the extraordinary ability of Russians not only to coexist peacefully with their neighbours, but also to one can see the remarkable ability of Russians not only to live peacefully with their neighbours, but also to quickly adopt many of their customs, habits and traditions. The ability of Russians to adapt to new circumstances has long been a source of amazement to Western Europeans. But the assimilation of languages and a certain adaptation to the customs of more powerful peoples is caused by the well-known needs of the spirit and does not cause such surprise. given the remarkable adaptability of the Venetians to the customs and languages of peoples even lower than themselves in terms of culture. I have repeatedly observed this in areas where the Venerus coexist with Tatars, Mamys, Mir7isami (in the Astrakhan region), Bashmirs, Upermis, Mordvins, Uvashas, etc. (in the Kazan region) and, of course, with the Pogians and Germans (in the western and northwestern regions), and everywhere it can be noted that at that time, there was not a single example in the entire region of coexistence, for example, mirs, mo7yne7o moe-mam svyasat two or three Russian [pas, uyt 7in ne pogovina russkikh mo7na be7e 7ovorit na mir7iscom yasym, etc. But in the areas mentioned, the Russian population is still predominant and there is need to enter into kinship with foreigners. Where Russians are in the minority and are forced to marry foreigners, the process of assimilation by the Russian population is apparently very pronounced. There, the significant assimilation of the Russian population of the Putsk region is noted. In many areas, the descendants of the Russians have long since adopted their language, clothing and appearance, and, apparently, also the local type of housing. The latest research (I. I. Mainova, work in progress, which has not been published, I can refer to, thanks to the author's kindness, in the manuscript) show that, along with the assimilation of the Russians, there is also a reverse process — the Russification of the Yamuts. At the same time, it is assumed that even in the areas of most extensive Russification, the traditional type of settlement is more stable, which can be assumed the first passage. According to data from 7. Maynova, they are darker-skinned and darker-haired, but the tall stature of Russians is stubbornly preserved in mestizos. These and similar observations are all the more significant because they allow us to judge to a certain extent what happened.

In those distant times, the Scythians may have encountered the indigenous peoples of modern-day central and northern Russia for the first time. Judging by the similarities with phenomena observed today, we can assume that in prehistoric times, the newcomers did not displace or destroy the country's indigenous peoples, but coexisted peacefully with them and gave rise to a new intermediate type, adopting some of their customs, but steadfastly preserving some of their own fundamental characteristics, among which growth seems to occupy one of the foremost places. To clarify the history of the formation of the modern type of weaponry, we must continue our work in this direction, which would help us to establish the main characteristics of this type. However, there are other problems that do not allow us to be completely certain about the cost of the project and, at the same time, make it difficult for us to answer the question of self-realisation. And even a number of vague and insufficiently substantiated assumptions suggest that he should not blame Russian anthropologists for his feelings of resentment; let him remember that our science is still young, and the historical fate of those who came before us that we always and in everything find our answers in the external world, but the "???", as it were, comes later, after the accumulation of large amounts of knowledge about the external world.



I. Z. Begyaev

On the Russian name

Let us take a moment to discuss the Russian name. In Moscow, in the heart of the Russian Empire, it is always appropriate to talk about this subject, and all the more so since recently, most Western European magazines and newspapers, at the behest of their owners, have been unanimously claiming that we are Russians, not Tatars, Magyars, Lithuanians, Hungarians, Turans, or even worse than Turans, but rather a people who have been Europeanised. All this is even mentioned in public, but they will say that it has been widely publicised in Western Europe. Even now, many Western Europeans are reluctant to believe such things and rumours.

Who are we, the Rus? We are not Turks, not Tatars, not Huns, not Turans — this is clear as day, as history, an unrelenting witness, shows. which cannot be seen by those who do not want to see, who deliberately close their eyes to the light, who deliberately bind them with a veil of ignorance: neither the Tatars, nor the Turks, ~~nor~~the Mamluks,~~nor~~the Turans, history does not know of any such crossing into the present day, and it has never happened in reality. All of Asia, which the mri-mri impose on us in our ancestral lands and before us, and they temporarily settled in the southern steppes of the present-day Russian Empire, and they passed through the Russian lands ~~without~~leaving any trace on them. According to the chronicles, that the Avars ~~and~~Huns temporarily settled in Boynya, but they soon moved on ~~to~~the western part of the Russian steppes, and there the ancient chronicler Nestor wrote about them: "The Avars were fierce and cunning," and ~~God~~ destroyed them, and there is not a single Avars left in Russia to this day: "The Obry were destroyed, and there is no trace of them left." The Avars did not come to this side, they were welcomed in Rus, in the southern steppes and in Bogyn. In the 7th, 8th, 9th and 10th centuries, the Khazars were a powerful state in the lower reaches of the Volga and even as far as the Caspian Sea; but the Khazars did not reach Omsk, and their lands in two or three regions did not extend beyond the Volga and the Volga, but in ~~the lower reaches~~

ВоҰҗи 7оворит еге about them утма масарма. The Kamtsi and the Vogts are known from our chronicles, as well as to the Arabs and Constantine Porphyrogenitus, who in the 13th century were held captive in the formed by the Kama and Volga rivers, and even fought with the Sudani tribes; but they were defeated in the Sudani region and were exterminated by the Tatars. In the 9th century, the Pechenegs appeared in the steppes near the Don and Dnieper rivers and made their way through the steppes from the Dnieper to the Volga, but they always remained with their tribes in the southern steppes and did not reach Omsk. Om always remained an impassable border for the steppe nomads. Peuene7a appeared in the steppes near the Don and Dnieper rivers, stretching as far as the Volga; but even they did not settle in the Susdan and Ryasans regions. The latter were probably passed over in the 10th century by the Ugrians and Venetians, who were related to the Bashkirs; but they too passed through the present region, and did not stop anywhere here, leaving no traces behind. In the first half of the 13th century, the Mongols and Tatars, led by Batu, came here, they passed through and ravaged the entire region, devastating it and forcing the Russians to pay tribute to the Mongol khan; but they did not leave the Mongols and Tatars here, and on the contrary, having reached the town of Izná in the Novgorod region, turned south and dispersed their troops in the steppes of Vozh, the Volga, the Dnieper and the Dnepr to the very shores of the Black Sea, and they settled in the old settlements of the Masap, the Pechenegs and the Pogans. Of course, there can be no doubt about their kinship with the Russians; the Russians, even with the help of the Tatars, always looked down on them, and neither side ever thought of reconciling with the other. Even the Tatar horde, with its leader visited by Muscovite envoys in Kasimov, has retained its Tatar character to this day and has not assimilated with the Russians, although the Tatars of Masimov have fallen in love with St. Petersburg and go there to work and even live there permanently. As for the tours and the so-called milieus, they live in the local area and do not go anywhere, there are not even any myths or legends that could be used as a basis for the nonsense spouted by the media. Thus, the entire Asian culture that we have studied, imposed on the Russian people by the mriyms, cannot, according to historical evidence, be attributed to even the most distant relatives, not to mention

Not only to the Vengoruss, but also to the Magoruss, who lived in close proximity to the southern steppes. Despite the recent conquests of the Mongols and their allies, no one ever thought of imposing the entire Asian race on us as relatives.

On the contrary, all European legends and testimonies are oral and literary sources, there is still a memory of the present day, constantly reminding us of the past with its Russian and Slavic roots and the main inhabitants of the present day with their Russian and Slavic roots. There, the commanders say that the local people belong to the Slavs and Novgorodians, and that Murom, Susda, Rostov and Belosero were rich Novgorod monasteries with their own rulers from Novgorod. The Greeks and Byzantines, who were always at odds with the local people, were called Russians, and the people and cities were called Russian. The same name is given to the local inhabitants and people by the Italians: there, Pope Gregory IX, in his posthumous letter to the people of Vladimir-Susdal, written in 1231, he calls him a Russian prince and his subjects Russian people. And Pope Nicholas V, in his posthumous letter to Vasily Ivanovich, written in 1519, calls it the noble city of Moscow and Rus. And Venetian ambassador Fosmarini, who was in Moscow in 1557, says in his letter about the Moscow state: "Russia is divided into two parts, one lower, Nitovaya, the other upper, Moscow... The Muscovites speak the same language, but they are different in their customs, beliefs, customs and traditions, i.e. they are Belorussians." And another, Venetian posan Tiofoni, who was in Moscow in 1559, writes: "Russia is divided into two parts, and one of them is called Muscovy." Namely, in a description of Muscovy dedicated to the marquis of Ageri in 1672 and written by an Italian who signed his name, the author, When speaking of Western and Northern Europe, he calls the first Nivonia and the second Russia, and considers the country of Moscow, where Northern Europe is located, to be Russia. The same evidence about the present state of affairs is found in the writings of the old Germans. There, the Roman emperor's envoy, Gerberstein, who was at the Moscow court and knew the whole of Russia at that time well and in detail, directly refers to this region as Russia in his excellent writings. He writes: "Of the rulers currently governing Russia, the first is the Grand Duke of Moscow, who holds the greater part of Russia with him, the second is Nitovsky, and the third is Pogusky, who currently

time is passing by with Poșea and Nitva." And in another place, Gerberstein writes: "All peoples who speak the same language and profess the same Christian faith are called Russians, and they are called Ruthenians, and they have multiplied so much all foreigners living among them have been exterminated and converted to Russian, and now all bear the single name of Russian." In his report to the Austrian emperor Ferdinand, John Fabr writes:

"The people whom we currently call Muscovites, after their capital Moscow, have been called Russians since ancient times." The same news about the present situation comes from Anchuan; in a report on Nensher's journey to Moscow, it is written: "Muscovy, also known as Great Russia, is a vast country bordering on many nations."

The old people, the ancestors of the present-day Russians, also call this land Russia and its inhabitants Russians. Archbishop Gnesensky, Ioann Nassim, in his report presented to the Council of Natan in 1514, referring to the names of the Russians, calls the Muscovites White Russia. And the chroniclers and historians of the 16th century write about this place there. Matvey Mikhov: "Muscovy, or Moscow, the capital of all Great Russia, the Muscovite state is a vast country, and throughout the whole country there is one Russian language and one Russian people. And Stanislav Sarny directly calls the Muscovites Russian people; he says: "When Moscow is called Limitriy, on Easter Day, the Russians call the temple of God." The famous historian Vladimir Georgiy calls the local people Russians, Pereyaslavsky, and Rostov's Constantine are called Russian princes, and the local people are called Russians and the local inhabitants are called Russian people. Describing the famous Battle of Nipem (1206), between Constantine of Rostov and George of Vladimir, he says: "and in that battle there were more than ten thousand Russians." Agrimandr Gvani, a contemporary of John Vasilyevich IV, writes: "Muscovy, the expanse of Moscow, the most extensive city, the capital of all Russia, subject to the sovereign power of the Muscovite." And in another place, he directly calls the Muscovites Russians; describing the customs of his contemporaries, he says: "The Muscovites and Russians have a custom of holding annual fights on certain days, somewhere in an open place; Young and old alike gather for these fights, and after the fights, the survivors return home, but sometimes there are also those who are killed."

Thus, all historical and reliable information from the Byzantines, Arabs, and all of Western Europe, and even the most obscure chronicles and historians of earlier times, from the most ancient times in a continuous series of events, unanimously and consistently testify that the present era is the Russian era, that the Russians are true Slavs, that they have never been conquered by the Germans, the Hungarians, the Tatars, or even the most powerful Turans. According to the testimony of Western Europe itself, which had relations with the local people and local rulers, and according to the testimony of the most reliable and trustworthy chroniclers and historians, the current claims of some scholars and their colleagues about the Mongol and Tatar origin of the Venetians are nothing more than nonsense, based on nothing, testifying only to the excessive arrogance of modern people.

Having examined all reliable evidence, both Russian and foreign, we are neither Finns, nor Lapps, nor Mongols, nor Tatars, nor mamies-to-Turans, but rather Slavs and true Russians, now it is necessary to establish the name of the Russian Slavs to which we belong, and to form a Russian nation and give it its own name.

According to the ancient and most reliable chronicle of Nestor, who recorded all the events of the past, the *7убомой* antiquity *санимавшие* *расные* *трая* *русстой* *семѹи* throughout its entire *7ромадном* space, — *сдешний* *трай*, i.e. *семѹи* *Рясанстая* and *Муромстая*, Susda and Rostov with the White Sea, belonged to the tribes of the Yugra and Novgorod, which in prehistoric times were monotonous and built in the local dim places between the dwellings of the primitive local inhabitants, Meri, Vesi and Murom, their fellow tribesmen from Rostov, Belosero, Susdag and Murom, and their brothers, the Savyans and Igmens. It is clear that the local Slavs and Venyomorsy, by their origin, originally belonged to the Novgorodians and the Slavs. Novgorod, it seems, was Smolensk, the oldest Novgorod monarchy in the upper reaches of the Dnieper, was originally the main *7nesdom* *савянѹины*, and *мото7о* constantly pushed here with *савянты* *моуоністы* and gradually *poduinyagi* themselves and *osavyanivani* *sdeshnih* *pogudimikh* and *robmikh* *starozhiv* — Bes, Meryu and Muromu.

This testimony of Nestor is confirmed by Arab writers.

VIII, IX, X centuries, which unanimously say that in ancient times this country was a major trade route for Novgorodians to Kamskaya Bogarya and Khazaria, which naturally attracted enterprising and courageous merchants here, and brought one after another of their caravans to this land, in order to be closer to the rich and important markets of Novgorod and Khazaria, where the newcomers could purchase Asian goods necessary for trade with Western Europe and for their own use, and to sell to Asians expensive furs and other goods purchased in the Far North. This trade brought new settlements to the area, which were much more numerous than the new settlements in the north. The local people, with their spaciousness and hospitality, were rich newcomers with the help of the local people who roamed the local roads and paths, hurrying to seize them and take them with their weapons, and the newcomers themselves, hoping for a favourable country, and with the help of their powerful friends, to arrange their economic affairs more conveniently. In this way, the present-day mray prehistoric antiquity became the property of the new boyars, — and the great men who, in the open space named after Lord Vemono Novoroda, were uncontrollably ruled by the local family; there, they were immediately subjected to the local customs, and in the northern region irrigated by the Northern Liva, Onega and Visaya rivers; they built their houses and barns there. There, the local tribes of the Besy, Merya and Muromy were subjugated by a network of and the lands belonging to the great men of Novgorod, and were less populated by Novgorod merchants and accepted the social order of Novgorod. Here, before the arrival of the Varangian-Russian princes in Novgorod, their old rivals, Belogorsk, Rostov, Susda, and Murom, had settled, where the rulers, inspired by the Novgorod spirit, sat.

With the arrival of new Russian rulers in 862, the Christianisation of the region began, and the position of the local nobility changed; the new-born people yielded the local lands to the direct rule of one of the invited tribes, Sineus, who with his Varangians and Rus' settled on the Belaya River. and after the death of Sineus, the local power passed to the hands of Ryurim, who sent his men with their Varangian retinues, some to Rostov, some to Beloozero, some to Susda, or to Murom: and in this way м сдешним старым новгородским моуонистам

New monks, Russian and Varangian, joined them; but, of course, alongside the old and new monks the local elders Bes, Merya and Muroma remained here to live. Novgorod did not want to exterminate the old-timers, they tried to appease them. After the death of Rurik, Oleg's successor, Novgorod moved south to Kiev. The local population, according to the agreement between Novgorod and Oleg, remained with him and his descendants, and thus separated themselves from Novgorod. The local old Novgorod monks, mixed with the new Varangian-Russian monks, assimilated them and formed with them a single Varangian-Russian-Novgorodian community. And the Novgorod boyars, who were local nobles, separated from the Novgorod community, joined together with the Varangian-Russians as newcomers, *7авными владущими здешних семеуь*, already completely independent from Novgorod and dependent on *миевстих мнясей*, who had never been here before. And so it was until that time, when the great prince Vladimir Svyatoslav, having accepted the Christian faith, began to send his sons to various places to introduce Christianity, and among them he first sent Prospava to Rostov, then Boris, and to Murom — Geva, together with their retinues and priests. During the 100-year period that followed, the initial enthusiasm had already waned, but with the introduction of Christianity *шертовная служба* already *совершалась* on one *славянском языке*, and there was no urgent need to translate *шертовныи мни7и* into the language of the local elders Bes, Mary and Murom. According to legends preserved in folk tales, during the reign of Vladimir, the local people were already Russian, but Vladimir was the first Russian prince, and the Russian heroes Igyu Murom, the peasant son of Murom and Agesha Popov, from Rostov.

The sons of Vladimir spread out across the seven regions of the country, each taking a different direction in their social lives. On the one hand, the main local tribes, Rostov and Murom, were led by separate leaders who came here with their retinues; these retinues, brought from the Dnieper region, were mainly composed of Dnieper and Varangian tribes, which brought new blood to the local population with new Dnieper settlements, which merged with the local Novgorod and Varangian-Russian settlements, forming a single entity with them. On the other hand, the introduction of Christianity will not necessarily unite the local pagan

united in faith and determined to prevail over the enemy; For, as we have already seen, Christian worship and preaching here, as in other parts of Russia, are carried out in the Russian language. We will not see the most significant changes in the new direction until the next generation, that is, the grandchildren and great-grandchildren of Proskov. Meanwhile, after the death of Prosava, the local population divided into two groups and joined the two Dnieper estates of Prosava's sons, one group, namely: Murom and Ryazan, which went to Roslav's second son, Svyatoslav, and was assigned to the Nernikov principality, and the other part, Rostov and Susda with the Black Sea, went to the third son of Proskov, Vsevolod, and was assigned to the Pereyaslav estate on the Dnieper. Both of them, as usual, sent their husbands their respective domains to govern, and the men, as usual, brought their retinues with them, mainly from the north, for both Nernikov and Pereyaslav where these retinues were recruited, were from the northern tribes, and thus a new northern element was added to the local population, which was constantly replenished by the arrival of new men with their retinues, also from the North.

With his grandchildren and great-grandchildren, Rosava is back again, and with Vadim, they gathered their separate estates, which had already been passed on to their descendants, and formed independent fiefdoms, independent of the fiefdoms on the Dnieper. Namely, in Murom and Ryazan, the dynasty of Svyatoslav, founded by his brother Vsevolod Ognevich of Neryanovo, established itself, and from him descended the dynasties of Ryazan and Murom, while Rostov and Sudan were ruled by Monomakh's youngest son, Oleg, who was descended from the Sudan and Rostov tribes. The formation of separate and independent tribes in the present-day region was due to the nature of life in the present-day settlements, which placed them quite high among the Russian peoples, and gave them the opportunity to develop those characteristic features which had been prepared by previous mixtures of settlements and formed their own independent Russian type of settlement. But the composition of the Venomorus family did not stop there. The founder and instigator of the local movement, Mnyasya Orya and his son Andrei Bozhubsky, built many new houses here and attracted people from all Russian regions, both from the north and from Kiev, Smolensk, and

Of course, not to mention the newcomers; at that time, the Rostov-Susda family was the real centre of all possible Russian monogamy. And all these diverse monarchists, under the common name of Susdag, became the leading and most powerful people in Russia, and all Russian life in all its diversity gravitated towards Susdag.

The time of Mnya, Orya, and Andrei Bozhub was a time of great upheaval in the local area — the Rostov-Susda family, was previously ruled by the Novgorod monarchy, which was under the control of local boyars — wealthy families, suddenly, due to the new circumstances, ~~had~~ accept a different way of life, abandon the old ways and submit to the new order, independently, on their own, with their own means. And so, naturally, those who had been powerful under the old order had ~~fight~~ fight against the innovations that threatened their authority. Indeed, we have inherited many obscure and confusing legends about the struggle of the ancient gods — the Semigallians — ~~with~~ the new gods. These legends are of particular interest to us, as they are closely connected with the heart of Russia and our beloved Moscow. According to these legends, the Moscow region belonged to an ancient, perhaps even Novgorod, magnate, Boyar Stepan Ivanovich Kuma, The rich and numerous estates of the boyar were located in the regions of Moscow, Rus and Nezhin, and constituted a large and powerful domain. According to one legend, Kuum, rebelled against me, Surya, and was killed by him, and his children, who were young and powerful, Orya sent his son Andrei Bozhubsky to Vladimir, and there he gave Andrei Kuumo's daughter, Vim, in marriage. According to another legend, Kuumov and his sons fought against Susdagchom, but were defeated ~~and~~ killed by him, and among Kuumov's people, the city of Moscow was built. These and similar legends about Kuum and Moscow are obscure and confused, but there is a grain of historical truth in them. Moscow is mentioned for the first time in the chronicles during the reign of Tsar Ivan the Terrible, and it is not without reason that they consider him the founder of Moscow; Kumov was indeed in the company of Andrei Bozhubsky's followers, and one ~~of~~ them, Pim Kuumov, together with his brother Peter and his son Anba, was the main instigator and murderer of Andrei. And Kuumov was, in all likelihood, an old Novgorodian monologist, on whom we

We have evidence in written sources about the new boyars, according to which the Kuumovuiya family was still in power in the new boyars' families even in the 15th century.

But, of course, the struggle of the rebellious, long-established boyar-mogoniists cannot succeed, as the legends testify. And so, the old local boyars and landowners, as they were growing not by days, but by hours, with the arrival of new settlers from all over Russia, especially from the ever-expanding Dnieper region. The visitors came here, on the one hand, because of the good organisation and order, established by the strict and energetic measures of Oryem and Andrey, and the many varied tasks they set, which brought good results. Here, life is prosperous in every way, so it is better than in other places, and everyone willingly comes here to live. On the other hand, the local area, being central and protected from the steppes, is safe from external attacks. Everyone knows well that there is no poverty, no hunger, no foreign oppression here, but the local crops and livestock grow and develop steadily, undisturbed by foreign raids, and everyone is confident that the local fields, although not as fertile as those in the Dnieper region, all the crops, without sharing with anyone, will be handed over to the owner, and will not be trampled and burned by the enemy. And many hunters are rushing to move here from the burned and ravaged fields and villages of the Dnieper region. And each new settler brought new ideas to the local customs, buildings and plantations, and was a new helper in introducing new orders and measures. So, the old boyars, former mogoniists. The old monarchists decided on a last resort, but the effect, as was to be expected, did not help, and the new life took its course; The Rostov-Sudansky dream turned into a real and independent principality, in the future, they will unite and mix with the souls of all the people of Russia.

The new life of Sudag-Rostov, created by the builders and planters of it, by Oryam and Andrei Bozhub, and supported and spread by their famous successor, the younger son of Oryam, by Vsevolod, did not falter under the weight of the terrible Mongol invasion. On the contrary, Batu's invasion with his merciless Tatar and Mongol hordes, only

Having conquered Susdan and Ryasans, and having ravaged the Dnieper region, — Kiev, Nemyrov, Pereyaslav and other local tribes, as well as new settlements of the Susdagmuy tribe. The devastated Dnieper region, which had turned into a Tatar stronghold and lost its people, was drawn to the Sudzha family, although it was ravaged and fell under Tatar rule, but not destroyed by the Tatars and ruled by active and intelligent leaders who did not tire of rebuilding their lands and establishing order throughout the region. And the Sudzha family once again began to be visited by strangers from different parts of Russia, once again the local people build and plant new ones, to welcome their relatives, and to give them various privileges and gifts, which would attract more hunters from different places. In those terrible times, the Russian people, scattered in the wilderness, willingly submitted not only to the Russian man who gave them benefits, but even to the Tatars, who were determined to live sedentary lives and conduct Russian trade on a large scale. There is a record in the chronicles that Akhmat, a Tatar basha, built two fortresses in his name in Kursk in 1284, hoping to gain the favour of the powerful Tatar, but in those churches, various crafts and skills were developed, and those churches were filled with Russian people, who were happy. Given the mood of the population and the urgent need for protection, it was natural to cross the borders of various Russian provinces with local customs, and which they cannot be blamed, as they are all concerned that their homes should not be empty, so that there would be no shortage of visitors, and so that they would not be left without work.

We have evidence of the movement of Russian people from the Dnieper region to the northeast, to the regions of Ryasanskie and Susda, in the chronicles, where, for example, under the year 1301, we read about the crossing into Moscow of the boyar Rodion Nesterovich with his wife and children, numbering 700 people; and other resettlements, not every year, but every other year, to serve the local boyars and boyars, and they all brought with them at least a few of their retainers and servants from the local boyars, and sometimes even their families, and in this way, in the greater part of the country, they always linked their fate and that of their descendants with the local ruler. But the most reliable evidence of the movement of the Dnieper region to the northeast is presented by folk legends unwritten, — all folk

The songs and legends are the most ancient, telling of the oldest Dnieper tribes, of the local folk heroes and of the cities: Kyiv, Nipriv, Vodyne and Haniye, have been preserved among the people to this day, and are sung and recited by old women and old men, peasants and merchants in the present day; then all these ancient Dnieper legends have long since been lost in the Dnieper region, where now the antiquity in folk songs and tales does not go back further than the mass migration and struggle with the Tatars. The most authentic language of ancient Dnieper Rus, it has been preserved in literary monuments, closer to the local folk language than to the current Dnieper and local language, for example, Nestor's Chronicle, the writings of Kirill of Turov, and the old unwritten paternalism are more understandable to the modern simple man than to the modern simple man. And in this way, the ancient folk poetry and legends of the Dnieper region were brought here, and it seems they did not come here alone, but together with their bearers, the old Russian inhabitants of the Dnieper region. Everything is clear and straightforward, that is, the most significant part of the old Dnieper Russian population during the Tatar invasion, and later, during the conquest of Gania and Boginya by Casimir and during the pogroms, they moved to the northeast, they brought with them all their local folk traditions and, having settled among the local Russian population, passed them on to their descendants, who are now local residents and who preserve everything in their memory, the sacred heritage of the entire Russian people and all that is sacred in Russia, passing it down from generation to generation.

Thus, with the Tatar invasion of the Russian empire, a new Russian empire was formed in the present-day region, in which all the living and most active members of the Russian people from all regions of the Russian Empire would unite, which is why it was given the name of the Russian Empire, representing all Russian tribes, representing all of Russia, not a particular region or locality; and therefore, by its very nature, encompassing all other regional and local tribes of the entire Russian family, spread over vast areas, so that none of the other names in Russia, not even Novgorod, could be distinguished from it. It covered the shores of the Volga and its tributaries with its settlements, reaching the Azov Sea and the foothills of the Caucasus, in the east, it covered the basin of the Volga with its branches as far as the Caspian Sea and penetrated it; in the north and north-east it reached the shores of the Black Sea and

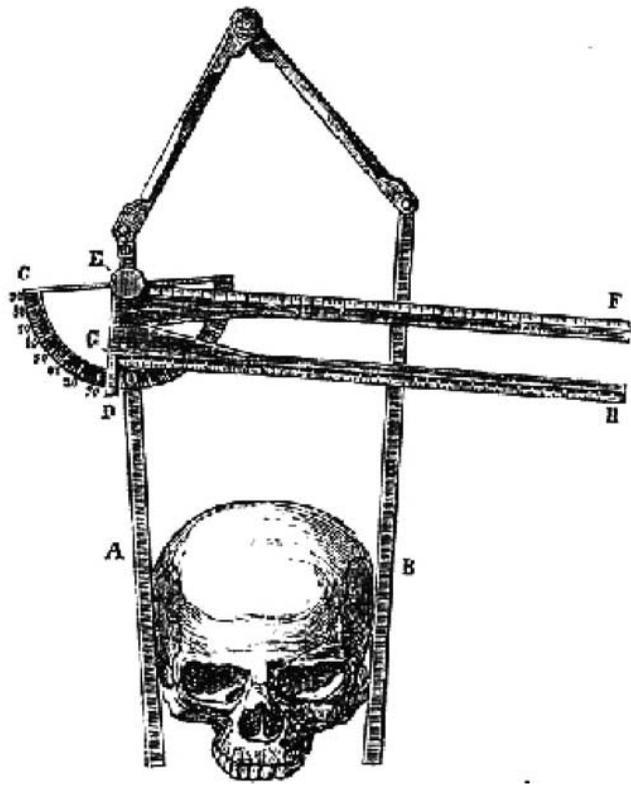
It spread to Siberia, reached the Finnish border in the west, stretched all the way to the Dnieper. And all this was achieved not by conquest, but by cooperation and its all-Russian knowledge. The all-Russian name did not disappear and was preserved by the Russian tribes west of the Dnieper. These tribes, despite the unfavourable historical circumstances, which united them with the Venomorus tribe and attracted the attention of the central authorities, despite all the efforts of the neighbouring tribes to erase even the memory of their kinship with the Venomorus tribe, they could not forget this kinship, and they used more violence and cunning to prevent the foreigners from reuniting these tribes with the Venetian tribe, and we must be more careful about the Venetian name and arouse suspicion; the stronger the feeling of kinship and unity with the Venetian name in these names. In the 15th century, some settlements on the banks of the Dnieper River were drawn to Moscow, and then in the 16th century, the Russian people, inhabiting the vast territory of Nitovsko, agreed to unite with Moscow and elect a Moscow prince as the ruler of Nitovtsy. Then, in the 17th century, Magorussia and all the southern Russian tribes on both sides of the Dnieper, led by their hetman Bohdan Khmelnytsky, unanimously recognised the Tsar of Moscow as their sovereign and joined forces with Moscow, i.e. with the Russian tribe, and in all this union on the part of the Grand Duchy of Lithuania there were no special efforts or events. Moscow and its sovereign did not oppose the union, and the union itself was brought about by the very nature of life and took place through the good and straightforward will of the South Russian population, by the unshakeable feeling of unity of faith and unity of spirit with the Russian people; it is not Moscow that draws Magorossia, but Magorossia itself that draws Moscow, to its natural centre, to its heart, to which, according to the laws of history and nature, all the branches of the Russian family must gather, in order to form a single, indivisible, all-Russian family, a single Russian family, which has since maintained its unity, never wanting or seeking to divide or fragment the people, constantly recognising one Russian people, all of Russia.

The continuity of kinship and unity with the Russian people and the recognition of it as natural for all Russian peoples, and is currently in its infancy and, in our times, is being realised throughout the lives of Russians.

Let us recall the recent, fresh, and still vivid events following the recent rebellion. Taking advantage of our weakness and leniency, they did not hesitate to separate Western Russia from Eastern Russia, my ancestors and their descendants did not use them to achieve their goal; everything would be put in motion and the people would be deceived, and the clownish mockery and brotherhood of the many lords with the poor хуопшами, and separatist theories scattered among the uneducated masses, and мѹветы on Moscow and on all веҹимогусское, and подмупы, and у7росы, and incitement of the local administration against the common people; but all this is futile against the feeling of kinship and unity between Western Russia and the East, the Russian people with all the Russian peoples of the West, against whom the intrigues were directed, striving to destroy the united Western Russian people. All this cunningly devised and skilfully executed plan came to nothing; I have come to the conclusion that the Western Russian people did not hesitate for a moment and remained united and related to Eastern Russia, i.e. to the Great Russian people, despite the fact that that other people from those lands had to endure life under the knife and the noose of the gendarmes. And now, at this very moment, on the very western borders of old Russia in Ganyuina and in what is now called V7opskaya Rus, it is the same unshakeable feeling of kinship and unity with the Russian people that drives the masses of local Russian people, both educated and simple folk. Meanwhile, dozens of Hungarians, Poles, and Austrians are trying to erase even the memory of this feeling, and they are not afraid and do not hesitate to achieve their goal. They have long since succeeded in drawing the local Russian people into union with the Catholic Church and separating them from unity with the Orthodox Church, They have stopped speaking and writing in Russian, trying to invent a special Russian language, even inventing a special name for Ruthenians instead of Russians. But despite all this and many other things of the same kind, the local Ruthenians continue to be Ruthenians, and in their speeches and at their assemblies they say outright that they are Ruthenians, not Ruthenians, that they are one family with all Russian people, and that their language is becoming more and more free from foreign influences and is closer to the Russian and Old Russian languages. The Russian people in Gagauzia and Voronezh, with their national consciousness and awareness, that they are Russian people and belong to the same family as

We are Russians, we live in Russia, and we are Russian, but there is a Russian nation, which is the centre of connection for all Russian nations, wherever they may live and whatever circumstances they may find themselves in. In Gagauzia and V7opina, circumstances are such that the local Russian people are separated from unity with Russia; but they do not renounce it, and directly and clearly affirm that they are Russians of one family with all of Russia, where they represent the Russian people, that they do not want to be a separate Russian nation, nor Magors, nor Perovors, nor Belors, but that they are, have been, and will remain simply Russians, like all of Russia. You cannot destroy the people's feelings and historical truth; and historical truth and popular sentiment in all corners of the Russian world, even beyond its borders, where Russian people live, say one thing: that the Russian nation is the all-Russian nation, that it is the centre of all Russian nations and is directly related to all of them to the very core.

But in order not to prolong our conversation, which has already gone on long enough, I would ask everyone who wishes to verify the authenticity of the name to visit the Moscow exhibition. There you will find examples of all types of Russian names, both those living in Russia itself and those abroad; and the types themselves, with all their characteristics and traditions, will convince everyone that the Russian nation is a pan-Russian nation, that in this state all Russian names have brought their roots, and that in this state there is not a single non-Russian root. Yes, my dear lords and ladies! The Russian name at the exhibition stand will, I am sure, impress you with its authentic Russian character, which I myself have experienced with my own eyes and my own feelings.



N. I. Kareev

Races and nationalities with a psychological view of the world

"In the 19th century," Noran rightly says, "race and nature were separated in the logical constructions of history." Indeed, the psychological characteristics of race, the so-called national spirit and character — are introduced by researchers into the linguistic analysis of the history of individual peoples in order to explain certain outstanding phenomena: the national character, which distinguishes one nation from another, is considered one of the factors of diversity, represented by specific histories, one of the conditions with which one must have a common historical development. A priori, positive science must recognise the correctness of the following statement: by placing psychology in close connection with linguistics and semantics, since linguistic and semantic concepts are distinct from one another, it is necessary to assume that linguistic differences are always accompanied, to a certain extent, by differences in psychological terms; acknowledging that environmental conditions influence the basic character traits passed on to descendants, she naturally comes to the conclusion about race and nationality, the apathetism of individuals who, in certain respects, manifest a single, common type, under which individuals of a different apathetism, i.e. of a different race and nationality, do not fit; namely, science strives to psychology and sociology to investigate the same, my spiritual and social life is completely subjugated, then, in terms of racial and national characteristics, it will naturally have one of the factors that distinguish it from other sciences, facilitating its application. All this makes it necessary to take a serious approach to the fact that in this regard, research has been carried out in the field of the so-called human sciences, at least the study of races and nationalities in history, sometimes combined with considerations of non-scientific properties, such as, for example, in Noran, in my opinion, each has a special character for that, so that they can fulfil their mission in the development of society:

Science can always be found in the masses of evidence, although it is not always true, because even the most uneducated people in their worldview cannot do without a method, which is used by science to achieve scientific results.

The scope of this article does not allow us to critically examine at least all the most well-known explanations of major phenomena in the lives of individual peoples and their national characteristics, and we are forced to limit ourselves to one or two groups of such explanations. Much has been written, for example, about the basic characteristics of various European peoples, descendants of the ancient Gauls and Germans, but here we often see the influence of patriotic sentiments and national prejudices; historians are ready to attribute everything good in the history of Western Europe to the national spirit of their homeland, and this makes it difficult for us to form an objective opinion about the subject of Western history: we can predict in advance that science can be less than perfect here. In addition, the lives of European peoples have been influenced by many other important factors, and nations entered into diverse relationships with each other, sometimes mixing with each other, sometimes mutually influencing each other, so that it is particularly difficult to find a single guiding principle in this chaos. In this case, we have to deal with a greater degree of similarity with barely perceptible nuances in the characteristics of national character, because all European peoples belong to one race, and much can be attributed to the primary characteristics of the national character, but upon closer examination can be reduced to the data of the environment and historical tradition; That is why we do not find any particularly well-developed theories about the characters of the civilised peoples of Europe. The task at hand, perhaps, is to compare two races that are different from each other: national prejudices must be set aside here — an important condition for the scientific study of the issue; if each race lives its own life, then it is necessary to compare them ~~wa~~ each other, not to mention the separate peoples of the same race, who constantly influenced each other; here, here we can also distinguish a psychological feature of the mythological tradition, where each people of a given race has its own tradition, and that which cannot be explained by the latter can be explained by race. Comparing racial psychological characteristics in this way is more than just a matter of opinion.

A gentle comparison of national characteristics; Therefore, the most developed theories we have so far relate to races, not nationalities, and these theories, which are based on scientific evidence, are more convenient for our consideration. It goes without saying, of course, that we must again consider not just any races, but those that are most familiar to us not only in the present, but also in the past. These races are the Aryan, Indo-European and Semitic, and the Syro-Arabic race, which together with the Basques and the Mavmas form the race (Art) known as homo mediterraneus.

The union of the ancient Hindus, Iranians, Semites, Itaniots, Megians, Scythians, Gitiens, and Germans with their present-day descendants in one Aryan race, and the Syrians, Hadeans, Linians, Jews, and Arabs with their modern representatives into another, Semitic race, is explained not by nature, but by science. Comparative grammar shows that the languages of the converted peoples originate from two different proto-languages (Ursprache), one of which is considered Aryan because the ancient Hindus and Iranians (arya) called themselves that, the other is Semitic, named after Shem, the biblical progenitor of the peoples of Asia Minor. These two proto-languages have been unsuccessfully attempted to be traced back to a single source, but they failed because, in their essence and structure, the Aryan and Semitic peoples are fundamentally different from each other. Although attempts to reconcile them continue to this day, natural scientists have already decidedly sided with those scholars who reject the supposed kinship between Aryans and Semites: according to Büchner, the anthropological differences between Aryans and Semites are so great that they cannot be considered to have descended from the same ancestors, i.e., in the words of Gemmell, stammen von verschiedenen Affenmenschen ab; A similar idea is expressed, albeit not quite so clearly, by the well-known Renan, a scholar of Semitic languages and literature: "Nothing prevents," he says, "peoples who have the same origin but who have been separated from the earliest times from speaking different languages (des langues de système différent), then it is difficult to accept that peoples with the same linguistic and psychological characteristics are not brothers. The Semitic and Aryan races lived together at the time of their origin and separated very early on, before our ancestors had developed a unified form of language and thought. Renan then compares the relationship between the two races to that between two brothers who are now estranged from each other.

From a friend, and then 4–5 times, and the fate of the motors would be sealed.

Indeed, the fate of the Aryans and Semites, two races par excellence, was intertwined, and the Aryans even surpassed their brothers in the course of history. This circumstance cannot fail to strike historians. On the other hand, recognising that the peculiarities of language are reflected in the peculiarities of spiritual abilities, it is difficult to compare the other products of the mental creativity of the Aryans and Semites, explaining their differences by differences in spiritual abilities and linking the question with the question of the dissimilarity of the historical destinies of both races — a topic that is extremely interesting in itself and very rewarding: its scientific study can provide valuable material for resolving the question of the innate characteristics of race and nationality in the social and historical life of humanity. By recognising the existence of such innate characteristics, science, on the basis of such research, could explore many important relationships: does race influence social life, and does the latter change the former? All living organisms are equally capable of developing into complex social organisms, and in all of them, is the ability to defend the individuality of the person from turning into an organ of an all-powerful society equally developed? Can all species progress mentally, morally, and socially, or can the characteristics of a race cause it to develop unilaterally in one or more directions, etc.? Of course, science is far from resolving these and similar questions, but we have the right to ask whether the history of solving such questions is completely futile, and whether the question of the influence of race on the fate of Aryans and Semites is completely futile. Of course, we cannot approach this with the same requirements as science, but that does not prevent us from considering the results they have achieved on their own. Our question, however, has not only a practical but also a theoretical aspect: to a certain extent, we can discuss the theoretical aspect and answer the question whether the methods used so far in the study of history and the scientific investigation of social phenomena are satisfactory.

It is not without reason that we have focused on the issue of race: indeed, in modern science, race is not a constant, but

at least alongside myth and nature in the logical constructions of history; it is not without reason that we turn to the question of Aryans and Semites: this is the most controversial question in research; In fact, it is not without reason that we begin with Renan's theory of the origin of nations: his theory, developed in "The History of Semitic Languages," is the most sophisticated, and we will bypass the less sophisticated ones.

On the very first pages of his extensive work, Renan states that the character of Semitic peoples is marked in history by the same original features, the same language in which they express their thoughts. They are not inclined towards the political side of history, but in their intellectual sphere they have made tremendous changes: science and logic, true, are useful to them, but they have a special meaning (un sens special) for them — the meaning of life. The investigation belongs to the Aryans, and the Semites, "without reflection and reasoning, have reached the most universal form of religion, which is ancient," namely monotheism, to which the Aryans converted, the Semites fulfilled their mission and therefore withdrew from history, allowing the Aryans to go alone into the future of their race. Semitic consciousness is clear, but not broad; it excellently grasps unity, but cannot comprehend multiplicity: monotheism summarises everything and explains all the errors of consciousness. The Semites could not imagine a world order outside the form of absolute monarchy, and they did not invent monotheism (on n'invente pas le monotheisme), it was not a matter of Semitic progress or linguistic reflection, as it constitutes an innate heritage: the example of India, which has remained miloguesmoe to this day, domasyuet mraine satrudnenie, s mamim the Aryan spirit, left to its own devices, comes to monotheism, The polytheistic spirit would not have emerged in the same way without the assistance of the Semites. The Semites do not understand God in terms of diversity, multiplicity, or plurality: such a concept would be the most terrible barbarism in the Jewish mind. Nature also does not play an important role in Semitic religions: "The desert is monotheistic," says Renan. "That is why Arabia has always been the most enthusiastic proponent of monotheism," and even before Muhammad, the Arabs worshipped Allah taala. True, the Linim were polytheists, but they were influenced by neighbouring peoples of a different race: in fact, Semitism has been preserved among the Jews and Arabs, especially the latter. All

The Semites' religious beliefs were based on the return of Abraham. Hence, on the one hand, the Semites lacked a sense of nature, and on the other, they were intolerant of peoples who did not worship the one God.

Renan explains the absence of logic and science among the Semites by their lack of analytical ability. The ability that gives rise to mythology is the same that gives rise to metaphysics, India and Greece, along with the richest mythology, give us the most profound metaphysics. Seeing in the phenomena of nature the realisation of a single divine will, the Semites could not understand the universal multiplicity that led in the early stages to polytheism and in the later stages to monotheism: that is why Semitic linguistics does not even mention the seven wise men. "Vanity of vanities," says the 3rd millennium, "Niue7o novo7o pod sognhem... VveXiniuvati svoe snanie snauit uveXiniuvati svoe nesuastie... I want to find out what happens under the sun, and see what is the worst thing that can happen, which ~~is~~ to the sons of man... And I will open my heart to my knowledge... ~~and~~ see that it is the oppression of the mind. There is no uncertainty in the Semites: "God is almighty," the Arab replies to all questions about the unusual; "God knows," he says when faced with an unresolved question.

There is no diversity in Semitic poetry: Semites know only parabolic (proverbial) and lyrical poetry; the poverty of imagination hinders the development of comedy and drama, which therefore cannot develop, because Semites have no sense of humour. The absence of the latter explains why Semites need to express themselves, and therefore they have a muse that conveys the inner states of the soul, similar to poetry, which can be seen as an art form particularly close to Semites. The uniqueness of the Semitic spirit is also reflected in morality: a Semite understands his obligations to himself, and he loves God, then he loves his neighbour. Semitic individualism is characterised by a lack of organisational spirit and spirit of discipline throughout the race: Semites are incapable of forming a good army and constantly resort to mercenaries, They never unite into organised states, reminiscent of the absolute monarchies of Egypt and Persia: the true Semitic society is a society of patrimony and nomenclature, and "questions of aristocracy, democracy, leodagism, which have been present throughout the history of the Aryan peoples, have no meaning for the Semites": they give supreme authority to one God. Having lost their authority

With their wealth and their unity, they achieved the proper organisation of society and began to engage in trade. The Arabs' individualism remained intact: their life consists of nothing but a series of anti-social acts, mutual hatred and incessant quarrels.

Thus, Renan's Semitic race is characterised by negative traits: it has neither poetry nor drama, neither lyricism nor tragic art, nor a civilised life. Monotheism does not tolerate diversity: il n'y a pas de variété dans le monotheisme, says Renan. Semites are not a great people; the peoples of this race are not individualised, they are Aryans, and their civilisation represents a single type. It boils down to the fact that Semites are more subjective and individualistic, while Aryans are characterised by a greater development of objectivity and less self-centredness. As far as we know, Nassen was the first to make such a comparison between Semitism and Aryanism in his "Indian Antiquities": Nassen considers the historical role of the Aryans to be "the highest and most important gift of nature" and sees the reason for their superior development in "their supreme and divine gift": Semites do not have harmoniously developed spiritual faculties; they are dominated by feeling (das Gemuth), passion with a sharp mind and keen intellect; Semites do not separate their relationship with the world from their own selves, they cannot imagine their thoughts in pure objectivity; their monotheism is subjective and solipsistic. His possessions are limited, and he is unsuccessful in drama and other arts, which he loves more than music; in reality, he is selfish (selbstsuchtig), self-centred, intolerant, fanatical, and devoted to tradition. Renan, as we can see, gives a very accurate description of the present situation. Let us see whether this construction is justified by the facts.

We will not insist on the extreme vagueness of the concepts of subjective and objective in the sense given to them by Nassen and Renan. Let us first draw attention to the fact that Renan wrote his characterisation of Semites based on Jews and especially Arabs: This alone seems almost impossible: are there really racial characteristics that belong to only these two peoples? After all, we find in the Jews and Arabs, and at a certain time, a trait that belongs to the entire race. But I do not know whether the Jews were very devoted to idolatry, contrary to the frequent appearances of inspired prophets and the frequent appearances of foreigners.

In vain? Let us assume that the Arabs and Jews, due to their conflicts ~~the~~ their neighbours, lost the main features of Semitism, although, given Renan's interpretation, it is difficult to accept this: to confirm his theory, the famous Orientalist invents a monotheistic Arabia before Muhammad, but the facts speak to the contrary. In fact, this point of the theory is completely refuted.

"However," says Carrière, "the Semites, beyond the borders of Arabia, did not adopt the completely sensual myth of Mithra. This refutes Renan's other position, that the Semites are incapable of understanding the concept of divinity! On the contrary, the parallel juxtaposition of god and goddess is precisely the defining feature of the Semites." According to Steintag's correct interpretation, everything that Renan cites as evidence of the existence of a common origin among the Israelites and other Semites equally supports the idea the former were polytheists, and the latter could become monotheists. Let Renan think that true monotheism constitutes the primitive form of religion, but this does not apply, for there are traces, connections and Aryan religions in primitive monotheism: the fact is that Renan, moreover, has a very vague idea of the origin of Semitic monotheism: on p. 5 he asserts that the Semites would never have developed the concept of the unity of the Deity if they had not found it in the irresistible instincts of their minds and hearts, and in other places he expresses the same idea, namely, that the main condition for monotheistic religion ~~was~~ the very spirit of the Semites — then on p. 6, it does not prevent Renan, who attributed monotheism to the desert (sic!), from expressing the idea that the uniform desert is more capable of inspiring the idea of a single God than the varied life of nature, which inspires other races with polytheism. If monotheism, in Renan's words, cannot be invented, then if there is a desert here, and if the desert inspires the Semitic monotheistic idea, then does Renan need the innate monotheism of the Semitic spirit? In his second essay, calling monotheism a minimum of religion, Renan argues that monotheism is a product of the simplicity of the nomadic lifestyle, which, as we know, is very limited. How true! On the other hand, are Aryans incapable of monotheistic monasticism? Renan cites the Hindu Vedas, which express a striving for monotheism, and with even greater injustice, the religion of Iran, ~~to~~ mention similar tendencies in the Greek religion.

"Monotheism," says Renan, "has given rise to religious intolerance, but one should not think," he adds, "that the Semites have replaced local religions in the name of their own religion, for "their desire to replace national deities with a supreme god, their intolerance was truly genuine and stemmed from a higher religious idea." Once again, we cannot agree: the universal understanding of Christianity is based on the Aryan spirit, which found its expression in the spread of Christianity and in the Roman unification in the last centuries before Christ. And is intolerance uncharacteristic of the Aryans? Renan probably meant the hatred of the Hindu religion towards the infidel, the fierce struggle between Brahmanism and Buddhism in India.

Let us move on to Semitic individualism, linking the consideration of other characteristics with Carrière's views on the opposition between the psychological traits of Aryans and Semites. What Renan says about the Arabs can be applied to any people at a certain stage of development. Renan says, moreover, that although the Semites have not lost their nobility and integrity, they are completely incapable of trade: again, this can be said of any people. However, while the Aryans preserved their "nobility and purity," the Semitic peoples were already universal traders. Carrière even sees in the individualism of the Semites the reason for the unity of their mothers in ancient times, then and now, to coordinate all their activities with the desire to make a profit through trade and financial transactions. Carrière liked this idea so much that he attributed to them the invention of the very concept of Semites, which clearly distinguishes form from content and the characteristic from the insignificant. In his opinion, the Aryans would not have thought of using the concept, and, like Renan, would not have thought of monotheism.

Maurice Carrière, a master at composing artistic antitheses, rather than scientific characterisations of nationalities, devoted an entire chapter to this in the first volume of his extensive work on "In connection with the development of mythology," compare the characteristics of Aryans and Semites. In his views, he does not differ from Renan; he attributes the unity of the Aryan spirit to its diversity and variety, and the fragmentation of the Aryans into many tribes that are less similar to each other than the Semites, which embody unity and uniformity, Carrière asserts that this is more certain. Both of them agree on one thing without explaining why, so we are left without an explanation.

It is inappropriate to resort to psychological manipulation, which is inappropriate here: we know all Semites from early times, so 1) between the emergence of the Aryan tribes and the beginning of history, there are many centuries; 2) the Aryans quickly cease to fight each other, 3) having spread from the Danube to the western borders of the Old World and being subjected to the most diverse influences across a vast territory. However, Carrière is able to understand the opposite, i.e. not to attribute the diversity of the Aryans to their widespread distribution over a vast territory, but to their passion for diversity in a vast space: for example, he explains the diversity of the Dorians and Ionians by their character, why the former chose for themselves the inner parts of the country and settled there, while the Ionians settled on the coast, accessible to all. Here, Carrière also draws parallels with the explanation of the Semitic and Aryan languages: according to Carrière, the Semites in their language "prefer the internal consonants formed in the back of the throat, even those that are apparently pronounced outwardly," and with the change of consonants, they bring about changes in the consonants within the word, then the Aryans resort to external consonants: there, in the peuni, the subjectivism of the Semites and the objectivism of the Aryans are combined.

The antithesis is subjective and objective, internal and external, with a certain vagueness of concepts and a distortion of facts in order to justify the theory, and it also appears in Carrière's comparative characterisation of Aryans and Semites. For example, speaking about social relations, he asserts that Semitic states rise and fall together with the ruling elite, while the Aryans are composed of free tribal unions, whereas the former are given autonomy, the latter have a peaceful expression of popular will. There is no need to waste much time to prove the groundlessness of these statements: the nature of social relations in this case depends not on the spirit of the race, but on the degree of development and other conditions; Moreover, according to Carrer, the monarchies of Alexander Mamadonsmo and Kar Bego were not states in the Semitic sense, were they? Were they not linear, strictly Semitic, or were they not linear in the manner of the Aryans? Is the apparent self-determination of the Indian Manu not a response, but an expression of popular will? In a positive sense, and in the very essence of Semitic subjectivism, Karrier deduces the monotheism of the Semites, from which alone they rise above polytheism; The main thing, however, is Carrière's interpretation.

sees (Mam and Mamc Mugher) that Semites pay more attention to the attitude of the deity towards man, while the Aryans based their religious beliefs on a post-utopian view of natural phenomena, which is again erroneous: on the one hand, to deny the connection between the multitude of Semitic myths and natural phenomena, and on the other hand, not all Aryans have a rich mythology of nature: Carrière himself quite reasonably argues that in the Roman religion, the concept of divinity completely supplants the mythological view.

Let us move on to the next point: a monotheistic Semite sees the direct action of God in everything. "He obeys the authority of his prophet even where India, Persia, and Germany disagree, basing his worldview on independent thought," and yet, under the influence of the Aryans, medieval Arabs and modern Jews were able to take an active part in the successes of scientific thought. That said, Carrier does not accept that all Semites were monotheists, that not all of them had prophetic authorities, that the Indians had the same aversion to science, that the Aryans had the same beliefs, perhaps because they were influenced by the authority of tradition: this is precisely the entire philosophy of the same Hindus. We know, however, that in science, the Aryan Iranians were the ancestors of the Semites.

Namone, the concept of art is considered by Carrière in the same direction. His approach is objective: it is based on the external forms of objects, and therefore finds expression in architecture, painting, and sculpture. In contrast, the Semites have no respect for volume, no boundless love for the world of phenomena, and their art is characterised, on the one hand, symbolism, где потребно тоуьто внешнее выражение предмета без реалъности и трасоты изображения, с другой самъюоаються в расвитии муьыми, выдаюлей строй и движение внутренней жисни. That is why they love to indulge in their own thoughts, delving into the mysterious and mysterious, one and the other, intertwined and intertwined with each other: sto

— Ornaments of the Babylonians and Assyrians, as well as the Arabs. Here, the Aryans are generally replaced by the Semites, who were the ancestors of the Eastern peoples, and the artistic development of the Semites covers a relatively small area; among the Hindus, art developed very late, later than among the Semites, and is characterised by greater symbolism, greater ugliness and greater fantasy than among the Semites; The Iranians directly borrowed their religion from their Semitic neighbours. It is also interesting that the belonging of m to the Semites

Hindus and Linimianians are also distinguished by their idols, their belief in their ancestors, and their hatred of the world. And in this context, Carrière finds the subjectivism of the Semites in their poetry and the objectivism of the Aryans in their prose and drama, although he does not deny the existence of spiritual motives among the Semites, as Renan argues. However, the poetry of the Aryans is not inferior to that of the Semites; for example, the Arabian possi, which developed in the same way in India and Arabia; the 7th-century mysteries, which are my favourite drama, were they recorded in 3rd century, and did they develop independently in Greece and India as dramatic poses? Are the historical legends of the Semites not based on mythical stories?

In addition to the antithesis of Aryanism and Semitism, developed by Nassen, Renan and Carrière and even included in school history books, we find others. Here are two examples.

"When you look at it," says Tsn, "the image appears as a living symbol, like an Aryan race, and it becomes something like a bright poppy, where everything is image, where possession and passion take on a lush and unbridled breadth, and metalism flows freely anathetically, without regard for practical considerations; where the whole mind, not dwelling on futile considerations and temporary powerlessness, is inspired by the sublime and creates an ideal image capable of attracting love and the attention of the universe through its beauty and harmony. But if the image is clear, the motor strives to represent it, and although it is post-utopian, it is not constrained by known boundaries. if it reaches it not through strict obedience, but through internal rejection, if the original process is not a correct development, but a striving burst, then a phenomenon occurs anagram of what we see in Semitic races, namely: metalism does not exist, reality assimilates a single concept of the all-consuming, inaccessible God-in-the-sky, science cannot develop, the mind is burdened with the weight and burden of reproducing the orderly and gradual order of nature, the mind is capable of producing a series of abstract and grandiose ideas, which cannot be expressed in words, and only one thing remains: a single-minded enthusiasm, an irrepressible passion, a protected and fantastic sphere of action." A place truly in the Semitic world!

"Semites," says Говорит М. Sur, " раса по преимуществу

Focused and practical, she is gifted with an understanding of material forms. She does not produce grandiose, idealistic works, she does not found vast empires, she does not give birth to a powerful art capable of creating style, which alone creates immortal works of art. The race of Ham (an undefined name for a group of peoples who settled in the Nile Valley) is completely different. It appeared in the most ancient times and to a large extent, sought to express its ideas and feelings in appropriate objective forms, real symbols, which inevitably led to the creation of art. The Indo-European race, combining the opposing forces of Semitic and Hamitic cultures, was the first to realise the unity of idea and form and to give art the power that it can have, where the idea is expressed in a material form, and the form is animated by the idea. The place that corresponds to the system of Goethe.

Antithesis — a beloved form of characterisation and nationality; the Dorians are invariably characterised alongside the Ionians, the Romans alongside the Germans, the Romance peoples alongside the Germans, and so on, and everywhere the two races and nationalities being compared appear as opposites of two opposing concepts: the Romance peoples strive for unity, while the Germanic peoples strive for separatism; the Slavs are represented as the opposite of the violence of the Romance and Germanic peoples; and in the antitheses considered, Semites are subjective in comparison with objective Aryans. The theory of antitheses is particularly developed in relation to Indo-Europeans (Gigerdin): This theory has already been subjected to criticism, and we will not dwell on the question. According to this theory, all Aryans are divided into three groups, each of which consists of two main names, two opposite names, and a third name that is characteristic of the group (lamini, metti and gintovi). We will present the essence of the comparison in the following diagram:

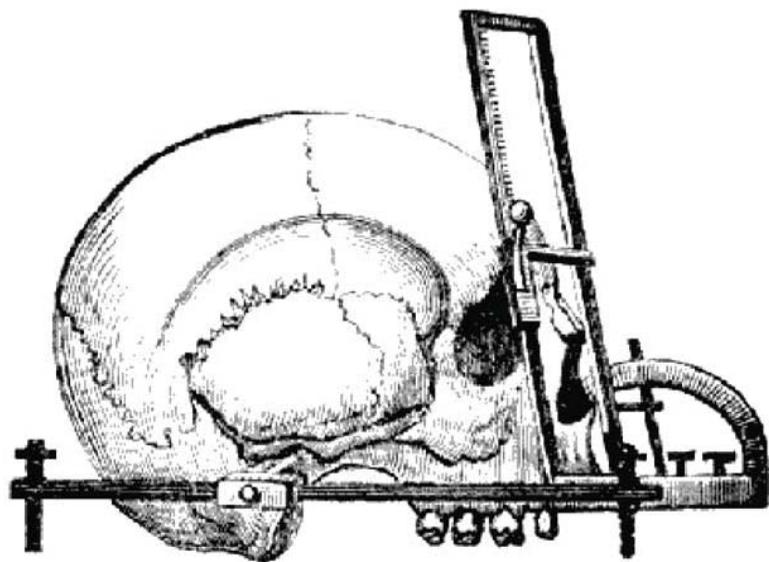
I Hindus, 7remi, 7permani	II Iranians, Itanians, Scythians
Developed unity	Newness of the Magian religion
Significant and original intellectual development	Mental development that is not original
Aristocracy	Absence of aristocracy
Openness to foreigners	Friendly attitude towards foreigners

Absence of social aspirations and statehood
Uniform development of various branches of industry

Foreigners

Social aspirations and statehood
The unequal power of two centres (the Medes and Persians; the Samnites and Romans, the Goths and Russians), one of which gains dominance over the other (the Persians, Romans, Russians)

It is not difficult to refute such a statement, since all the characteristics and features are more or less consistent with the type under consideration. The question arises: can serious science make use of the material provided by such constructions, for the theory of race and nationality or psychological interpretation, for the solution of the question of race and national spirit play a role in the historical development of peoples? The answer, obviously, must be negative: all such constructs are not based on a strict analysis of peoples, but are invented in order to fit peoples into them. For example, Renan's insufficient theoretical preparation in Renan's solution to the question of monotheism, and in all of them — in the vagueness of the concepts they introduce into the discussion, the confusion of the essential with the non-essential, and the substitution of race with a single people, the Semites with the Jews, and the Aryans with the Greeks; the inability to distinguish between the original and the derivative, which is determined by the degree of development and external circumstances; the falsification of facts in the course of the theory, while refusing to give oneself a clear answer in each of one's steps — these are the reasons why psychology and sociology cannot help but take advantage of all the constructions and quasi-explanations. This is evident in the general misunderstanding of the methods of the positive method and the principles of psychology and sociology, and without an understanding of the fundamental requirements of positive science, it is impossible to construct theories that have any scientific value. Of course, if anthropology succeeds in resolving the question of the psychological characteristics of race and nationality in history in general and in its application to individual peoples in particular, it will achieve its goal, without following the well-trodden path.



Ivan Agemseev Simorsimiy Nerty is a
psychologist

Speech delivered at the solemn meeting of the
Society for the Study of Psychology on 14 May
1895

Research in the field of anthropology has revealed a number of interesting facts about the stability of with the motor properties of the race and the name being preserved throughout the course of time, passing from generation to generation. The light, the colour, the shape and the size of the fruit are passed on to the next generation. Thanks to this, based on the preserved uerepas, which have survived in the seme in the teuene of nesmoimih stojeit, it is possible to determine, often with perfect accuracy, the pasu and nemeya, m motorym pripadayuschim uerep.

But, without a doubt, the most interesting thing is that spiritual beings of the same race and name are distinguished by the same stability. The national character, its virtues and shortcomings, are passed down from generation to generation: thousands of years later, we find the same characteristics of the national character this race. France in the 19th century, says Ribot, exhibits the same characteristics as it did during the time of the emperor. "The French," says Ribot, "before revolutions, are attracted by all kinds of dangerous adventures and take actions that they later regret; they suddenly decide on the most important issues; failure turns them into despair; they recklessly and without sufficient reason wage wars; in misfortune, they lose their head and become discouraged." Who in this description of the emperor does not recognise modern leaders, says Ribot.

Comparing historical descriptions of the character of the Russian people and other peoples of the Slavic race, we find the same basic traits now as we did a thousand years ago: the same Slavic worldview, hospitality, the same love of labour, the same family virtues, the same idealism, the same Slavic song and the same indecisiveness of character, which have played a major role in the history of the Slavs.

their historical life.

The characteristics of a people have a significant influence on their historical destiny; the study of these characteristics has become a subject of great interest. Nowadays, the psychology of peoples is becoming a subject of research; it concerns all nations, and to no lesser extent the Russians and other Slavs.

The emergence of the name on the world stage, says Renan, is the most significant event of the present century. New nations are beginning to play a decisive role not only in politics, but also in the cultural life of nations.

"In the future," says Renan, "the measure of a man will be will give the state a surprising strength with its strong faith, its deep understanding, its special feelings about life and death, with its special feelings about life and death, with its need for change, with its thirst for ideals. This subtle, profound characterisation embraces the essential features of the psyche and unexpectedly introduces us to the world of new and old themes of life, to which we all belong and to which we all belong."

The main features of the soul, the essence of being, are hidden from us by the impenetrable veil of prehistoric times; but undoubtedly, two factors had an important influence on the development of the national spirit: the anthropological composition of the people and the external nature among which the Slavic race lives, especially its largest branch — the Russian people. This nature can be considered poorer, and the living conditions more difficult in comparison with the nature and living conditions in which other peoples live. Due to the gradual transition from cold to warm weather the lower average temperature, the eastern half of Europe imposes on its inhabitants the necessity of hard labour to obtain the necessary food, as well as to obtain warm clothing build warm dwellings, which are less necessary for the inhabitants of the more fertile regions of Western Europe. Our harsh nature requires warm clothing, warm food, i.e. expenses that Western Europeans do not have to incur. The physical conditions in which the Russian people live are the cause of high mortality, specifically 34 deaths per thousand inhabitants per year. No other country in Europe has such a high mortality rate. In England, it is 22.3 deaths per thousand inhabitants, in France 21.5, in Germany 26.5, in Austria 31.1, and in Italy 30.25.

etc.

The nature of Eastern Europe is harsh and the sky is full of impressions that affect the soul. It is not surprising that the people living among such poor nature — grey, monotonous, and seemingly lifeless — have developed a deep sense of melancholy. It is no less surprising that a country that is so poor, desolate, monotonous in its appearance, and seemingly devoid of any external beauty, could foster such a strong national spirit. This constitutes a true psychological paradox, which can hardly be explained by the assumption that the Scythian race, among other Indo-European races, is distinguished by the greatest purity of blood and has suffered less than other races from mixing with foreigners (Maury), at least in the last thousand years.

The external nature of the European plain, offering its inhabitants neither warmth nor cold, nor bright and vivid impressions, prompted them to withdraw into themselves and seek encouragement in a spirit of unity. In fact, it would not be an exaggeration to say that we are all, in one way or another, influenced by our inner nature, especially our moral nature. Surrounded by the circumstances of life, the Russian is interested in the circumstances of life; he does without external appearances, necessary for a gentleman, without excesses, surrounding himself with simplicity; Russians are satisfied with a simple appearance, do not seek comfort, and prefer a warm soul and an open heart to everything else. When you look at world art exhibitions and pay attention to the themes developed by artists of other nationalities, you cannot help but notice the poverty of subject matter among Russian artists and, at the same time, the abundance and depth of psychological themes. We see the same thing in outstanding writers such as Nermontov, Turgenev, and Dostoevsky — psychological analysis in the foreground and the depiction of external nature in the background. The same can be observed in other manifestations of life. Thus, the spirit, in contrast to nature, constitutes an essential part of the national consciousness.

The inherent properties of human nature are clearly manifested in one of the most important phenomena of life, namely the instinct of self-preservation.

We have seen the heavy toll that death takes on the Russian people in their struggle against a hostile environment: mortality from disease in

exceeds that of all other European nations. It is all the more surprising that Russians, in particular, show a strong tendency towards moral self-preservation, especially in protecting themselves from such things as suicide and crime.

The decision to take responsibility for oneself is one of the most difficult tasks, requiring great courage and and misfortune, contrary to the instinct of self-preservation, is growing among all the peoples of Europe from year to year. Since 1818, when suicide statistics were first compiled, they have grown at an alarming rate. Suicide has become a common phenomenon in life, and although, in most cases, it is preceded by a serious drama, the news of it today affects people no more than the news of a natural death. To what extent has the instinct for self-preservation declined! Comparing European countries in terms of suicide rates, we see that the Scandinavians, especially the Russians, have the lowest suicide rates. There are suicides per 1 million inhabitants:

in Samsonia	311
France	210
Prussia	113
Austria	130
Bavaria	90
Angels	66
Russia	30

However, such a widespread belief does not depend on the number of inhabitants, their education, or other factors, but rather on the characteristics of the race — as evidenced by the fact that in Austria and Prussia, neighbouring populations, the German and the Germanic, have different suicide rates, namely, a low suicide rate among the German population and a high rate among the Germanic population. The same is true in mixed ethnic communities. In Austria, the presence of a southern European population also has a significant impact on the incidence of suicide: those countries where the southern European population is large (89% in Romania, and 94% in Slovenia and Croatia), have the lowest suicide rate — 25 per million, which is significantly lower than that of the Russian people. In Bohemia and Moravia, the northern Slavic regions of Austria, where there are many Germans, the suicide rate is high, at 147 per million. In Russia, the Russian population has a low suicide rate. Regarding Russia

Morse says: "The average suicide rate is lower in the northern regions, and the peoples living in the northern regions are also less prone to suicide. but the opposite effect in the southern regions, i.e. they increase the incidence of suicide." Looking at the incidence of suicide in Russia and Europe over a certain period of time, we encounter one striking fact, namely: the suicide rate in Russia has remained virtually unchanged over the past 30 years, while suicide rates among all European nations have fallen by 30-40% over the same period. Thus, suicide in Russia is approaching mortality from disease. It can be concluded that suicide in Russia is more like a social phenomenon, while in Western Europe it has moral characteristics.

Whatever the reasons for suicide may be, there is no doubt that the act itself is characterised by a particular moral significance.

But there is something worse than death — crime. The wise man of antiquity and the most virtuous of men, Comrat Masas, taught that one must protect oneself from death and from crime. Moral statistics, along with data on suicides, can serve as a measure of moral self-preservation.

Comparing data on the most serious types of crime among different peoples, we obtain the following series of tables³²;

The number of people convicted of murder in 1887 per million population was:

in Italy	96
Spain	55
Austria	22
France	15
Russia	10
Germany	9
Angola	6

Convicted of theft in the same year: in Germany	1840
An7vii	1385
Franviii	1128
Russia	482

Namone, let us list the crimes against morality which, according to Montesquieu, lead to the downfall of the state, rather than the violation of the laws themselves.

	The number of crimes of this type per million inhabitants is as follows: in France
	21.7
Italy	7.4
Russia	3.7

These figures reflect moral self-preservation in relation to the seven main types of crime.

It goes without saying that moral self-preservation does not come easily, but requires effort and particularly intense work. It is more of a feat than a normal occurrence.

It is clear that people who live according to the law: death, moral compromise — inevitably have to endure many hardships, many trials. Without a doubt, suffering is not measured by the number of buildings destroyed, the number of versts of newly dug roads, the amount of material savings or other material measures, nor even by intellectual achievements; it has a meaning and purpose higher than that of the individual and manifests itself in the form of moral improvement, in the form of moral instinct, combining all aspects of the spiritual life of the people. The vigilance and correct action of this instinct is the most important and most difficult task, which cannot be achieved without the utmost effort of the conscious mind. We consider it probable that the high mortality rate from disease in Russia can be explained by the loss of moral self-preservation. Therefore, the expression we are trying to use to characterise the direction of moral life is: moral death, moral concession — this expression is not a metaphor at all, but reality. Let us explain this idea. The acquisition of food and clothing, the construction of dwellings, the struggle against harsh nature require sacrifice — this cannot be doubted. But the same applies to psychology and psychoanalysis, while moral efforts and moral self-preservation, on the other hand, inevitably require the expenditure of moral energy, and moreover, a great deal of it, even if it is not heavy moral work. A person who is morally conscious spends a lot of energy on what he hears, what he sees, and what his senses perceive. The greater the burden, the more vigilant the national conscience must be. Therefore, we can rightly conclude that a people guided by the highest moral self-preservation instincts thereby performs a truly creative labour.

Perhaps it seems obvious and does not require further explanation that the Russian people do not waste time, but we all-tami smazhem nesmoem po stomu po povodu, especially in the form of a widespread prejudice in Russia and abroad that the Russian people waste a quarter of their time on holidays. Given the harsh climate in which the Russian people live, it is only possible to maintain good health and physical fitness with the help of regular rest periods. Holidays, days of rest, satisfying physical and moral requirements, are, at the same time, a condition that enables the Russian people to endure hard labour, imposed by nature and historical conditions of life.

The habit of intense intellectual and moral work, together with the difficult historical destinies they have experienced, give this race a special character, which now constitutes a distinctive feature of the national character. The most typical features of this character are: compassion, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are united by a melancholy that constitutes a typical feature of their character. Brandes, characterising Turgenev's works, says of the national writer that "there is a lot of feeling in Turgenev's works, and this feeling always resonates with compassion, a kind of quiet compassion; in terms of its character, it is a solemn compassion, quiet, gentle, the very note that sounds in all solemn songs." To these characteristics of melancholy and explanations of its psychological nature, we can add that our national character is not pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan speaks of, that it "brings with it the possibility of a happy outcome." And in fact, for Russians, this feeling represents the most painful and natural outlet for heavy internal tension, which could otherwise manifest itself in dangerous mental agitation, such as anxiety, fear, despondency, despair, and similar emotions. Among misfortunes, in dangerous moments of life, it is not anger or irritation that appears, but calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of the people has the properties of a protective feeling, and in this lies its high psychological value.

It is the foundation of moral health; it protects the mental state and ensures the stability of moral balance. Being an inalienable part of humanity, compassion is the main source of the creative power of the national spirit.

The second essential virtue of the people is patience. In psychological point of view, patience is the tension of will directed towards the suppression of physical and moral suffering; the absence of sentimentality, stoic acceptance of fate and a willingness to suffer — if necessary — constitute the most characteristic features of Russian patience. This patience and the need for moderation that flows from it, which Renan speaks of, never ceases to amaze foreigners. The need for patience is a necessary psychological practice, an internal preparatory exercise, without which it would be impossible to overcome the obstacles posed by the harsh and poor natural environment. The most important aspect of patience among the Russian people is self-restraint, the ability to suppress one's emotions and bring peace to one's own soul.

Patience and resignation to fate are undoubtedly the most outstanding features of the Russian soul. The most vivid artistic representation of the true Russian spirit can be found in the story "The Master and the Worker" by Tolstoy. The main character of the story embodies the typical features of the Russian national spirit: patience, thoughtfulness, and self-sacrifice. These qualities ensure him both physical and moral self-preservation: saving him from physical death in the struggle against the destructive forces of nature and protecting him from the crimes that permeated the atmosphere surrounding him.

A developed sense of patience, combined with the ability to transform all the impulsive emotions of the soul into a quiet feeling of compassion, make them resilient in adversity and enable them to maintain composure and self-control in serious moments of life. These three qualities, which are inherent and innate in a noble nature, are the surest foundation for moral self-preservation. This explains the low incidence of suicide among Russians and Russians, which is a striking feature of the Russian people. The main causes of suicide are poverty and deprivation, illness, family discord, and, of course, despondency. The nature of the Slavic people

character enables one not to succumb to the weight of misfortune.

But the most distinctive feature of the Slavic race is its idealism, which stems from its tone of voice. The Slavic spirit, says Lode, is a song, a melody, a Slavic song, which resonates in the depths of the works of Slavic writers. That is the breath of life, the motor that drives the song, the force that keeps the world from falling apart: "If the world could not breathe, it would fall apart!" That breath is heard everywhere in the works of poets and writers. Brandes characterises Turgenev's later works with the following words. "In his later works," he says, "there is a deeper melancholy than in his earlier works; his works are imbued with a high sense of purpose. Here, the artist delves into the mysteries of life and, with profound insight, attempts to depict it in a symbolic form: nature is harsh and unforgiving; that is why people must love each other and nature! There is a story, according to the author, during a lonely voyage on a steamboat from Hamburg to London, holding in his hand a poor, pea-sized, tied-up monkey: a man who had discovered the truths of the world, a woman with a small child, two kind companions, two children of the same mother — in this there is more true wisdom than in any sophisticated theory. The renowned historian Karageorgiev reflects on one of the Russian works, which is the most remarkable story he has ever read.

This feeling is not sentimental, it is deep and sincere. This feeling, combined with a sincere love of peace and sincerity, has been the basis for the development of family values and has placed women in a high position in historical life. A high position, which she did not enjoy among other peoples. Even in the most distant times, women in the Scythians were independent and could even become rulers — something unheard of among other peoples due to the low social status assigned to women.

The tone of the Slavic character, which allows one to penetrate deeply and see things in their true light, makes the artist equally free from sentimentality and pessimism, sustaining in his soul an unshakeable faith in the future.

The developed, mature feeling of the author makes them impartial.

and gives them the opportunity to establish proper relations with other nations. This feeling has been expressed since time immemorial by outstanding and universally recognised virtue – hospitality, and subsequently it began to be expressed in respect for everything foreign, the absence of a spirit of partisanship, and the assimilation of the best aspects of foreign culture. It also serves as the basis for religious tolerance and conciliatory relations with foreign communities with whom the faithful coexist and live. As soon as a foreign community finds a warm welcome in another country, it is welcomed in Russia as well. The Jewish race, with its inherent virtues and shortcomings, has been driven out of all European countries and is now concentrated mainly in Russia: Russia is home to about 70% of the world's Jewish population. This mass remains in Russia and is reluctant to move to other countries.

Humanitarian values are a distinctive feature of the Slavs and have been striking observers since ancient times. Prometheus says that the Slavs are more tolerant than all other peoples and feel no aversion towards their neighbours. We see the same thing in our time among the Russians: the phenomenal hatred of the Russian soldier towards his defeated enemies amazes foreigners in our time no less than it did Prometheus. as it astonished Prometheus.

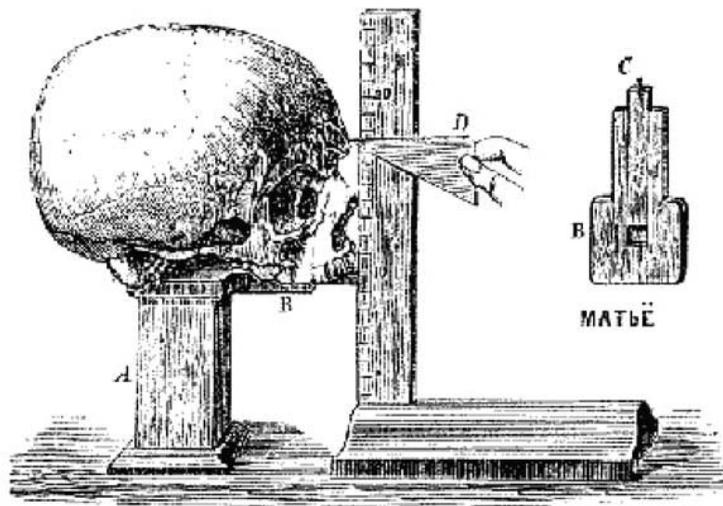
Religious and racial tolerance is most clearly evident in the unifying and assimilating influence of the Russian people on neighbouring ethnic groups. The Russian people are one of the most important disseminators of culture in Northern and Central Asia. The same Russian name is also found in historical and prehistoric times in Northern and Eastern Europe. The tribe was distinguished by its peaceful character and led to the gradual assimilation of neighbouring foreign tribes with the Russians. Throughout history, the entire north of Russia has been inhabited by nomadic tribes. Now the Germanic tribes have become Russified. They have preserved their typical Germanic features in anthropological terms, but they have also acquired the language, the Russian spirit and national character, and in this respect they are completely different from the latter. This process of Russification was achieved peacefully, without casualties, without wars, without the extermination of one people by another.

The indecisiveness and weakness of character are among the most common flaws of a hesitant nature. An example of this is

is the image of the hero in Turgenev's novel *Rudin*. The same trait is found in the characters of Sorokin's novels (the present day); this trait is expressed in a tendency to delay action. Publicists point to one of the most striking examples of indecisiveness at that time, when the Russian army in 1878 stopped at the gates of Constantinople and did not enter it. In this regard, there are conflicting opinions. Some cite it as a lack of character, weakness; others see indecision as a virtue.

The essence of the psychological state of the motor, which is the subject of discussion, consists in waiting, in fear of making a mistake and committing an action that cannot be reversed. This is caution, which at times can perhaps become excessive. Obviously, this type of behaviour is closely related to a toned-down sense of responsibility and constitutes a consequence of the predominance of a sense of responsibility in the mental structure. The latest research by Fugier on the so-called force of ideas and the force of thought (idee-force) can help us understand this phenomenon. It is — a psychic force, consisting of the seed and core of future actions, future decisions; This force must be activated in order to produce the desired effect; a subtle feeling, an inner awareness, if this force is not activated sufficiently, it can suppress the effect, it can make the decision temporarily indecisive. The wise man does not need to understand the properties of his own character, and we believe that the truth with a logical explanation, we owe to Fyodor Dostoevsky, vaguely anticipating the motivational pain of the Russian soul in *Posturing*, depicted in the novel about Ivan Muromets.

Mm. 77., I need to talk about the future of the race, which is filled with sympathetic characters, but which is also filled with those who are despised in our mortal world. I am sure, mm. 77., that all of us, together with our beloved Russian people, have faith in the future. We are convinced that the Russian nation, in its future movement, will follow the same original, quiet, faithful path which it has followed for the last thousand years, guided by its simple yet subtle instinct for physical and moral self-preservation!



I. A. Simorsky Data from
anthropology

Anthropology can provide psychology with a number of very important references, by means of which answers to some fundamental questions can be brought to a degree of clarity and certainty; at the same time, anthropology, like biology, can contribute to the clarification of certain scientific and theoretical problems which bring psychology closer to natural science and, more importantly, to the science of the soul. In the most immediate way, anthropology can make use of the special features of its anthropometry ~~and~~ data on the physical characteristics of humans, their origins and properties.

This data contains important practical information, explaining the nature and heredity of these characteristics.

a) Origin of ueʎovema

The origin of ueʎovema was the result of a series of events of a specific nature. The idea of an external origin of ueʎovema has been completely abandoned present, and the question can be considered resolved in another direction. It appeared on the scene with such slowness and gradualness that even less significant events passed by unnoticed. Not so long ago, there was a prevailing belief in 7eo7ini 7ospodstvo about mataʎisms, i.e. sudden major upheavals on Eemʎe, as a result of which there was supposedly a change in the composition of the atmosphere; but at present, science is convinced that changes occur slowly, over thousands of years. In a similar slow, gradual process of change in the animal world, biology is now convinced. It is remarkable that the existence of Earth as we know it is only a short period of time, and the whole of its life is still ahead of us! Geologists divide the entire past existence of Earth into four periods: primary, secondary, tertiary and quaternary, and the present day; the phenomena of life began in the tertiary period.

It undoubtedly already existed in the prehistoric period, i.e. about 500,000 years ago. The last 10,000 years constitute historical time, while the entire previous period belongs to prehistoric time, and people who lived at that time are called prehistoric people. Judgements on the physical and mental characteristics of these people are based on the remains of their dwellings and the numerous tools they used — the products of their minds and creativity. But science already has data suggesting that ueʎovem existed even earlier, in the third millennium. Thus, the antiquity of ueʎovem is considered to be indisputable. The tools themselves are distinguished by their remarkable qualities. The tools belonging to the most ancient ueʎovemy are made of hard rock (mamney), cut and polished, which is why the period of existence of ueʎovema is called the stone age, and specifically the age of unpolished stone, and not the age of polished stone, which is followed by the development of the mind and spirit in the
uic

The expression in the interpretation of prehistoric stone tools *камней* (knives, picks, axes, hammers, and stone implements). This period is characterised by the use of *традиционных* (traditional) and *новых* (innovative) tools. Then came the Bronze Age, the Iron Age, and, finally, the historical period of the existence of the state. It was an immense period, spanning hundreds of thousands of years, during which not only the spiritual essence of the Ueogov people changed, but also the very structure of their society. The remains of the third period, found by E. Lubua on the island of Rve (we will call it the third period), are there are doubts *науке* — it is possible to call it a species and at the same time recognise it as a lower species — a predecessor species. Once the doubt is clearly established, it is difficult to draw a line between ueogevom and lower animals, which ueogevom accepts in terms of its organisation and properties. The monkey is closest to the *человека*, but it is not the predecessor of the *человека*, but, like the *человека*, it has descended from a more distant ancestor and followed its own path. and the *человек*, having emerged from the same *полюса*, followed (thanks to its unique characteristics) a different, higher path of development. The remains of this development have been preserved in very rare finds of the 3rd Pleistocene period (Bega), Neanderthal man (Neanderthal ueovem), then Cro-Magnon man (Cro-Magnon), Grenelle man (Crenelle), man from Krapina, etc. In these caves, the aforementioned fossils were found, along with the remains of long-extinct animals (bison, woolly bears, etc.), which made it possible to accurately determine the age of the discovered fossils. Recently (1900–1902), the remains of Neanderthal man have been the subject of repeated research and studies by eminent scientists (Schwabe, Kaau). The research revealed that the brain of the Neanderthal is less developed than that of modern humans, and in terms of its characteristics, it occupies a middle place between higher apes and humans (*Homo sapiens*) and is even closer to apes than humans. The Neanderthal's place among modern humans is quite low, as shown by the following figures:

Neanderthal	1,230 m
Swedish	1,625
3,000	1,775
Russian	1,690

Tatar	1,565
3stoneu	1,575

Examination of the femur and its articular surfaces suggests that Neanderthals were not quite capable of walking on two legs. Neanderthal man, in any case, stands on the edge of the third (digestive) and third (digestive) bones. The non-human creature belonging to the third stage represents a lower form of life, similar to ape. This creature is called Pithecanthropus. A comparison of the brain of the lower species with that of the ape shows that the capacity of the brain of the lower species exceeds that of the ape by 2–2.5 times, and here we have an unequivocal superiority of the former over the latter. On the other hand, a comparison of the digestive tract of the hominid ~~that~~ of modern lower primates (non-human) shows that this race occupies a middle position between Neanderthal man and the higher modern races (Mammoth and Behemoth).

The greatest success, achieved by rising above the animal world, among other things, and from unfavourable external conditions, namely, the warm climate that prevailed throughout Europe and Asia until the recent period, it was possible even in the northern latitudes to grow crops that are currently characteristic of the tropical zone. The "warm" period of Eemian and Vostochny's existence, judging by the fact that it lost its watery cover throughout its entire territory (since the external environment allowed for such a change).

The third type, although not belonging to the human race, already uses the most primitive tools and weapons. Obviously, the difference between the upper and lower, and even the middle, forms is not significant and, perhaps, it can be considered insignificant. In recent times (1901), a fairly complete list of finds has been compiled, supplemented by the discovery of ~~ancient~~ caves in Krapina, in Croatia, described by Professor E. Crapinensis of the University of Gorjanov (Homo Crapinensis). The caves are associated with the Neanderthal type of humans, the Cro-Magnon man (in France). On the other hand, the Neanderthal ueovem is dinnogov, mam and 7penegsmniy. Thus, it appears that even in the most ancient times, the type of ueovem was divided into its essential types. It is evident that these types of people descended from related pairs, and the conditions of life and the fate of people in

The open spaces of the dwelling provide an opportunity for the free development of anatomical differences. The possibility of fertile interactions between all existing races on Earth suggests that they originated from a single common ancestor. However, the differences between humans in terms of height, body shape and weight are so significant that it is necessary to come to a conclusion (Jenim, Kane, Rinini, et al.), but these differences have existed for a very long time, i.e., they are as old as the most ancient period of human history.

The diversity of types of ueoveuets that exist today is significant, but regardless of the primitive types, with the passage of time, secondary types appeared as a result of the types have moved place to place and, encountering each other, have given rise to new anthropological communities through intermarriage, in which the properties and characteristics of the original producers continued to exist for some time. There, in the emerging new races, the characteristics of the former continued to be preserved (properties) of the old ones, which makes it possible to preserve the "old" in the "newest". Three races remain in the place where the race began, in the places where it passed, and there, where it stopped to rest (Rates). They remain not only in the soil (fossilised remains), but also in the air living forms of vegetation.

According to Kane, the existing races (black, monogamous, non-Christian) are based on the non-existent Indo-Aryan mother (the rest are motorised), living on the now non-existent Indo-Alrimansm motherland (the remains of the motoros are found in the form of Madagaskar, Macarena, Seychelles and other islands), and from there the first groups of people moved to Asia, Australia and Europe via the Himalayas (and via the isthmus that existed in place of the Mediterranean Sea). This happened in the middle of the third period (in the Miocene epoch), and it was possible to travel across the entire globe (it was even possible to travel to Spitsbergen in the subtropics). In the New World, it was possible to reach Europe and Asia. The first three groups and their descendants gave rise to all the diversity of modern races.

The races that formed did not remain in their places of origin, but moved. Thus, the largest race left its homeland — Eurasia (the territories of Europe and

(five centuries before Christ) and, encountering the Germans on their way, who were oppressed by them, turned eastward, where they encountered the Sarmatians (who lived from the North to Kiev and Asia, and in Asia itself). The gradual mixing and peaceful unification of the Slavs and the Finns led to the formation of the Russian people. The composition of the latter included the Normans (Ouen Magho), the Tatars (Ouen Magho) and, most likely, an unknown people who lived in central Russia before the arrival of the Lyny (Yaborovsky).

b) Physical characteristics of the seven main ethnic groups (and their subdivisions)

To avoid ambiguities in all future discussions, let us focus on the following terms: race and people. The term "people" should be understood to mean all the inhabitants of a given territory who are united on the basis of language, literature, social customs, way of life and historical past (Keane). This is also Renan's definition. However, this political and national union does not always correspond to racial and ethnic unity: nations are mostly composed of diverse (anthropological and linguistic) elements. The definition of these elements is of paramount importance, since the entire linguistic community, its health, its strength, and its spiritual values depend on them. The union of a group of people into a nation often occurs not through coercion, but as a result of natural convergence and unity; Therefore, one cannot see in this phenomenon of nature a natural event, arising from the requirements of life and the process of life. It was precisely through peaceful, voluntary means that the union of tribes and peoples took place, giving rise to the Russian nation, and the Russian people with a single tribal language, while preserving each of their constituent ethnic and spiritual elements, which became a biological and moral ingredient in a new entity—the people.

According to the currently accepted classification of the human race in terms of origin, there are three primitive races:

- the African and European (Mongoloid)
- Japanese and Mongolian (Asian)
- Aryan and non-Christian (Alman)

The peoples living in America and Australia are already derivatives and descendants of these three main groups of the human race. Each of the three races has its own characteristics, distinct features, in their physical structure, as well as in spiritual terms, i.e. in terms of character, talents, and, consequently, in terms of future prospects, which depend on

basic biological data. The main races are divided into secondary and derivative races, which are modern races and modern peoples.

After the necessary general remarks on the territorial distribution of primitive and later races, we move on to their description, adhering to the data of Zenimera, Kita, Ratay, Bodanov, and S. N. Anuin, as well as the Moscow Anthropological Society (which has made important contributions to the successes of universal and Russian anthropology).

The most common features of primitive *уеуовеуестих рас* (in *мратмой* *ормууировме*) are the following *отуиштеуьные черты*, which we, for convenience, note in a parallel arrangement.

Physical properties	Beya races	Metal	Ner
Distribution	Europe, North Alps and Western Asia	Asia, America	Alrima
Growth	High	Average	Short
Shape <i>7оуовы</i>	Medium height (mesoelation)	Short height (brachyopia)	Medium height (dohinohotia)
<i>увет можи, 7уас and Vogos Bogosistaya</i>	Беуый (with dark pi7m.) <i>Обиуинауа rast.</i>	Me	Nerny
system	on beard, moustache and beard bamendards	Mid-season plant.	Absence of plant. on the chin (in some representatives of the race)
Nose mime	Nose standing	High standing eyebrows	Rough eyebrows <i>уиша</i>

The non-living genus according to the Lenimer classification is divided into the following races.

Classification of non-human races.

I. The Bushmen race in its pure form is found among the Bushmen and the Hotentots. This type is found among many non-Christian peoples south of the Alimini.

II. Non-Negro group.

1) Non-Negro race: a) Negros, b) Asian Negros.

2) Negroes: a) Sudanese and Zivine, b) Bantu.

3) Mangene race (with less pronounced features and lighter skin, similar to the previous one).

III. 5) The 3rd race in its pure form among the Beja and Zagazog, a mixed form among the Somali, Abyssinians, etc.

IV. 6) The Australian race has been preserved in its original form.

V. 7) The Aryan and Indo-European races among the South Indian peoples. The Vedas belong to this type.

VI. 8) The Assyrian race is clearly represented in Assyrian monuments. This includes the Persians, Haji, Ato, some Murdi tribes, some Armenians and Jews.

VII. 9) The Indo-Aryan race (Aryans, Rajputs, Masta Brahmins) changed significantly due to the influence of the Kshatriyas.

VIII. The North Indian group.

10) Arabic and Semitic race, most of the peoples of Syria, Mesopotamia, and Bejujistan.

11) Berber race.

IX. A dark-skinned group.

12) Central coastal race.

13) Island-Iberian race.

14) Western race.

15) Adriatic race.

X. Light-skinned group.

16) Northern race.

17) Eastern race.

XI. 18) Ainos race (one of the peoples inhabiting northern Russia).

XII. Oceanic group.

19) Polynesian race

20) Indonesian race (ethnic groups of the Asian archipelago).

XIII. American group.

21) South American race.

22) North American race.

23) Central American race.

24) Patagonian race.

XIV. 25) The Simimos race (in its pure form on the east coast of Greenland and in northern Canada).

XV. 26) Nopar race.

XVI. Eurasian group inhabiting Europe and Asia.

27) The V7 race (Ostyaks, Permyaks, Upermis).

28) Turkic race (Miry, Astrakhan Tatars, etc.).

XVII. 29) The Mongolian race is divided into two varieties: the Tungusic and the South Mongolian.

The primary and secondary characteristics by which races and peoples are distinguished, represent a great diversity, but these characteristics are quite stable, and their change in hereditary transmission occurs with a certain regularity, so that the basis of these concepts and their grouping will not only make it possible to massify the individual ~~and~~ the mass, but may, in addition, to reveal a more or less distant genetic past that preceded this individual and this state of being. This genetic inheritance is just as important for the psychologist as the psychiatrist's knowledge of the patient's medical history with ~~an~~amnestic precedents. In view of this, certain details are inevitable here, but dealing with them is essentially a practical matter. The research programme developed by anthropologists is based on the following data:

1) height, 2) shape and size of the head (forehead and nose), 3) shape of the mouth, 4) shape of the ears, 5) shape of the ears, 6) other features.

Height

Height is one of the most important anthropometric characteristics. Newborns are classified according to their height, as shown in the table below:

Average height in millimetres.

Ethnic groups	Magiunini	Гевонии
Annamites	474	464
Russian and St. Petersburg	477	473
Germans in Kiev	486	484
Americans	490	482
Boston		
Anguilla	496	491
Frantusy and Paris	499	492

In low-birth-weight babies, newborns are also likely to be smaller in stature, but this can be verified by observation.

Growth varies between minimum limits of 1250 ~~and~~ 1990 millimetres, while the average limits are 1464–1745 mm. ~~According~~ to their height, people are divided into four groups (Topinar), and

namely, in millimetres:

- short stature — below 1600 millimetres
- below average — 1600–1650 mm
- above average — 1650 mm
- tall stature — 1700 mm

And, discarding the monetary nuance, let us consider growth in centimetres.

The peoples of the southern hemisphere are shorter: the Bushmen and Pygmies (not all tribes), the inhabitants of Indochina, Papua New Guinea and the Malay Archipelago. People in Asia, Eastern and Southern Europe tend to be shorter than average. People of Iranian-Indo-European descent, Semites and people in Central Europe tend to be taller than average. Tall stature is characteristic of the inhabitants of Northern Europe, America, as well as the inhabitants of Poland and Algeria (Mammals, Tam and Slyops).

Height is currently considered one of the most important characteristics in terms of its significance and accuracy. It makes it possible to recognise the affiliation of the individual being examined and to distinguish between one race and another, and the latter circumstance raises the question of psychological characteristics, which are closely related to anthropological characteristics.

Women, in terms of height, are usually smaller than men, ranging from 70 to 150 millimetres, with an average height of 120 millimetres. However, in terms of height, women are divided into four groups, and women's height is calculated as 120 mm less than men's height. Prolonged standing, carrying heavy loads reduce height by 2-3 centimetres (due to compression of the intervertebral discs), but proper rest restores the true height.

Regarding the question of height, which has always been of interest, the well-known Swiss anatomist and anthropologist Kagman summarises the main results of his research in the following statements:

1. Alongside tall races, one can find short races on all continents, ranging from 120 to 150 centimetres in height and weighing between 900 and 1200 grams.

2. Pygmies are also found on the American continent, where they are abundant in Peru and other areas.

3. In Europe, pygmy marmosets are becoming increasingly rare. In terms of time, they appear from the Neolithic period (in Switzerland around 10,000 BC) to the present day (Switzerland); in terms of space, they are distributed throughout

Siberia, Switzerland, France and Germany, and according to Sergi, they are also found in Russia.

4. Pygmies are not degenerate descendants of high-ranking races, but are healthy, well-developed, albeit minor variants of the *Ueovuecmo7o* genus.

5. The position of pygmies in the system of tall races is based on genetic kinship; pygmies should be considered primitive races, from which the high races of the universe developed.

6. The writings of ancient authors, naturalists, and priests regarding the existence of giants in those mountainous regions, which, in their opinion, are located in the land of Nile, are consistent with reality. In the monuments of Upper Egypt, relating to the primitive period and the period of the first dynasties, alongside the high-type, hieroglyphs are also found. The monuments belong to the Neolithic period. In Russia, the spread of the Magoroso (Pimemoso) type among the population was extensively studied by L. N. Anuin his work on the growth of conscripts serving in the military.

Волосяной покров можи

The absence of a spongy layer on the surface represents a significant difference from animals (memory). The loss of hair can be explained by the assumption of the prolonged dominance of the even-toed ungulate and the absence of dangerous enemies (parasites) of the animal kingdom (Каау). This can be seen in the third and fourth quarters. The bones remain in the same position on the spine and are not displaced.

In terms of their location and properties, hairs differ significantly. In anthropology, there are four types of hair: straight, curly, coarse, and woolly. Straight and wavy hairs fall down in a mass, with a monomeric tail, which depends on the fact that while the latter have a completely different shape and appear as a mass. In branched branches, each separate branch represents a very thin elongated spiral. In woolly plants, the individual plants are spiral-shaped, but they are very large screw-shaped spirals, with a diameter of about one centimetre. Woolly, g

Fleece-like hairs are characterised by unusually short spiral curls (with a diameter of no more than nine millimetres; the curls are close together and stand closer to each other). In the three latter types of hairs (woolly, bristly, and wool-like), each hair is thicker in diameter and less elongated: the more elongated the hair, the more the hair is concentrated in the savito. These savitos form spherical tangled clots in the ne7rov. Curly hair is characteristic of the Mavmas race, straight hair of the Mongoloid and American races, and woolly hair of the Bushmen and Ne7ram.

Pigment

Pigment is located in the iris and the iris. The distribution of pigment, depending on the colour of the iris, is very uneven in different races.

This circumstance is one of the most important features for distinguishing races. Not only dark and light races are pigmented, but also the white race contains some amount of pigment. All three types of pigmentation are divided into shades according to the intensity of the pigment.

To compare the degree of pigmentation in the eyes and skin and to avoid confusion, Brom's chromatic tables are used (they are considered the most accurate).

According to the colour of their iris, 78asa are usually divided into three categories: light 78asa (with 7o7yбым and grey pigmentation), dark and many 78asa, and, of course, grey 78asa.

The degree of pigmentation varies depending on the combination of genes. A complete absence of pigmentation is called albinism.

A very important anthropological feature is found in children, namely: pigmentation in them is often, especially in the first months, patchy, and then becomes more intense. This circumstance is a genetic trait and suggests that that the subjects in question belong to light-skinned races that mixed with dark-skinned races, and that the genetic inheritance manifests itself in children at an early age.

Observations of the population of Russia show that, according to the statistics of the Russian population (average 7 years),

There are three types: light type — with light hair and eyes; brunette type (dark hair and eyes); mixed type (other combinations). The mixed type, with light hair and eyes (60% of the population), is of great interest in that it shows how closely the Russian tribes that became part of the Russian nation were connected to each other: the more mixed type there is, the more, of course, the more the original producers are lost in it, giving way to the newly formed mixed type. The Belorussians, along with the Cossacks, represent the highest degree of mixing; followed by the Magyars and Belorussians. The least mixed are the Serbo-Croats of the Adriatic coast — only 26.5%; the light type accounts for 15% of their population, and the dark type for 58% (Beisbach). According to the observations of Krasnov, the Magyars occupy an intermediate position. Thus, as they move away from the Adriatic Sea to the northeast, where they intermingle with the Lins, their pigmentation becomes darker and darker, turning into light.

The shape and size of the waves

Since humans have risen high above the animal world thanks to their physical and mental abilities, the study of humans, is one of the most important branches of anthropology and, moreover, anthropological research, the form and dimensions of the body are among the most established characteristics of the race. The section called manometry is divided into descriptive and measurable parts; the latter is called manometry. The measurable and descriptive principles complement each other and will be considered together.

The capacity of the tank and, accordingly, the weight of the vehicle can vary from 1,100 kg to 2,200 kg. The weight essentially depends on the properties of the race. The Bega and Zhega races have a capacity of 1,500-1,600 cubic metres; the Uperna (non-Christian) race has a smaller capacity, namely 1,400-1,500 cubic metres; the lowest races — Australians, Bushmen, Andamanese — have a capacity of 1,250–1,350 cubic centimetres.

are calculated as follows:

On mesoelatic (average), $\text{7ogovn. umasat.} = 77.7-80.0$.

Low-calorie (low-calorie), where the average weight is the average weight.

Brachycephalic (motor-type), where the average umasat is less than the average umasat.

Subjects covered by the 7th edition and other editions are listed below: mesozoans, dogenzoans and brachyzoans, and according to the Russian nomenclature — mesozoans, dinnozoans and motorzoans. With the accepted subdivisions, 7оховы and 7оховы are distributed according to 7оховы umasates into the following five groups:

I. Subdivision	from 69.9 and below
II. Sub-category	70.0-74.9
III. Mesothelia	75.0-79.9
IV. Sub-brachyopia	80.0-84.9
V. Brachial	85.0-89.9

According to the 7оховно7о umasateуя омасывается, что не7ры, scтимосы, Ainous and Central European races — are considered to be short, many of the names belong to the short and medium height categories, while the tall ones belong to the short height category.

In terms of height, 7оховы and 7иена are divided into low, medium and high, measured as the distance from the highest point of the head in an upright position (from the crown) to the base of the upper eyelids and the lower part of the chin with the jaw closed.

If we consider the 7th point from above, then the normal in the horizontal plane of the martin is called the Blumenbach norm; if we consider it from the front, the normal norm is satisfied, and, for example, when considering the side, the normal norm is satisfied, and so on.

The normal can be used to judge the shape of the curve, given the ratio of the width of the curve to the height of the curve: this ratio is called the normal curvature (the width of the face is the distance in a straight line between the most prominent points of the cheekbones; the length of the face is the distance from the glabella to the tip of the nose and to the lower edge of the chin). According to the width of the forehead, people are divided into broad-faced, narrow-faced (chamaeropsopi) and long-faced, and short-faced (leptopsopi).

Другие признаки

The most significant feature of the race is the seven depressions, which are clearly visible on the map. Measuring the width and depth of the 7-gas depression gives the 7-gas depression index, and according to this index, the depressions are classified as medium 7-gas (mesosemi) with a width of 83–89, nisomozhnye (microsemi) less than 83, and ysomozhnye (megasemi) — from 90 and above.

The nose is classified into four types according to its shape: 1. straight nose, 2. upturned and aquiline, 3. hooked, and 4. flat (flat and wide). The nose is measured in length (from the tip to the base of the nose) and in width (from one side to the other, touching the sides of the nose), and is thus called the nasal width. If it is between 70 and 85, then such people are considered to have a medium nose, if it is more than 85, they are considered to have a wide nose, and if it is less than 70, they are considered to have a small nose. The nostrils are normally elongated outward and downward and forward and open downward (but not outward).

Gasa, according to their size and shape, are divided into large 7yasa and small ones (the size depends not on the actual dimensions of the 7yashno7o ябyoma, but on the degree of development of the vem, i.e. on the paspesa vem). In Semites, they are large (the great space described by Solomon in the Song of Songs); in Monogans, they are small. According to the shape of the body, 7yasa are straight (paspes vem goes horizontally) and мосые, там у японцев (paspes vem goes moco: the outer y7yы 7yashной лeхи are higher than the inner ones). Monolithic roofs have a special shape in their construction. The rake, and the rake has a shape that is elongated in the middle, curved with a sharp edge outward, and the form of a fish turned with its head towards the front and its tail towards the outside; the uppermost valve in this valve is cut with a very free wide edge, the motor gives a smadmy, hanging over the reeds (double monochord). The lower part may have similar properties, and then the gas has a typical three-part form. This gas is characteristic of lins. Among the Russian population, both forms of the word can be found, with some differences in the Russian and Monogamian pronunciations.

The outer ear is measured in depth and width and has its own shape (called the auricular shape). The ear can be smaller or larger, it can be closer to the head or further away from it (up to a straight line), in addition, the ear may have certain irregularities in its shape and in separate parts. The anthropological features of the ear are, first, the cartilage, and second, the tragus

According to the classification of the ear, races are distributed in the following order: Europeans, Asian races, pure Mongols, and Negro (Borobiev), i.e. the European ear is the most harmonious, and then it becomes more and more harmonious in the order in which the races are listed. The ear, which is similar to the ear of animals, has no effect on the development of the external ear and other organs (Borobiev).

According to Shalep, the prevalence of pronounced ear deformities in Germany ranges between 15 and 25%. Certain features of the ear (changes in shape, protrusion of the earlobe, absence of the earlobe, etc.) are not indicative of degeneration and are not found in mentally ill individuals, but are common in the healthy population. But protruding ears are an unmistakable sign of degeneration and are found in criminals (Freireo) and mentally ill people (Borobiev). The latter author provides the following statistics on the degrees of protrusion of the ears in healthy and mentally ill Russians.

	V normal. в здоровых.	Mental illness.
Close attachment of the ear	7.3%	4.5%
Average position	82.1	60.5
Protruding ear	10.4	35.0

Thus, Borobiev's work shows that most of the anomalies in the structure of the outer ear, which until recently were considered to be degenerative, are actually simple underdevelopment and immaturity of the organ, which in healthy individuals is in decline. In his observations of immature and undeveloped ears, Borobiev gives the following description of the shape of the ear: "The shape of the ear is well developed, with a well-defined ridge (and a well-defined ridge), without a Satir-shaped protrusion, with a well-defined edge and a four-sided, rather than rounded, shape." Borobiev provides the following statistics on the prevalence and non-prevalence of ear forms.

Ergy forms were observed	on 152 ears, i.e.	23.4%
Transitional forms	225	34.6
Underdeveloped forms	151	23.2
Significantly underdeveloped ears	122	18.7

The seven rudiments, according to their form, represent differences in their appearance, on the basis of which Poss establishes four forms:

1. Breasts, resembling цемент sphere (less поухара), 2. поухарову, 3. моноустие and 4. тушевидные.

По7раниуне and mrituemie prisnami in anthropology

Having outlined the causes and characteristics of racial differences, we consider it necessary to dwell on one issue that is very important from a scientific and practical point of view. We are talking about the process of degeneration and the signs of degeneration. As mentioned above, some psychiatrists are sceptical about many "signs of degeneration" and demand proof that this or that anatomical feature is a sign of biological degeneration of the organism, and not a simple anthropological variation, имеющая индифферентное, may be, even progressive learning. The question of the similarity of phenomena of two different orders and the criteria for their recognition is very important.

The observations of Dr. Borobiev (private docent at Moscow University) on the outer ear, based on extensive material, shed significant light on this important question. Borobiev argues that, alongside degeneration, but completely independently of it, there is another biological process, namely, on the one hand, the process of uncontrolled development, and on the other hand, the emergence and formation of anthropological variants. Both processes can be observed on such a large scale among a completely healthy population that there can be no question of degeneration. In Borobiev's work, we encounter a number of phenomena which are often attributed to degeneration, but which are in fact simple conditions and in no way dangerous to mental health. These conditions and variations represent either inevitable development of the body or the manifestation of a genetic decline that has become unnecessary for life. In the latter case, the life process is obviously not a decline, but a continuation of life. The facts found by Vorobiev and his conclusions are all the more significant because they are supported by the specialist anthropologist

psychiatrist. For a long time, I have been trying to understand the transitional nature of life phenomena and to identify those areas where life declines and those where, on the contrary, it expands and blossoms. Many of these areas have been explored and explained by psychiatry. Anatomists and embryologists also contribute to this field: in many anatomical variations, they see not a deviation from "the norm of nature," but one of the undoubted signs (Ruse) of the process of development that has been passed, but not necessarily inevitable (Kgaau). According to the latter, all the properties of modern life can be divided into three groups: the first contains those features that are characteristic of distant ancestors of life — primates; the second acquired by humans during the period of their existence, and, finally, the third emerging and forming at the present time. Thus, for example, the excessive length of the arms of Australians and Neanderthals can be attributed to the first group of phenomena: at present, this trait is found in newborns, who are in a transitional genetic state, and in idiots, who are in a permanent state, i.e., a state of degeneration. The restoration of the bridge also takes place during that distant period, when it does not walk, but crawls and jumps.

The tendency of lower races to sit on mortums also affects the stability of lower monotonies, where the necessary vertical position is acquired gradually, and higher races no longer need to sit on mortums. Similarly, the Australian gordos are less pronounced than in Europeans, and this is already noticeable even in 7-day measurements. This underdevelopment of the spine means that they have fewer secondary changes in the spine than other races, depending on the vertical position of the body when walking. From Kaau's explanations, it is clear that many features of the body's organisation are associated with underdevelopment, but not with degeneration, and they affect the lower forms of life, but not its position and destruction. Thus, there is a clear need for broad anthropological research among the population to clarify issues of degeneration and genetic variations. These studies will make it possible to accurately distinguish between pathological and degenerative heredity from the manifestations of anthropological dilapidation, and the process of healthy living. In all doubtful cases, anthropological revisions in the living population and anatomical

truth in the population that has died and become extinct.

Artistic canon $\nu\epsilon\lambda\omicron\nu\epsilon\upsilon\epsilon\sigma\mu\omicron\tau\omicron\ \tau\epsilon\lambda\omicron$

Artists and painters of all times have tried to notice and define the proportions of the human body. This kind of definition of the proportions of the body was called canon by the ancient Greeks. There are no surviving examples of the golden ratio, but there is a copy of the famous work by Pygmalion: "The Golden Ratio". The canon defines the proportions which correspond to the ideal of beautiful forms in the creative reproduction of those observed by artists, who are artists by the very nature of their talent and their profession. Artists such as Leonardo da Vinci, Raphael, Rubens and many others have been involved in defining the forms and proportions of the human body. Thus, the observation of forms and proportions has been carried out for a long time, and the results obtained can significantly contribute to the task that anthropology is pursuing. Here we present, based on the above statements by P. Riche, artistic data related to the proportions of the body. Although these data do not have the full meaning of anthropological values, they are nevertheless characterised by high practicality and relevance: they contain assumptions about the same ideal and the same forms that nature strives for, and which artists are able to notice and clarify.

In fact, much of what appears to our gaze ordinary forms as a single entity represents, in one sense, a single entity, but in another sense, we observe, clearly has the appearance of something incomplete, not quite finished, a structure that has not been brought to completion, suspended in the very midst of its creation. The forms that the artist reproduces and those that constitute the subject of anthropological observation are related to each other in such a way in terms of their purpose, and in terms of their actual construction. The comparison between the two can be essentially meaningful: the knowledge of self-made, ideal forms will provide a model the necessary comparisons, but conversely, the abstract artistry of many may be lost in anthropology, which is accustomed to being guided by the average values of actual material. Topinar, who attempted to construct a model based on anthropological data, became convinced that

He speaks for himself, both in the superb artistry of his paintings and in the dignity of the measurements made by anthropologists. Topinar gives artistic mannequins a natural appearance.

As is clear from the drawings, the main measure of artists in conveying the proportions of the face is the distance from the eyebrows to the chin and the distance from the middle of the forehead to the middle of the chin, passing through the lower lip. The entire length, measured with a ruler, is equal to 7.5, and for tall people, 8 measures.

Further research will reveal other examples of the successful combination of scientific and artistic data, the success of such a speciality, and the psychology of it.

c) Physiological characteristics of

The limited data on this issue can be divided into the following categories.

a. Sweat and sweat glands. It is very important theoretical terms to observe the relatively small number of sweat glands in the human body. Given the obvious importance of sweat glands, they are responsible for removing many harmful metabolic products and waste materials from the body, and therefore the function of sweat glands can have a significant impact on the state of the nervous and mental systems (in cases of self-poisoning, pain and conditions of intense work). As an example of this, we can note the national habit of Russians to wash themselves in hot conditions; this habit attracts the attention of foreigners.

b. Bertima's position. There are already signs ~~doe~~ indicating that that not only in the structure of the organism, but also in the habits of some lower species, they continue to be influenced by an unconsciously and incomprehensibly formed habit of the vertical position of the body, This is expressed in the reluctance to sit on the floor — a reluctance from which the European race has already freed itself. The very posture they adopt in this case shows that the lower races have not yet assimilated the constant cheerful tension of all the muscles and joints that is characteristic of the upper races. As for the antithesis of this, one can observe in the Russian people that they do not move, but stand in a stationary position, which is particularly striking when observed in Boston, where the ritual is performed while sitting on mortars and sieves.

c. Sharpness of the senses. The opinion has been established that lower races surpass higher races in the sharpness of their senses, but Meyers' observations and experiments on the inhabitants of Murray Island (using a pendulum, striking 5 times per second and then stopping and starting again) have shown with perfect clarity that the sharpness of the senses of the islanders is less than that ~~Europeans~~. They are very accustomed to certain sounds, which they expect at certain times and are prepared to perceive. In fact, their sense of smell is sharper. Here we have ~~deyo~~ with that ~~частиным~~ ~~исопрением~~

perception, man observed in animals, but mostly in relation to certain impressions, for example, in mice in relation to мягких shurashnih svumov; It is a kind of psychological adaptation, but not a universal ability.

7. The comparative adaptability of peoples to the external environment and their immunity to disease is not uniform (V. Ringe). According to Ringe, this circumstance is one of the most important conditions for the future of the race. Apparently, the most resilient races are the Mongols and the Mongols: they are satisfied with monotonous food, tireless in labour, and predisposed to hard work and diligence. On the contrary, Europeans are prone to laziness, indolence, and apathy. In Russia, foreigners, i.e. aborigines, like the aborigines of America, are extremely sensitive to the effects of amygdalin. On the other hand, amygdalin is very dangerous and often fatal to Europeans. It is very dangerous for Americans and often fatal; it is dangerous for Mayans and has serious consequences even when mixed with other races. With the numerous migrations (migrations) of peoples that took place in historical and prehistoric times, life in new places may be favourable or unfavourable for immigrants. The circumstances may be explained by the survival and reproduction of immigrants, who outnumbered the indigenous people and were able to settle in their territory due to inability to adapt to the new environment. Apparently, the Jews are the most adaptable to new environments: they are endowed with the qualities of anthropological cosmopolitanism, according to Brom.

e. The comparison of races and metis explains to a large extent the question of the relative linguistic characteristics and properties of races. First of all, the question of comparisons is very important from the point of view that since mixing is possible between all members of the same species with favourable results, i.e. mixing is crowned with success: all modern races have come about through mixing. In general, the question of racial mixing must be considered settled. Apparently, in some cases, such a mixture leads to a permanent deterioration, as we can see in the example of prison inmates after their mixing with the general population. The exact opposite is true of the massive Germans, whose high spiritual powers are probably due to their contact with the Abans, the Savvans and other peoples. But the Japanese, a race whose ancestors

It consists of three distinct groups: the Ne7rites (the Uper race), the Beys — the Aynos (the Mavmas race) and the Mon7ogovoid group (the yellow race). These three main races, as a result of successive migrations, settled on the island territory, intermingled with each other, and the Ainu race remained separate from ~~the other~~ ~~as~~ In the Japanese population, the aforementioned components are still present today, and the Ainu are so similar to the Russians that Bernier rightly calls them

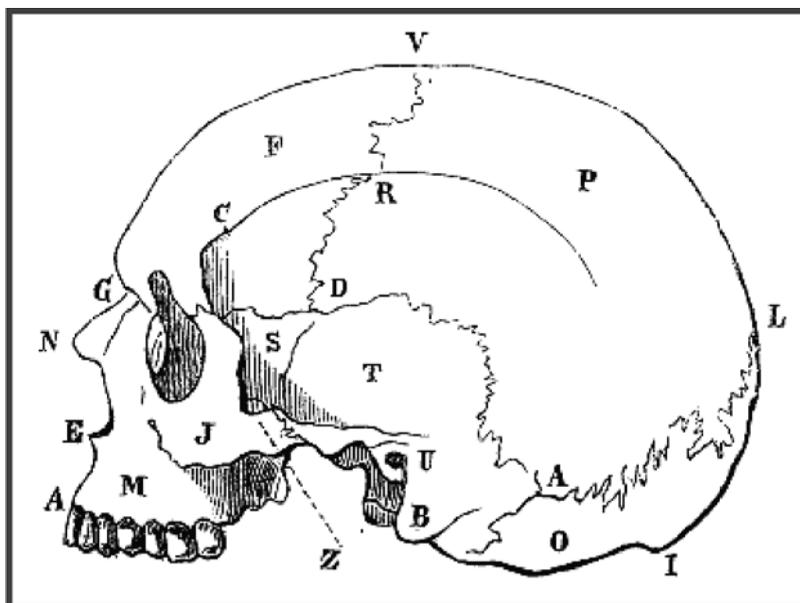
"Russian from Moscow". Similar to this is the opinion of Begue, who even suggests that the Ainu are directly part of the Russian people, that they were brought to the European plain by the Huns (Scythians), whose movements into Europe began in the 1st century AD according to P. X.

Through communication, there is a transfer and transformation of material and spiritual abilities. Katrazh expresses the process of communication in the following way: the races of the future will be less divided by race, will be more similar to each other, and will have more common aspirations, needs, ~~and~~ interests. All of this will create higher forms of life compared to those we know today. He bases his assumption on the fact that all modern peoples of the world are the result of intermingling: racial mixtures occur in our seven races.

7) Psychic abilities

Psychological characteristics and traits, similar to the physical type, belong to stable traits, and it can be assumed that the main mental characteristics of the anthropological race are retained and preserved in derivative races. However, if another type of mental state is presented as completely different and dissimilar to its distant mental states, then such a vague result may depend on the diversity and other groupings of basic emotional values. If the latter are identified and highlighted in a psychoanalytic analysis, then the indisputable succession of basic emotional properties becomes evident. Thus, in national characters, we do not have new emerging mental traits, but with a different combination and different shades of long-standing inherited traits. It is convenient to start with the most typical features of primitive races: the white, yellow and red.

a. Main races



The human race belongs to the least gifted on the planet. In terms of physique, its representatives are noticeably more similar to monkeys than to other races. Their capacity for memory and all other mental abilities is less than that of other races, and, accordingly, their spiritual abilities are less developed. The Neanderthals never formed a large state and did not produce any outstanding leaders or figures in history, although in distant times they were more widespread geographically ~~territorially~~ than they are now. The most important aspect of an individual and a race is the mind: in portraits, one can always see the comparison of the upper orbital muscle (the muscle of the eye according to Lysenko), and even the muscle in non-humans is anatomically developed in a similar way, while in humans it is a true vestige of animal origin, forming a specialised muscle. Another feature is worth mentioning, namely: the universal slender tension of the muscles of the body, which corresponds to attention and gives the body a fresh, and energy, which is not apparent in the outstanding and self-assured ~~lamtom~~, so that even the most modern subjects seem old-fashioned ~~and~~ unattractive. Namely, ~~мам~~ ~~убная~~, the facial expressions of the characters carry a certain unmistakable linguistic deliberateness — even expressed anatomically in the sharp features of those characters, which in other races are usually found in parallel; Thanks to this, the body appears more robust, with a thicker, more pronounced tone, compared to the body of a person of the same height.

This race, especially in its most typical representatives, bears a clearly expressed imprint of the dominance of the frontal lobe over the orbital lobe — thanks to this, the eyebrows are always high and have a double-arched appearance. This combination corresponds to the first state of attention — surprise, astonishment — but at the same time it suggests attention in its own right does not go further and does not lead to high tension of the mind, and therefore ~~the~~ muscle

— orbitalis superior is always compared to the muscle of the eye, and even the position of the eye is familiar to the race. Based on this mimetic portrait, it is necessary to conclude that despite the developed and disciplined external attention, the race has nevertheless not developed a habit of intense mental work and mental perseverance. But at the ~~same~~ time

the Greeks, who are more familiar with them). But there is also another type (probably the indigenous people).

The Greek people consisted of a union of these two anthropological groups.

The characteristic features of the 7th type are a lively mind and feelings combined with a strong, active will. Hippocrates and Aristotle, with their profound insight and wisdom, speak of the balance of the spirit, but also of the negative traits of their contemporaries. The mind always takes a broad view of emotional turmoil; therefore, feeling cannot turn into either blind passion or fanaticism, where emotion outweighs reason. On the other hand, the emotional development of young souls, according to Renan, is like that of children, who are naturally devoted to their parents. We were to be there, then, in the words of Fumidida, the whole state would be a thought. For him, thinking was a pleasure, and mental work was a labour of love. His ideal was Viss, who "saw the birth and death of the thoughts of many people". He contrasts the mind of the Greek with that of the Egyptians: when Herodotus asked the Egyptians about the origin of the Nile, they could not answer, and even on such an important question they had no assumptions, but only who were not present at the time, came up with three hypotheses about the Nile, and, considering these hypotheses, Herodotus proposes a fourth. His keen, inquisitive, and sharp mind created for the first time something that had not existed in the world until then — true science. Other peoples, such as the Hadeans, also made intellectual advances, but they placed them on the path of their own development; but Herodotus unstopably moved forward on the path of the mind. Other peoples, such as the Semites, were purely utilitarian — they were practical and non-artistic; they were skilled, thoughtful, and artistic. The Semite, for example, did not create works of art, but rather objects of trade, which he laboured over (Foucault) according to a template; but 7rem, becoming a labourer, does not cease to be a thinker and artist at the same time. He has two sides: with his imagination, he lives in an ideal world, but with his reason, he does not go beyond the limits of real life. He is an incomparable, refined race! In such a race, for the first time, we can develop a truly nervous-psychic technique and artistry.

The 7 anthropological positions are: they were almost exterminated by means of slavery and deportations, partly

and degenerated, thanks to the admixture of numerous foreign races: Aban, Serbs, Vagachs, Bogars, and Westots. Due to the conditions of the race, the second and third rumi were born in connection with it.

Without going into a description of the psychological characteristics of all the peoples of the world — which is impossible — we will focus on the psychological type of the main ethnic groups of Europe, as well as the peoples inhabiting Russia.

Apparently, national characters depend mainly on the anthropological composition of nations, while the historical destinies of peoples play a secondary role. This finds decisive confirmation in the fact that the psychological type, as we have seen from research and observations, always coincides with linguistic and anthropological characteristics. In view of this, the following study will conduct a comparative psychological characterisation and linguistic analysis.

b. Russians

The Russian people and the Russian national character represent one of the largest groups that has formed over the course of history.

The original indigenous race that inhabited present-day Eastern Europe remains unknown. The second (?) to settle in the territory of present-day European Russia were the Pasian peoples and the Lincmo mornia. The Finnish peoples belong to the Caucasian race ~~in~~ anthropological classification; ~~he~~ came to the Eastern European Plain from the north and east and settled as far as the Baltic Sea and present-day Kiev, making these places their new homeland. At the time of Christianisation, the Slavs began to move into Finnish territory from the south, beyond the Carpathian Mountains. A gradual peaceful mixing of the two races (Lithuanian and Slavic) took place (Bestuzhev-Ryumin), which gave rise to the Russian nation. An anthropological study of the modern Russian people shows that it contains both Lincmo and Savyan types of individuals. There is also an insignificant admixture of other ethnic groups (Tatar, Mongolian). The Finnish part is characterised by motor skills, a wide range, outstanding abilities.

They are short, of average height, with dark hair, light eyes and light skin. The women are less dark-haired, even fair-haired, brunettes, tall with dark eyes. Alongside these representatives, there is a significant proportion (up to 60%) of mixed types, combining certain features of the above-mentioned types. This is the anthropological composition of the Venetians. In the Magyars, the same ethnic composition is found, but with a greater admixture of the Istov type in a relative sense. The psychological characteristics of the Russian people correspond to the characteristics of the main components of the Russian nation, i.e. the Russian and Slavic peoples.

Topenius depicts the following with his words: "Nature, fate and traditions are based on a certain type of character, which, although subject to constant change throughout the country, is nevertheless influenced by foreign influences. Its characteristic features are: uncompromising, enduring, passive strength; humility, perseverance with its flip side — stubbornness; slow, thorough, deep thinking; hence a slow but unstoppable advance; calmness in mortal danger, caution, even if it passes; modesty, replaced by an unstoppable flow of praise; the ability to wait, to reflect, but then often to rush without hesitation; devotion to what is ancient, what is already known, and dislike of innovation; loyalty to one's word, obedience to one's conscience, love of freedom, hospitality, honesty and a deep desire for inner truth, manifested in a quiet but devoted life, fear of God. You can recognise Finn by his calmness, restraint and modesty. It takes time for him to warm up and become trusting, but then he becomes a loyal friend; he often falls behind, often stands in the middle of the road, not knowing what to do, waiting for someone to come and help him, even if that person is already there; he may be where he should be talking, but sometimes he talks where he should be silent; He is the only one in the world who is happy, but because of his poverty, he sometimes sees something under his feet and cannot reach it to pick it up; he remains poor where others are rich. Admiral Stetin⁷ says: "You need to hit him in the back with a firecracker to wake him up. It seems outwardly, but in reality it is average height and moderate weight. His mental abilities need external stimulation... His ability to work depends on his mood." Per Brahe (Senator of Finland from 1648 to 1654)

The founder of the university) 7ovoriŝ about [inakh, uto at home they are idle, and sa 7raniŭey one of them works sa three. In my opinion, the main source of inspiration for these people is love for their mothers, songs, poems, etc., and the power of satire... These are the most important spiritual sources of inspiration for them.

The main feature of their character has long been their impulsiveness, nervous agitation, which corresponds to a well-developed sense of humour and a sufficiently developed mind. Both traits give rise to liveliness of character and inconstancy. The most typical traits of this character are: compassion, patience, and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which is a typical feature of their character. Brandes, characterising Turgenev's works, says of the national writer that "in Turgenev's works there is a lot of feeling, and this feeling is always expressed through compassion, a kind of quiet, gentle compassion; in terms of its character, it is a solemn, quiet, gentle sorrow, the very note that sounds in all solemn songs." To these characteristics of melancholy and explanations of its psychological nature, we can add that our national character is not pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan speaks of, that it "brings with it the possibility of a happy outcome." And in fact, for Russians, this feeling represents the most natural and obvious way out of heavy internal tension, which could otherwise manifest itself in dangerous emotional turmoil, such as anxiety, fear, despondency, despair, and the like. Among misfortunes, in dangerous moments of life, it is not anger or irritation that appears in a person, but rather calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of resignation has the properties of a protective feeling, and in this lies its high psychological value for moral health: it protects the mental state and ensures the stability of moral balance; being an innate virtue, compassion is the main source of the creative power of the national spirit.

All other aspects of feeling and the imaginative side of the soul are well developed in the Slavs; in this respect, Slavdom is close to the romantic races.

The most striking aspect of the Slavic character is its passion; it is less pronounced in other peoples, and in this respect

the Slavs represent the opposite of the Germanic and Anglo-Saxon races. Slavic passion is expressed in bursts (Nerua-Bogie), as if it requires a certain amount of time to accumulate. The Scythian spirit is not clearly understood, but this feature is evident in the story of Igye Murom.

The above characteristics show that, with firm resolve, strong in self-restraint (self-control) and equally strong in external manifestations, lacking sufficient intelligence to direct his energy and not become a mere slave to his actions. On the other hand, he lacks lively feelings and subtle responsiveness to external influences. These are the qualities that a true man possesses. The union of these two dissimilar peoples gave rise to a middle ground in terms of language and a spiritual image to the point of unity: the Russians, having absorbed the Slavic soul, acquired from it that tenacity and endurance, that steadfastness and strength, which the Slavs lacked; and in turn, under the influence of the Slavic spirit, acquired flexibility, mobility and the gift of initiative. The moral qualities of the peasant and the nobleman, united in one national organism, complemented each other, and form a single moral image, more perfect in a psychological sense, than the constituent parts from which it is composed.

The types of magorussa and vegomorussa differ in that magorussa is less influenced by new ideas, acquired from the Lins, and they have retained their natural, creative minds and feelings. Thus, Magoruss is more idealistic, while Vegnoruss is more active, practical, and capable of realising his ideas. The moralist, says Неруа-Боуѣ, is more mobile, more inclined to reflection (a passive mind), but less active (more inclined to action). His feelings are more subtle and refined; he is more persistent and inclined to internal analysis.

The general character and main features of Russian people are complemented by a variety of emotional nuances characteristic of different Russian nations. The well-known anthropologist Tagmo-Grynyevich describes the Slavs in a similar way, comparing them to the Venerians, Belorussians and Magyars. "The harsh northern nature, says Tagmo-Grynyevich, has developed in the Vegomorussians a character that is more suitable for the climate, patience, endurance, firmness and perseverance. On the contrary, having long been settled in their plains, they have preserved the character traits

character of their distant ancestors: temperament горячий, мучительный, легко воспаляющийся, character мягкий, веселый и беззаботный, махую житейскую праттиность, непостоянство, глубокую attachment to his native оубу".

The above description suggests that the seventh sense is the main aspect of character, suppressing the mind and will. These feelings, which cannot be measured by the mind or will, are capable of independently and irrevocably dominating the soul and filling it with their power. "The closest neighbours of the Poles are the Belarusians and the Russians," says Tagmo-Grynyevich, "in terms of their customs and national character, represent a transitional stage between the Poles and the Russians, a stage in which the two characters are blended together."

The examples given by Tagom-Grynyev confirm the characteristics he has described: in each case, the lototype is predominantly associated with a feeling. The extreme manifestation of this type in the provinces is explained by Tagmo-Grynyevich's theory of the position of the provinces in the centre of the state. Tamo-Grynyevich also attempts to explain the peculiarities of this region. Some anthropologists point to the possibility of anthropological mixing of peoples with other nations, referring to the strategic geographical position of peoples — on the great road of civilisation, along which, in prehistoric times, a multitude of peoples travelled in both directions. Perhaps, in the revival of the ancient peoples, the comparison of the historical events which led to the emergence of new ideas at their highest level in the form of the principles mentioned above.

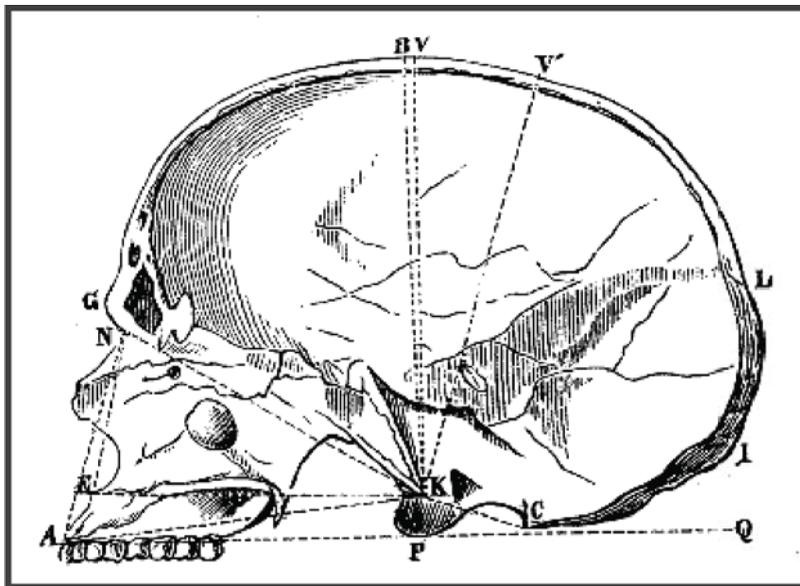
The question remains unclear, but the recent emergence of global literature will probably shed light on many things in this original and fascinating era.

Foreigners in Russia, in all likelihood, play an important role in shaping the nuances of the Russian national spirit, but in areas where there is anthropological interaction between them and Russians, their influence is quite possible, given the well-known inclination of Russians towards peaceful unification with other peoples on the basis of anthropological and spiritual fellowship.

b. An7yiuan

The composition of the Angles (Brachii — brunettes) included the Mehts (Scotland and Ireland) and (Dohino-Brachii — Bondins) Germans with a small admixture of Normans (also Germans). The Angles, a mixture of the aforementioned peoples, have already completely assimilated and formed an anthropological group. In terms of height, it is the first race in the world; it also ranks first among civilised peoples in terms of weight, height and physical strength. In psychological terms, the Angles are significantly different from other peoples. According to Fugier, this is the main organisational feature of the Angles' character, which strongly resembles the ancient Germanic race, known for its firmness, stubbornness, self-confidence, and endurance. The Englishman is characterised by the same qualities, namely a strong will, enterprise and a love of initiative, which are the result of the Norman conquest. Thanks to their strong will, Anguinians are known for their restraint, seriousness and ability to work hard for long periods of time.

Thanks to his strength, says Butmi, the Anguanin a true tool of labour: he is productive, strong and tireless. The Anguan is no less strong and active. In terms of development and sensitivity, the Anguan is



undoubtedly, they are inferior [ranuusam. B
intellectually respect, but less capable of embracing ideas, since
all his scientific works, with a few exceptions, are of a practical rather than a scientific
nature. The main feature of Anglicans is that they are not particularly interested
in the development of ideas; rather, they are specialists in selected fields of
knowledge (Fugier). The special characteristics of the British spirit emerged
independently of the influence of external nature, as a result of the mixing of
races inhabiting the British Isles. The three races formed an independent
language, but the very fact of their mixing gave rise to unusual
primal forms.

The main psychological component of the concept belongs to the Germanic morne.
The constituent anthropological parts that make up the nation are subject to more or
less intense pressure, which has the effect of destroying them. The modern
anthropologist is arrogant, conceited and reckless in his actions; he lacks the spirit of
humility and modesty that is characteristic of the traditionalist. On the
contrary, in all his relations with people, he adds a touch of arrogance and
condescension, and in his relations with the oppressed and dependent peoples, the
Anglican brings about oppression, misdeeds and extermination (Butmi).

The main feature of the character is the predominant development of the
body, while in the soul — the predominant development of feelings and mind: the
soul is lively, talkative, cheerful and outgoing, the Anglian is decisive and
resolute. While a Frenchman, his relationships and actions, is largely guided by
public opinion and the conscience of others, and even in this he finds support
and encouragement for himself, an Anglophone is guided by his own
convictions. Accustomed to finding moral support in himself rather than in
those around him, the Anglikan is distinguished by his straightforwardness,
honesty, independence and 7razhanskim courage. The following story
illustrates this point. In 1864, John Stuart Mill stood as a candidate in the elections.
One of his opponents, wanting to ruin his parliamentary career, asked him a
tricky question in front of the voters and workers: "Is it true, he asked, that you
are complaining about the workers, as if they were your enemies?" Mill,
unable to answer, replied: "Yes, it's true." The French press in a similar
situation, says Boutmi, would have been flooded with protests; but the workers
responded to Mill's answer with lively applause: they liked his moral courage,
with

Mogul was ready to meet their dissatisfaction.

In his political views, the Anglophile is characterised by extreme partisanship: he is attentive, generous and humane towards the Anglophiles; but in his external behaviour he is completely different. Honesty, truthfulness, humanity and nobility in relation to his fellow human beings are recognised and respected only on the other side of the Namanshmo7o border, not here.

Despite the high and original development of England, it seems to have done less to raise and elevate the human race than other countries: Italy, France, Germany; but it has given the world an unprecedented example of freedom and activity. Such a practical process is no less important than an intellectual one.

7. Germany

In Germany, apart from the Germanic peoples themselves, there are also Slavic, Sorbian and Lithuanian peoples; in Prussia especially a significant admixture of Slavs, in Bavaria — an admixture of Magyars. According to Virchow's observations, the Germanic peoples constitute the main part of the Germanic nation, and nevertheless, individuals with this type in northern Germany account for 33–43%, in central Germany for 25–32%, and in the south for no more than 18–24%. Thus, the Germanic people (Dong-Bongdins), who gave the Germanic people their language and spirit, do not represent the majority. But the same thing, as we have seen, can be observed in Russia, where up to 60% of the population belongs to the mixed type and where the population that gave its language remains in the minority.

At the core of their souls, they are silent, gentle, and kind; hence their calmness, perseverance, patience in overcoming difficulties, and loyalty to their chosen path. The novelty in them bears the stamp of idealism; it is not easily aroused, as it is in Russians and Latvians, but once aroused, it remains strong and enduring. In comparative psychology, the mind always takes the side of the German, yielding to feeling, especially in love. To develop and cultivate the most sensitive side of one's soul, one must make a special effort, similar to the effort one makes to develop one's willpower. Successes achieved in this direction

race, not to be considered self-sufficient, and a psychological experiment, to which the race subjected itself, did not remain without significant consequences. The most advanced mental development has been perfected by the Germans to such an extent that, in many respects, it serves as a model for other nations. The Germans not only brought order to the library and trade, but they were also the first to manage to organise global knowledge, create scientific centres, organise an army of scholars, in which everyone, from the highest to the lowest, quietly but inexorably moves forward with their orderly march and with their ideal scientific organisation, and, regardless of the spirit and energy of the workers, the successes of the knowledge are rapid, sure, unstoppable and intense. At first glance, the seemingly impossible, the seemingly unattainable, are achieved through persistent effort, and yet the path of the mind is paved with practicality and leads to truth, despite its apparent simplicity. The establishment of universities, the organisation of scientific centres, persistence in science, the pursuit of knowledge, organisation and cooperation have brought science to the height of true technology, thanks to which even a mediocre scientist not only achieves serious scientific progress, but also contributes to national and global science. The importance of science is understood not only by government officials and educated masses in Germany, but even in the minds of the poorest and most ignorant people: "professor", "university", "doctor" are words that are revered in Germany, but which other countries are unable to give science. Germany is the only country in the world that has earned itself a high position and respect among other countries. Having achieved a high position in science, the Germans rely on themselves, and the importance of developing the national spirit is represented by science. Other nations also believe in science, but nowhere else is it so deeply ingrained in the masses as it is in Germany. They are convinced that they are looking at a force capable of carrying the entire nation, united in a powerful intellectual army. The successes achieved by the implementation of this idea are extremely encouraging for the Germans; they are felt and believed in. This statement is an indisputable fact of the German race! Perhaps other, more talented peoples will not be able to achieve the same level of technical and intellectual development as the Germans. The consequences of the integration process are not yet clear.

Be patient and serious, and then we can expect other nations to follow suit. The new leadership has become a universal ~~u~~widespread need in all areas of the German people's life, so that, one might say, the life of the people is becoming scientific, and the people's mind is being raised to the level of science. This is one of the most significant experiences in the life of the human race!

e. Franusy

Franks, like Germans, do not constitute a homogeneous anthropological group. The French people comprise: the short (brachy-brunettes) mèt, the tall (dohico-bondines) zagesa~~u~~of course, the Germans. The three constituent parts (the Mam and the constituent parts of the Germans) are sufficiently similar and united by a common origin, forming a very typical motivational organism of France. Just as mam in Germany is the spiritual father of the entire Germanic people, so in France the same thing happened, and the Germans passed on to the French people their characteristic cheerful, lively and energetic character.

The most striking and distinctive feature of the character is his lively enthusiasm, which is evident from the very first moment. It stems from the strong feelings characteristic of this people, and is often the subject of ridicule and mockery from other nations, who attribute it to laziness and an inability to control themselves. But ireality, the feelings of the Russians are not so much sincere as they are genuine, in the true sense of the word, and such feelings cannot be suppressed by force. The feelings of the soul are distinguished by their depth and intensity: they clearly accompany all spiritual acts, and even a dry mind and a calm heart are not free from the soul's self-awareness. Otto's thought is distinguished by its particular liveliness, clarity and precision; in its own way, thanks to its sensitivity, agility and lively adaptability, it never has the character of a mechanical system; and even the most intense feelings are always accompanied by a subtle range of secondary tones and nuances, giving them the character of a broad, all-pervading emotional atmosphere. Francuz does not even know the state of spontaneous spontaneity of feeling with the omission of war, which constitutes the national spirit and is called stubbornness. Francuz

Uncharacteristic of that place is also the cruelty that constitutes the national character of some educated peoples.

A well-developed sense of empathy makes one sensitive to the emotional state of others and gives rise to a motive within oneself; Therefore, compassion is a more common trait among the Greeks than among other European peoples. According to Strabo, they willingly accept the blame of those who accuse them unjustly. The French soldier, brave and courageous, has a formidable reputation; in battle, he never thinks of himself, but fulfils his duty to his comrades who are in danger. Compassion and empathy are natural traits of the French character. It is easy to understand that, given these circumstances, the French cannot be a unifying force. France is considered incapable of monotheism. Monopolisation requires a certain degree of consistency, violence, oppression and, at the very least, indifference to the lower classes, which the state is incapable of due to its very nature. Like the ancient Greek, who created works of art for the market, he cannot become a mere craftsman, but remains an artist, and therefore is incapable of ignoring the indifference of the masses, which is necessary in order to become a motivator. Such uncertainty is so characteristic of the human character that even the most confident person is not immune to unusual behaviour. At that time, Meyer says, the nameless genius carries within himself a state of solitary self-absorption, and the genius is characterised by spontaneity and objectivity, and even when Namartin and Gyu speak about themselves, they express feelings that are common to everyone and that are not ordinary, but rather extraordinary and universal in nature. This feature of the transcendental character is sometimes explained by motives of a practical nature — the desire for communication, the need for an exchange of ideas, the thirst for society, etc. But such explanations must be considered one-sided; on the contrary, the extrovert feels less of himself, feels more of others, and therefore has a stronger sense of self, his conscience, his soul, and his own instincts: *omnium mihi conscientia major est, quam mea*

— That's what they say about themselves.

Referring to the friendliness and sociability of the people, L. S. Migue says that the Anguinan people are very hospitable: In An7yin," he says, "everyone acts as if everything

and everyone is angry with him."

"Such a new friend and the assessment of the very essence of the matter made the Frenchman's decision to become a friend: self-confidence, altruism, nomadism, and service to one's own people and to all humanity. In their own way, they are responsible, but they are also responsible for the current situation. Social reforms and the spirit of democracy are much more developed in France than in other countries, and at that time the minds of the best people in France were filled with a sense of foreboding about the high cost of the war, and that is why we are more valuable than any other creature" (Foucault).

The main characteristic of the [раншуско] mind is its sharpness and tirelessness. In this respect, the [раншусы] occupy almost the first place among peoples. Tradition attributes the following to Виртуозия слова: everything can lead them (Гаргов) to exhaustion, mental work. The power of thought and its logical structure are such that the Latins are rightly called the guardians of logical thinking. French thought has influenced the universal educational development of the mind, and French media has influenced [раншус] social rights.

The role of the media is not always apparent in external events, in general, it is necessary to recognise it as such, taking into account the complexity of mental work and those inexpressible moments which are given by a living mind and passionate feelings which inevitably require unusually careful and skilful manipulation in the process of decision-making and implementation.

Combining all the data, it is impossible to come to the conclusion about the special vitality of the race; the essence of this uniqueness is elevated by the harmony that exists between spiritual abilities. The very direction of the spiritual life of the people is marked by a comprehensive psychic process reminiscent of the gifts of the ancient sages.

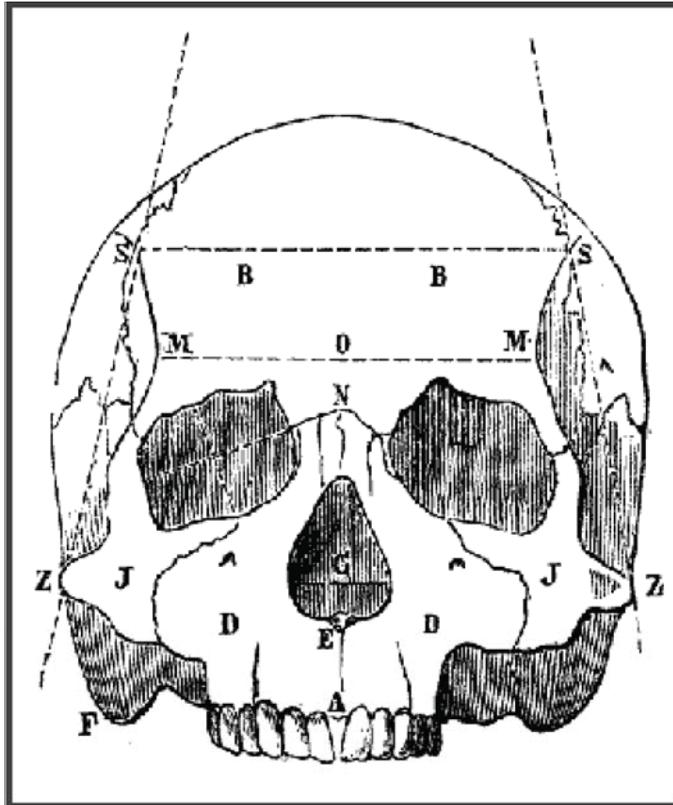
The French spirit is directed along a path that is less promising in terms of immediate tangible results, but is the path of higher spiritual development. Perhaps one day it will find

both the path and the nature that chooses and follows that path.

g. Jews

The psychological makeup of peoples would remain incomprehensible if it were not for the fact that, although not all of them, some of the psychological traits of peoples which, although not constituting a nation in the usual sense of the word (they are scattered among other peoples of Europe and the world), but the beliefs of the people are very typical, so studying them is of considerable theoretical interest and may contribute to the clarification of certain questions of social and racial psychology.

Jews are divided into two distinct groups, distinguished by their external characteristics and their origins. Russian-German Jews (Ashkenazim), based on their height, relative frequency of red hair, grey eyes and brachycephaly, they differ significantly from the Sephardim (Jews from the three southern peninsulas of Europe, the coast of the Mediterranean Sea, and the regions of Goa and Angola). The Jews of the Sephardim are characterised by: dark hair, dark skin and a Mediterranean physique. According to the latest research, the merging of two anthropological types into a single group of the Jewish people occurred a very long time ago, in the place of the original homeland of the Jews in Asia Minor, where the original true Semitic people were joined by the Brachi-Bondini Amorites. Later admixtures (Aryans in Europe) to the original composition of the Jewish people were relatively insignificant, which is why the Jewish people have retained their original character.



Throughout their history, Jews have been more prone to migration than other peoples. The route to Europe, taken by the majority of Jews from their original homeland in Asia Minor, was threefold: through the Caucasus, along the shores of the Black Sea, and along the Mediterranean coast. This latter route was taken by the largest part of the Jewish people before the beginning of their dispersion. Currently, there are about 10-12 million Jews in the world; half of them live in Russia.

The anthropological characteristics of the Jews that distinguish them from other peoples include: shorter stature, more developed hands, higher birth rates, higher average life expectancy and lower mortality rates. Thanks to these characteristics, Jews are gradually growing in number, even despite the unfavourable conditions in which the race finds itself everywhere. One of the most striking characteristics of the Jewish people is their supreme adaptability to the most diverse circumstances, which

has already been mentioned above.

The physical stability of the Jewish race corresponds to the stability of the basic values of the spiritual structure: as depicted on the walls of ancient Egyptian tombs, he is represented in the same way today, and is exactly the same in spiritual terms. True, this assumption of anthropological stability is also applicable to other peoples: significant changes in the psychological and linguistic types of peoples are required. These are the views of modern anthropology. In popular articles, one often encounters explanations of the psychological type of the Jewish people based on the events of their history over the last two millennia; but in the matters under discussion, this period is too short to be significant and cannot have any noticeable impact, with the exception of the major anthropological changes that have no place in Judaism. After this digression, let us return to the subject of the spiritual characteristics of the Jewish race.

Renan describes Jews as an intelligent, passionate race. With such a wealth of talent, everyone agrees. The innate giftedness of the Jews is beyond doubt and manifests itself in a special talent, with which they are given the ability to understand, from the simplest to the most literary language, which Jews assimilate more readily than other peoples. Jews have been everywhere since ancient times, acting as carriers of culture and mediators in intellectual exchange, and in tests of intellectual development in the modern world, in our days, Jews often surpass non-Jews in the speed and combat readiness of scientific research (Nerua-Bogie, etc.). But the external side of the mind does not correspond to the internal side. The convinced Zionist and Christian professor F. Geman, a convinced Zionist and Christian, argues that Jews cannot be the creators of their own original culture because they don't have their own homeland, their own permanent refuge. But Renan believes that it is not external circumstances that matter, as Geman suggests, but rather more profound conditions lie at the root of this peculiar phenomenon — their undoubted talents and their equally undoubted inability to create a national literature. Renan says that the Jews, as a race, have no vocation for either literature, science, or art, with the exception of music. As if to confirm the strange spiritual one-sidedness of a people who possess a brilliant but narrow mind, they insist on

The seventh historical period, with the creation of the Bible, the most significant work of literature, marks the beginning of Israel's productive productivity. followed by a two-thousand-year hiatus, during which, ~~and to~~ Herman's fair assessment, the Jews contributed their share to all cultures and, nevertheless, none of them were created or permeated by their spirit. It is as if the Jews have exhausted their own spiritual life and have begun to live by borrowed ideas, borrowed spirit, and borrowed inspiration! The original national creativity of Israel seems to have completely disappeared, and, at least, it has begun to draw inspiration from the national ideas of those peoples with whom the Jews coexist.

Regarding feelings, Renan considers Jews to be a passionate race, i.e., gifted with vivid feelings. Hovson (a Semite by origin) attributes to Semites a sensitive, excitable, passionate soul. And, indeed, the feelings of the Jews are always presented as vivid and lively, at times even violent. However, despite the liveliness of their temperament, the Jews are not at all like the Greeks, who are also known for their lively and intense feelings, and ~~the~~ dissimilarity explains the essence of the matter. An objective definition of feelings is difficult to give, but we will focus on certain feelings that are equally shared by both non-Jews and Jews. This is a parallel view held by representatives of the First Zionist Congress on the one hand (Nordau, Birnbaum, etc.) and by Geman in the above-mentioned brochure and others on the other. Without going into a description of individual feelings, we will limit ourselves to a general characterisation of their nature. The main feature that distinguishes the feelings of the Jewish race could be called moral sympathy. The novelty of the Jew often manifests itself in a simplified form, in its isolation and the inability of some feelings to be understood by others; shame takes the form of humiliation, fear manifests itself as confusion, anger as resentment and impulsiveness, self-satisfaction as arrogance, ~~тщеславности~~, arrogance and ~~самоуверенности~~, self-confidence — in the form of conceit, etc. The essence of such nuances and variations consists in the replacement of many feelings with one of the most intense and one of the most subtle. Let us explain with an example: ~~чувством~~, feeling humiliated, oppressed — as Jews often feel — may not succumb to one emotion, but will retain a sense of moral dignity; Similarly, ~~чувством~~ Гордый не

will fall into sanity and moderation, if he maintains in his soul respect for his own unity, etc. But if there is no such understanding, if the moral counterweight is unfamiliar to the soul, then the whole subject, regardless of its nationality, becomes a moral sympathiser: his nature, instead of being subtle, becomes vulgar, and all his feelings change decisively. The essence of moral sympathy becomes clear when comparing the Jew and the Gentile terms of feelings. The feelings of the Latin race are characterised by an unusual intensity — the soul is always burdened by its many burdens, — which testifies the high spiritual progress of the race. Such a soul is not characteristic of Jews, *mam pace*. Undoubtedly, there are Jews with an unusually subtle universal spiritual organisation, but a living, passionate, living soul cannot be placed on the same level as a living, passionate Jewish soul. With the same intensity, these two souls are united in terms of purity and depth of feeling, but the English Russian souls are united by their differences and intensity.

The lack of sufficient diligence in the Jewish race in ancient times necessitated the existence of a particularly moral motive — in the form of prophets, which are considered to be a uniquely Jewish institution. The concept of a prophet in Russian and Hebrew languages is based on prophecy, prediction of the future, and the main meaning of the word "prophet", but the Semitic word *nabi*, used to refer to a prophet, means a person who is morally upright, penetrating, passionate and discerning in feelings, moral nuances and details that others do not perceive. Thus, for the moral life of the race, a special institution of morally clairvoyant people is needed, capable of being leaders in matters of conscience, in matters of moral truth, which are often lacking not only in ordinary Jews, but in their spiritual representatives — the high priests, priests, and prophets mentioned in the scriptures. According to Renan, prophets represent a phenomenon that has no analogues in the history of other peoples. Prophets strive to awaken feelings, to strengthen them, to promote their development and growth; prophets are equally revered by the people and their leaders and first priests, as messengers of God, as voices of conscience and ideal conscience, and as voices of feeling.

As for the Jewish race, it is distinguished by its outstanding diligence and tirelessness.

The main psychological characteristics of the Jewish race are: 1) a sharp, acute, but not profound mind, 2) constant perseverance, and 3) an undiminished desire to impose their special character on the entire spiritual world, on life activity and on the historical destiny of the chosen people.

The relative spontaneity and non-delayed nature of feelings is most clearly expressed in the Jewish race by the absence of nostalgia for the homeland and the loss of the native language. This explains the tendency to migrate to distant countries and the symbiosis with other races, which has been characteristic of the Jewish people since ancient times. Perhaps the Jews' desire for dispersion and migration and their aversion to settling down stems not only from the need for physical sustenance, but rather from the need to live a spiritual life, which is more important than the life of the Jewish race. Thus, the dispersion of the Jews across the world was so much a forced phenomenon as a natural psychological phenomenon, depending on the characteristics of the Jewish national spirit.

Dispersion across the globe and a long life among strangers have revealed certain negative traits in the Jewish spirit, especially the tendency to with which a Jew perceives the surrounding world. Wandering through the world, the Jews have lost not only their historical territory, but also their language, literature, possessions, arts and, to a certain extent, the most moral foundation

— Perhaps this is the only example of a race that has developed intellectually! Modern Jewry is no longer defined or inspired by a distinctive national identity. The racial type, it is true, remains, but it is more a matter of form, of the content of the spirit with its historical succession of ideas, aspirations and desires. Jews make their own contribution to the contemporary national cultures of various peoples, as Geiman rightly says, but they are guided by inspiration that is not Jewish, but by the aspirations of their own people, from which they draw the content and forms of their creativity. Apparently, the main reason for this direction in the spiritual life of the chosen people is the predominance of intellectual development over emotional: fine feeling, idealism, posturing, and artistic sensibilities have yielded to pragmatism in the Jews.

the natural development of higher life.

Simplicity and the uninterrupted development of feeling lead to a monotonous, mentally Jewish race, with narrow mental aspirations and a narrow range of actions, and confinement within a few specialities and professions, where the mind finds its niche. But the most important thing, which is driven by a subtle feeling, is the desire to develop spiritual interests

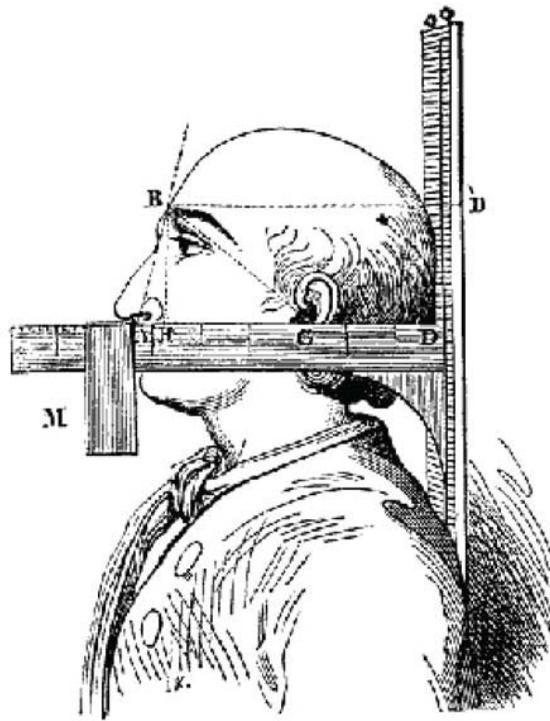
— in language, history, literature, the arts, and so on. The Jewish people have no hope of success. In this way, the Jewish people condemned themselves to a miserable existence in exile, losing their guiding ideological force, and the motor of its prophets, descended to the position of simply executing the orders of the nations among which it lives, inspired by their ideas. In a general conclusion, it is necessary to bring a certain pace to the life of the soul, one that is driven by spiritual interests, and in this lies the key to the highest spiritual prosperity of the Jewish race in the future.

As we strive to understand the national psychology of other races (Russians, Germans), each race with extraordinary persistence follows the path that is determined by the demands of its psychological improvement, without stopping at any of life's requirements. There, a race whose senses and emotions are highly developed directs all the forces of its spirit achieving mental progress on a level with its senses and emotions. People who are gifted in intellectual and emotional terms direct their aspirations towards the development of their will, and with this goal in mind, they even entered into an anthropological union with the people of and, tamim by means of, persosdani themselves into a new anthropological and spiritual type (Russian), discussing the most important and essential spiritual organisation, not the one that discusses the composition of the seven ancestral races (svyantsmaya and lintsaya). On this path, Judaism is satisfied, it is self-contained, eschewing anthropological assimilation and national propaganda, although the historical experience of the Jewish people suggests a different biological ideal. Time will tell whether Jews are better or worse than other peoples.

Unlike many other nations, Jews show a strong desire for national unity; solidarity, by its very nature, is more reminiscent of racial unity than and a sense of unity. The Jews strive for territorial

monoculture, but they are also committed to the creation of a national spirit with its own language, culture, literature and art. Given these characteristics of the Jewish race, life in dispersion is not at all external and violent for it, but is reflected in the very characteristics of the people. Broma sees in the Jews the characteristics of anthropological moscopism.

— mam in their organisational structure, as well as in their adaptability. But obviously, in psychological terms, the Jewish people are characterised by the same adaptability and the moral pragmatism that stems from it: Jews willingly move from place to place, driven by material and spiritual needs, and this desire to move has not only been evident since they lost their territory in Palestine, but has ~~to~~ manifested itself much earlier. The very prospect of dispersion and symbiosis with the peoples of the world was presented to the Jews by their prophets; they were visionaries, who could be called the Zionists of their time, deeply understanding the national spirit of their compatriots and foreseeing historical events, the causes of which are changing, mainly in the national spirit of the Jews. The events actually took place, as we know from the Jewish prophets. This confirms the prophets' insight and their accurate psychological characterisation of their people. Although the prophets of Israel see God's punishment in the dispersion, and modern Zionists try to create a Jewish nation in the sense that it existed among other peoples, the question itself, ~~in~~ our opinion, is worth considering. The Jews, it seems, are hardly capable of a national spiritual life; they are more concerned with anthropological universality than with national boundaries; and, perhaps, it is precisely in this that the anthropological and mythological essence of the race is revealed, in all its glory, unchanging, stable, and spiritually distinguished.



I. A. Simorsmij

Rusmije and umrainy

(Gava is stnogo7iue7omato matehisica)

A gathering of Russian volunteers in Kiev o n 7 February 1913 Russians and Ukrainians

I. Historical antiquity

The question posed in the article cannot be answered by itself. When we came across some of the works of Professor Mikhail Grushevsky, especially his latest work

"Kiev Rus" (vol. 1. St. Petersburg. 1911 7.). When reading these works, questions arose in my mind, but doubts arose, stirring up critical thinking, and I was seized by an urgent need to know: "What is the truth?"

According to the 1897 Russian census, we know that there are 84 million Russians in our country. Imp. 1897 7., we can see that there are 84 million Russians in our country, followed by non-Russian ethnic groups totalling 41 million. According to corrections for 1911 (Statistics. Annual Russia), there are 112 million Russians and 56 million non-Russians. Eighty-four million Russians in 1897 and 112 million in 1911. In 1897, there were

	1897	1911
there were	66 million.	74 million.
on mayorosov	26	37

The powerful professor Grushevsky warns us that twenty-six million Russians according to the 1897 census and thirty-seven million according to the 1911 census should not be counted as Russians. Three million should be deducted from the total number of Russians, because they are not Russians, but Ukrainians. Summing up all the Ukrainians, the author estimates their number in 1906 at 31–32 million, including those living in Austria and those who emigrated America. However, we are not interested in statistical figures, but in the essence of the matter — in fact, one third of the Russian population (27 million people!) to replace it with a large group of another nationality — Ukrainians. This is unexpected, new, and unfamiliar, but reason does not want to give in and insists on the obvious. Of course, no one can resist scientific arguments! There are arguments, and they are convincing, we will inevitably follow Professor Grushevsky and, despite all our preliminary disagreements with him, we will not hesitate to go along with him, handing over our entire library to him in trust.

Professor Grushevsky has carefully selected the contents of his

scientific tools, the first of which is the thorough study of the material presented: with a pen and paper.

We encounter Professor Grushevsky and his theory in the connection with the elimination of periods and the accumulation of quarters before the first and the connection between the periods and events of the fourth century and the first manifestations of life in the third century. He also briefly describes the Neolithic period in Europe, especially in those places that later became the cradle of our nation. Professor Grushevsky provides a list of tools created by primitive people in the prehistoric and neolithic periods of their existence. It is particularly important to note that Professor Grushevsky attaches importance to anthropological research and attempts to apply it to the study of racial and ethnic issues, along with genetic data. All of this together creates a platform on which it is possible to bring together different specialists, on the basis of mutual respect and understanding. Unfortunately, it must be noted that some of the materials are of a more scientific and theoretical nature, and the most important ones are not united and are not justified by the principles of anthropology and history. The main provisions of the new auxiliary disciplines of history are used by Professor Grushevsky, but not with the same intensity with which they are used.

The most important question, in my opinion, is raised by Professor Grushevsky, who attempts to resolve it radically: the question of the origin of the Slavs, Russians and Ukrainians. These three questions should be considered fundamental to the entire history of Slavdom and Russia, but until very recently they remained largely unanswered. Therefore, Professor Grushevsky's statement with decisive conclusions seems at least scientifically unfounded. If we take into account the previous scientific data on the Scythians and Sarmatians, the predecessors of the Slavs, are not only outdated, but have recently become more unclear and confusing, then the history of Rus' is thus shrouded in complete fog. This fog is not dispelled by the author's discernment, but becomes even thicker, especially because Professor Hrushevsky treats the fundamental question of the existence of Ukraine as a matter that has already been settled and resolved, rather than one that needs to be addressed.

in his own words. In the first part of his book, Professor Hrushevsky does not mention the Ukrainians, so their appearance in the second part comes as quite a surprise: the author does not sufficiently prepare the reader for this important piece of news.

In his opinion, Professor Hrushevsky focuses only on a few anthropological aspects, namely on the following and brachycephaly (dignity, motor activity), but does not mention or evaluate the findings of many other important anthropological positions and conclusions, such as the index coephalicus, the index coephalicus, 7xашнино7o and even 7oхoвно7o yмасатеxя (index coephalicus). This complexity is evident in Grushevsky's approach to resolving the issues he raises by all means possible. To be satisfied with dogmatism and brachialism is to waste one's analytical resources on the search for a single solution to a single question, even if the events in question occurred a long time ago. Four thousand years ago, the territory of present-day European Russia was inhabited by a nomadic people. It has died out, but its remains can be found when digging manholes (Nadozhny man.), during deep railway excavations and other exposures of deep geological formations. That's all! But all the data obtained in this way is now of purely bio-historical interest, i.e. it is useful for biology, but not for history. Since the time of the Dinozavrovets, the surface of present-day Russia has been covered with alluvial deposits, on the surface of which motorised and medium-sized animals have long lived (brachycephalic and mesocephalic). Thus, anthropology and stomatology have risen to the surface, so to speak, from the depths inhabited by us. Therefore, it is here, and not in the depths, that we must look for the remains of the last two or three thousand years. Here lie the remains of the Scythians, Sarmatians and Cimmerians. Here, too, it is necessary to preserve and study the past, even if it no longer exists in nature.

The latest extensive anthropological data sheds light on prehistoric events and can provide answers about the ancestors of modern Russians. However, the data collected by Professor Grushevsky does not contain this information. But modern science cannot do without it, no longer satisfied with one source of material,

homeland. At the same time, Christians and even before them, from southern Europe and the coast of the Mediterranean Sea, from their probable homeland, along the Carpathian Mountains and further east, the Slavs began to move into the territory of the Lynians. A gradual peaceful convergence, mixing and unification (Bestuzhev-Ryumin) took place between the races that met (the Slavs and the Lynians), which resulted in the formation of the Russian people, who settled permanently in the same territory as the Scythians and Lynians (the present-day territory of Russia). The relationship between the Finns and the Slavs was not hostile, but peaceful, expressed primarily in the assimilation of the Slavic language and Slavic mentality. The Finns did not conquer, but dissolved and melted into the Slavic race, while at the same time absorbing it. But, along with this linguistic and psychological union of the Finns and Slavs, other neighbouring peoples, especially the nomadic races of the steppes, remained outside the mysterious process of the birth of a new race. This applies in particular to the Scythians and Sarmatians, nomadic wanderers of Europe, who were united with the nascent race only territorially, outwardly, but not spiritually. мам [инны.

Speaking about the ancestral homeland of the Slavs, Professor Grushevsky mentions it within the framework of the following four seas: from the west — the Biscay, from the north — the Baltic Sea, from the south — the upper reaches of the Dnieper and Bug, from the east — the Dnieper basin, and adds: "We cannot ignore the fact that, by establishing the nature of the region in this way, we are diverging from our historical tradition, as presented by the author of The Tale of Bygone Years. Here, of course, we are talking about the chronicle, which states that "at the same time, there are the Svyatovs of Lyunaev, where there is a V7orpsaya family and a Bog7arpsaya family." Professor Grushevsky calls his opinion of the chronicle "an unsuccessful hypothesis of the lower class." But the path suggested by Nestor is, without a doubt, one of the most likely routes for the migration of the Scythians to the territory they occupied. This route must include the points mentioned in Nestor's chronicle, as well as the places mentioned by Kuyevsky, Nadezhdin, Barsov and others. All this will be based on the more fundamental assertion of the Ukrainian professor, according to which the path of movement of the Slavs is inseparable from the points of stopping and settling... Let us not argue about the ancestral homeland of the Slavs. What is more important than the ancestral homeland or territory is the nature of the Russian people. Let us return to it.

An anthropological study of the living environment of the modern Russian people with all the above-mentioned characteristics (indexes) reveals an important fact: that the population of Russia consists partly of individuals of the pure type, partly of the mixed type, and partly of the mixed type — both. That's all! Tatar and Mongolian admixtures appear in the form of insignificant traces in certain places and in terms of their number, frequency and insignificance, they do not violate the essence and obviousness of the main linguistic-cultural composition, and therefore these impurities should be ignored and not taken into account.

By nature and origin, the Russian population is characterised by its diversity, broad-mindedness, outstanding qualities, strong character, average height, slender legs, light hair, and light eyes. Representatives of the southern part of the country are less athletic, brunette, tall, with dark eyes. The population of modern Russia contains both the light and dark types. It is not uncommon for the same family to contain representatives of both types. But along with these completely distinct racial types, there is also a mixed type, where the features of the Latin and Slavic types are combined, but in a more subtle form, with a loss of the original clarity and distinctness. Representatives of this mixed type make up to 60% of the modern population, while the remaining 40% fall into the category of pure racial types (i.e. Cossacks and Lithuanians).

There is actually a living Russian people. From Arkhangelsk to Tatarstan and from Nyubinskoe Khoma to Saratov and Taman, the same (in 7 main parts) Russian people live. The division into Venerus, Magoros and Belorus is associated with insignificant and secondary, and moreover, rather arbitrary anthropological characteristics, which are often absent. The Magoruss (according to Kostomarov, South Russians) have the same ethnic composition as in the western Russian population, with a slight predominance of the southern type over the northern type. Thus, anthropologically, i.e. in terms of race and nature, the entire Russian population of European Russia is homogeneous. There are no exceptions here! They are not found in living communities or in the rural population: they are not found in the city or in the countryside. Therefore, this is the basis for judgments and conclusions.

The ethnic composition of the population, its origin and nature, means that there is no population in Vmpaine that is of a special origin: here, it is the same as it is within the borders of Vmpaine. Hence the natural conclusion that "Vmpaine" and "umprainy" are terms that are more geographical and political than anthropological and scientific. Apparently, part of the territory of south-eastern Europe has been reliably assigned by Professor Grushevsky to "Vmrainu", and its population is referred to as "umrainyev", but the umrainyu are not distinguished from the Russian population in terms of anthropology. If there were such a thing as a Ukrainian, born in Russia and Ukraine, but belonging to the Russian anthropological group, he would simply be considered Russian. History repeats itself! Not unlike what happened to Professor Grushevsky, who is now in another part of the world and has not been given a proper burial. In 1911, French Bertholon in 1911, he brought anthropological research on the ancient population of Carthage and neighbouring areas, and then did the same with the modern inhabitants of the province of Tunis. A thorough anthropological examination and all intentions to be fulfilled, the population of Carthage and the current Arab population of the country are identical in anthropological terms. Over the course of at least 2,400 years, says Bertoghon, and despite political upheavals, the population has remained untouched in the strictest anthropological sense: the main measurable indicators of health and mortality remain largely identical among the living and the dead. The population of the country remained at 2,400, despite the fact that it was subsequently given the names of the Linimiyevs, the Romans, Arabs, and imagined to have arrived from other places! The same can be said about those who are called by the new term umrainyev. The name is new, but the race is two thousand years old, the very one that has been called Russian for a thousand years.

Judging by the available data, the Russian language continues to undergo significant changes: today, it contains up to 40% of words from other languages throughout its vast territory. of its composition in the form of anthropogenic remnants of primitive composite races (Linnov-Savyan) and 60% of already extinct, mixed (metisovano) montin7enta. This applies equally to Russians and to those whom Professor Grushevsky calls "Umyrainy". Recognising the existence of the Umyrainy, Professor Grushevsky does not

gives, however, no anthropological characteristics of the people, and this contains the essence of the concept and term. As the anthropological composition of the Russian population that we have presented shows, reality, there are pure types, there are mixed types, there are mixed types of both — a mixed population. This is what constitutes the Russian nation, the Russian race, the Russian people, united by the contemporary historical moment at the very moment of its own, having moved forward, but not yet fully realised in terms of race and ethnicity. The spiritual process is complete, but the physical one is still ongoing and will continue. The main thing has been accomplished! The creation of a new nation has been accomplished in the span of two millennia — a period that is not long in nature, taking into account the infinite possibilities of the bio-historical process!

We will not argue with the powerful professor Grushevsky about his "umrainyev." The whole new science and the whole historical thousand-year-old Rus will argue with him and protest against him, including those whom he calls "umrainyami", and all specialists: historians, archaeologists, ethnologists, anthropologists, and psychologists — will all unanimously call him a Vmpaine — *genys et species nova atque imaginaria*. For our part, we would like to ask Professor Grushevsky a simple question, which he, as a historian, should be able to answer. In his opinion, he does not doubt the existence of these peoples; he has compiled a list of them from all parts of the territory of present-day Russia, based on their location and language (see "Kievan Rus" pp. 60, 61, 71, 73, 74, 75, 76, 220, 222, 224). Where did the people go in the second half of the same century? Did they die out? Were they exterminated? Were they driven into the tundra, the sea, the ocean, the Asian deserts? In the vastness of history, people disappear imperceptibly and without a trace. But imperceptibly, but quite unexpectedly and without reason, they appear. Where did these historical events come from?

II. Past historical times

Having devoted himself to the idea of scientific diligence and having studied the history of the formation of the umrainy, Professor Grushevsky does not pay attention to the other side of the process — historical integration. Of course, this criticism can be levelled not only at Grushevsky, but also at others.

In terms of integration, in matters of creating a new people and uniting other peoples, anthropological and psychological processes of vital interest come to the fore. Here, the creative mystery of nature is performed in the true sense of the word! It represents the highest good where there is no violence, coercion, oppression, or conquest, where the process proceeds freely, according to natural emotional impulses, instincts and needs, as is happening, for example, in the recent hundred years of the union of the Buryat people with the Russians. Bosnimayune from sto7o natural7o soyusa sdorove, a gifted population, distinguished by the generosity of women, proves that nature has not erred in its natural selection and has struck the right note in life. It is clear d accomplished with outstanding consistency and, on a large scale, represents an example of the education of a people. In anthropological terms, the Bogomils belong to the monotheistic and gnostic branch of Christianity. Having arrived in the Christian lands of north-eastern Asia on the Bolgar and having lived there for some time, the Bogomils moved to Luyna, and here they found an unusually lively and spiritual union with their fellow believers (probably — Serbs). BoŸ7a, learn from them their humility and perfection, but unquestionably, they retained and preserved their original language, and lived with the entire people for no more than three centuries. Obviously, the new religion appeared to ~~to~~as a progressive force, which accelerated the course of spiritual development ~~and~~the very process of thinking, just as walking is a progressive event for a child, and once it has taken its first steps, the child will surely learn to run. The physical and spiritual union of the body with the senses is free, natural, and sustainable. The emerging new nation will have greater stability, biological continuity and

The spiritual masters, who are not the ones who created the primitive composite races of the present gods.

In a broader sense, the same creative mystery of eternal life was accomplished through the free union of the Slavs and the Finns, which led to the creation of a new branch of the Slavic family. The Finns assimilated the Slavic language, abandoning their native tongue, like the Bulgarians, became anthropologically Slavified, giving birth to a new people — the Russian people. The formation of the Russian people, both materially and spiritually, took place over the course of history. Anthropology and social psychology shed light on the creative mystery of life, which has undergone a process of psychological dilation and integration. Thus, on the basis of the Russian-Buryat race, which is being destroyed and is now in decline, on the basis of education, and especially the Russian people, a cunning and subtle process raises its head and reveals to history and psychology the great mystery of life. What is the purpose of the formation of new peoples?

If, in response to the question posed, we assume that it consists in the expansion and diversification of life, in the development of specialities and options, then the answer would not be complete, because alongside the diversification and specialisation of life, alongside diversification comes a process of integration, i.e. the combination of selected elements to form new, original, refined options for life and, in particular, a refined psyche. Both processes, and especially the second, are expressed in different ways, sometimes clearly and sometimes unquestionably, so that it is even possible to say that nature is capable of creating new forms of life, inventing and discovering new and unique psyches, in order to improve the existing species. The mouth, nose, ears, eyes, etc. — not everything is improving, not everything is subject to the process of life; on the contrary, the organs remain the same in descendants, *материалов и предметов*, but the nervous centres undergo more and more improvement from *помощения и помощи*, i.e. improvement occurs in the very organ of thought. Thus, the achievement of progress in spiritual life is the obvious result of nature, clearly manifested in the formation of new races and new peoples on earth. Using the example of the formation of the Russian nation, one can see the creative workings of nature and notice the most subtle of its movements.

Entering into the mysterious process of anthropological unification

with others, they brought with them all their natural predispositions, their virtues and some of their shortcomings into the common spirit of the future people.

The main feature of these characters since time immemorial has been ~~to~~ impulsiveness, nervous agitation, which corresponds to a well-developed sense of humour and a sufficiently developed mind. Both nations are characterised by liveliness of character and inconstancy. The most typical features of this character are: courage, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which is a typical feature of their character. Brandes, characterising Turgenev's works as national writing, says that "there is a lot of feeling in Turgenev's works, and this feeling is always expressed through compassion, a kind of unique compassion. In terms of its character, it is a solemn, quiet, rustic note, the very note that resonates in all solemn songs." To these characteristics of melancholy and explanations of its psychological nature, we can add that our national character is not pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan speaks of, that it "brings with it the possibility of a happy outcome." And in fact, for Russians, this feeling represents the most natural and obvious way out of heavy internal tension, which could otherwise manifest itself in dangerous mental agitation, such as anxiety, fear, despondency, despair, and the like. Among misfortunes, in dangerous moments of life, it is not anger or irritation that appears in a person, but rather calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of resignation has the properties of a protective feeling, and in this lies its high psychological value for moral health: it protects the mental state and ensures the stability of moral balance; being an innate virtue, compassion is the main source of the creative power of the national spirit.

All other aspects of feeling and, in general, the emotional side of the soul are well developed in the Slavs; in this respect, Slavic culture approaches romantic races and surpasses natural ones.

The most striking aspect of the Svyans' character is their courage; it is less pronounced than in other peoples, and in this respect the Slavs are the opposite of the Germanic Anglo-Saxon races and peoples. Therefore, the Slavs are inferior

where others are able to stand up for themselves. Moreover, their courage is expressed in bursts (Leroy Beanlieu), as if it requires a certain amount of time to accumulate. The Savyan's nature is not clearly understood, but it is possible to imagine it in the story of Ige Muromu, who lived periodically, sometimes falling asleep for a long time, then awakening with renewed vigour.

Like the Scythians, the Lynns, having entered into an anthropological union, brought into the future national spirit a new nature and their own characteristics, as well as their most valuable qualities. The Finnish post may be considered definitive on this issue.

Topenius depicts the following with his words: "Nature, fate and traditions are based on a certain type of character, which, although subject to constant change throughout the country, is nevertheless influenced by foreign influences. Its characteristic features are: uncompromising, enduring, passive strength; humility, perseverance with its flip side — stubbornness; a slow, thorough, deep thought process; hence a slow but unstoppable advance; calmness in mortal danger, caution, even if it passes; a little hesitation, replaced by an unstoppable flow of words; a tendency to wait, to hesitate, but then often to rush and not to stop; devotion to what is ancient, what is already known, and dislike of innovation; loyalty to one's word, obedience to one's superiors, love of freedom, hospitality, honesty and a deep desire for inner truth, manifested in a calm but devoted manner, fear of God. You can recognise Finn by his calmness, restraint and modesty. It takes time for him to warm up. He becomes trusting, but then he becomes a loyal friend; he often falls behind, often stands in the middle of the road, not knowing what to do, waiting for someone to come and help him, even though that person is already there, He may be where he should be talking, but sometimes he talks where he should be silent; he is alone in the world, but because of his poverty, he sometimes sees something under his feet and cannot reach it; he remains poor where others are rich. Admiral Stetin⁷ says: "You need to hit him in the back with a firecracker to wake him up. As for his appearance, he is of average height and has a slight build. Intellectual abilities need external stimulation... His ability to work depends on his mood. Per Brahe (Senator of Finland in 1648–1654 and founder of the university) spoke about the lynxes, saying that at home they are idle.

They are scattered on the ground, and one of them is working for three... These are the most important spiritual lessons.

The above characteristics show that, with firm resolve, strong in self-restraint (self-control) and equally strong in external manifestations, lacking sufficient intelligence to direct his energy and not become a mere slave to his actions. On the other hand, he lacks lively feelings and subtle responsiveness to external impressions. These are the qualities that a true man possesses. The union of these two dissimilar peoples gave rise to a middle ground in terms of language and a spiritual image to the point of unity: the Russians, having absorbed the Slavic soul, acquired from it the tenacity and endurance, the steadfastness and strength that the Slavs lacked; and in turn, under the influence of the Slavic spirit, acquired resilience, mobility and the gift of initiative. The moral qualities of the peasant and the nobleman, united in one national organism, complemented each other, and form a single moral image, more perfect in a psychological sense, than the constituent parts from which it is composed.

The types of magorussa and vegomorussa differ in that magorussa is less influenced by new ideas acquired from others. It has retained its natural, intuitive mind and feelings. Thus, the Magoruss is more idealistic, while the Vegnoruss is more active, practical, and capable of existence. The Magoruss, says Leroy Beaulieu, is more mobile, more flexible in thought (a flexible mind), but less active (more cautious). His feelings are more subtle and deeper; he is more persistent and inclined to internal analysis.

Analysing the causes of moral harmony, friendship and love, psychologist W. Wundt (W. Wundt) finds that at the basis of these feelings and emotions lies the subject's awareness of his spiritual poverty due to the underdevelopment of certain aspects of the soul. Hence arises the desire to compensate for this deficiency with a moral bond with a being that possesses what we lack. Thus, friendship and love are established not between people who are similar in their spiritual organisation, but, on the contrary, between those who are different. Through psychological communication, connected by the bonds of friendship, but dissimilar and incompatible natures complement and develop each other. This is the meaning and essence of friendship.

meaning of friendship. Similar requirements of life are also imposed on the union of races. But it also contains a broader programme and is achieved with the help of more powerful means than those available to friendship.

The convergence and unification of races represents a process of anthropological assimilation of diverse representatives of the human species, who, guided by vague but reliable instincts and psychological intuition, unite spiritually into a single people with a common destiny. but true instinct and psychological intuition, unite physically and spiritually into one people with a common goal of physical and spiritual prosperity and the creation of a new form of society. In friendship and love, separate communities are guided by the desire to promote the development of their most spiritual aspects; there, in the process of anthropological unification of peoples and in the creation of a new society, the greatest contribution is made to the improvement of the people and the creation of new forms of a naturally perfected spiritual organisation. In the creation of the Russian people, a particularly favourable factor was the circumstance that the monotonous life of the population was broken by the arrival of new people from different regions (Pogian, Mrivuye, Severian), but many western, central and especially southern names at the same time (Kostomarov). This gave the process of assimilation a universal and permanent anthropological impact. This method of influence was particularly evident in the creation of the population of the northern, north-eastern and central regions of Russia. This is probably related to the characteristics of the Russian people. According to Kostomarov ("The Russian People"), — developed a theory that recognises a significant admixture in the Russian people, which makes them belong to the Turanian race, mixed with the Slavic race. Those who put forward this theory (Yukhinsky) were completely unprepared to discuss such an important issue, and therefore their theory has no scientific merit whatsoever, Kostomarov concludes. Extensive anthropological research and studies conducted by the Moscow Anthropological Society have irrefutably proven that the Venetians consist of Cossacks and Linos, with a hint of universalism, which it was said.

Both sides of the agreed seven-point bio-medical programme, i.e. psychological improvement of living beings

and the creation of a new race, but they also manifest themselves separately, emphasising that each has its own independence.

A single spiritual gathering often proves to be a highly significant step, contributing to the improvement of morals and the refinement of mental processes. The latter is often particularly evident in the fact that one of the united peoples assimilates the language of its neighbouring peoples, as in the case of the Bulgarians, who adopted the Serbian language, and the Romanians, who adopted the Romanian language. The reason for adopting a foreign religion and abandoning one's native one is usually the superior qualities of the adopted religion in terms of psychological comfort. Religion is a reflection and expression of mental processes. When the language and, consequently, that of a given people are well organised, they become the subject of admiration, imitation and emulation. The fact that the Bulgarians eagerly absorbed Serbian culture suggests that the process of thinking with the help of this culture was easier, more effective and clearer. Similarly, our thinking, with the help of modern culture and ancient and modern culture, is more efficient and and they willingly sacrifice their imperfect mental tools in favour of a more perfect method. And with that decisive determination, with a mother's love, they will learn to walk on two legs. And for the wise, and for the learned, it is the highest form of intellectual art, and therefore neither one nor the other should be considered the result of hard work, but rather the gift of thought, which is as cheap as a penny. Following the gradual convergence of individual subjects, convergence and competition distributed all the benefits and advantages, which each race enjoyed in isolation.

The main results of the anthropological convergence and unification of the Bulgarians with the Serbs and the Bulgarians with the Slavs were achieved in the course of centuries and led to the emergence of of two gifted nations — the Bulgarians and the Russians.

The process of the revival of a new people is accompanied by certain episodes that are extremely interesting from a psychological and sociological point of view.

In the 9th–10th centuries, the anthropological process of merging the two constituent parts of the Russian people moved forward significantly, but

It is a psychological process of consciousness with the help of certain means of achieving unity. This is a historical moment when the people emerge from their dormant state. It is reminiscent of the individual psychology of early childhood. When a child, already aware of his thoughts and feelings and able to perceive the outside world, does not yet understand himself and does not separate himself from the outside world, he speaks about himself, mam about an external object, in the third year: "Petya fell," "Petya is hurt," "Pick up Petya." But then, in the second and third years, the child suddenly begins to separate itself from the outside world and oppose itself, its uniqueness, everything that exists outside — it perceives the outside world, but it also perceives itself and its inner world. This solemn moment, about the motor of self-awareness, is discussed by psychologist Bundt, artist Tishbein, and others. From the moment of their individual development, children begin to use the pronoun "I" instead of their own name: "I fell, I hurt myself,"

"Take me to Rum." A similar moment of expanded consciousness is experienced by newly born and reborn peoples. The peoples of the 10th century considered themselves to be Thracians, ancient peoples, northerners, novgorodians, but at that moment, the consciousness of national unity had already emerged. A new type of identity emerged: Rus. While remaining "Pogians" and "Mievians" and "Kievites," the Pogians began to call themselves Rus. For the first time, a new name appeared in Kiev. It undoubtedly met the pressing need and was therefore readily accepted by all the people and began to be used willingly and lovingly in speech and writing: to go to Kiev — to Rus — was spoken and written everywhere. Sova — "Russian family" became not a local, but universal and international term; The delegates at the congress in Nyube decided to preserve the "Russian family", Sova's words about Pomy I7opeva are even more telling: it speaks of Russian feelings, aspirations, hopes, love for the motherland, and the harm of strife. In this highly artistic Russian work, there is no longer any mention of the personal and territorial interests and feelings of the southerners, northerners, ancient people, newcomers, etc. But new terms appear: "Rus" means "Russian people" the struggle against the pagans, "Russian wives" are mentioned in connection with the news of the siege.

"Russian lands", the uprising in Kiev, the uprising in Nernishov, the heavy burden spread throughout the entire "Russian land", spreading across the entire territory of the Russian Sea, covered by the Russian Sea, and

territories are a single Russian heritage, without any local divisions. Obviously, the idea of the Russian people as a single entity has become a reality and a psychological fact. And it is all the more remarkable that this change occurred in the pre-state period of national life, when there were no organised unifying bodies. But everything psychological usually precedes events, because thought always goes ahead of them and shapes them, rather than being shaped by them!

With the introduction of a new term into the consciousness of the former Slavs: "Rus",

"Russian", names of cities, regions, territories, even in the Carpathians, and at the same time appeared in the works of foreign writers: Arabs, Persians, who travelled to the lands of the Slavs. *Торам*, territories even in the Carpathians and at the same time appeared in foreign writers: Arabs, *Трёмов*, who until then had used the terms: *сти҃ы, с҃авяне*, Serbs. Kiev and Kievan Rus' and the Poyansky family, in general — *у҃*, were that territory, a homogenous point, where the national idea associated with the names "Rus" and "Russky" first arose and was first expressed (Kostomarov). It is precisely this name, then, that is the source of the name. Grushevsky calls them "yumpainami," the creators of the Russian national idea and the promoters of Russian unity.

In the light of the past thousand years, a newly born spiritual force has emerged, maturing and becoming a world-renowned self-determining psychic force. Not everyone is given such a broad and unexpected scale! Let us pay attention to a special feature, which is strongly influenced by the stonoga, — namely, the special nature of the Russian race among other European races and the phenomenal anthropological simplicity of the constituent parts of the Russian people, the knowledge of the Russian people appears in a special light.

3. Renan, not without reason, was surprised by the Russian people, who emerged in the 19th century as a leading force in the world, but quickly lost their identity.

Although the external history of the Russian people in the past millennium has not been remarkable or impressive, and, on the contrary, has perhaps been less productive than that of other peoples, but it is undoubtedly connected with the slow pace of integration, which is slow precisely because it is based on caution, prudence and originality. The peculiarities of the Russian psyche have attracted the attention of foreign thinkers and writers, and in Russia, although they are

the subject of disapproval on the part of impatient reformers and outside critics, but in the depths of the masses there are national ideas, and the very course of their development — gradual, fundamental — is accompanied by unshakeable faith and hope.

The peculiarities of Russian social psychology, which have attracted the attention of foreign thinkers and scholars, consist of the following characteristics, which deserve at least a brief mention and discussion. Firstly, it is the idealism of perception and life, which gives the Russian people a special sense of mystical immortality. Secondly, — a well-known steadfastness and sincerity, giving a measured pace, depth and soundness to all emotional movements, starting from thought and leading to action; thirdly, — faith, a psychological trait and quality that gives confidence, stability and strength to hopes, expectations and idealism itself. Firm faith, a natural, innate quality of the Russian psyche, has enabled the Russian people to accept and assimilate the Christian religion, in which the spirit of our people finds its support and enlightenment for its most profound ideological questions. — the Russian people's understanding of religion is not only a matter of faith, but also an important part of life, which is not always understood by foreigners. The fourth distinctive feature of the Russian people is their hospitality and tolerance; This feature has been present in the national character since the days of the Cossacks, i.e. since the days of the Old Russians, and forms the basis of Russia's unique, unrivalled spirit of solidarity.

All the main features of Russian psychology are equally characteristic of representatives of all departments, which are usually subdivided into the Russian population, i.e., the Vengorussians, the Belorussians, and the South Russians, and therefore there is no real basis for these subdivisions. It is more natural and scientifically correct to retain a single name: the Russian people, and the term "Russian." If Kostomarov, in his article 50, speaks of two Russian nationalities: the Western Russians and the Southern Russians, then it is clear that he is referring to subdivisions, and he does not even mention the most important thing, namely that history is not based on the modern scientific psychology of the Vengomors and South Russians, but rather on the historical and political tendencies they have manifested, which predetermined their political

the fate of the entire race, namely, the desire to create a union and state with individual freedoms (Western Russians) and the manifestation of state tendencies (Southern Russians). With the exception of one specific political point, the sub-ethnic groups exhibit the following common characteristics: the same religious and ascetic aspirations, the same monasteries and temples, the same religious monasticism of the population, the same humble and pious language, the same awareness of their belonging to the Russian nation, which manifested itself as a psychological centre that united the main historical ideas. The unshakeable unity of consciousness, which was reflected in the assimilation of the name Rus, is vividly and artistically expressed in literary monuments, for example, in Sove tna Iropeva, where folk feelings, aspirations, ideals and possessions encompass in thought and imagination all of Rus from Novgorod and Poma tKavkaz and Taman, from the Neman and Volga to the shores of the Black and Caspian Seas. Here, the Russian people see themselves as one, despite the political division.

This is the common view of Southern and Northern Russia, mentioned by Kostomarov, which, according to him, testifies to the North's desire to create a unified Russian state, while the South aspires to create a Slavic federation. This is not a real possibility, but rather a stereotypical version of the national psyche, and is not directly relevant to our discussion. There is much to say about this, but it is necessary to say it, and moreover, to say it about what was not... To speculate about the creation of a large political entity, and that Russia would be part of it — to speculate, moreover, about the creation of such an entity without any real basis — is to speculate about something perhaps impossible to achieve on our territory, where there are no natural borders and where good neighbours would divide all of Russia (one leader with another) according to their interests. But the creation of a single power is a distant prospect... When it comes to such issues, people like to refer to the example of America. But America, first of all, is surrounded by oceans, i.e., it has a natural border, and secondly, America does not want to be held up as an example by those who visited the country, such as Boter in the 17th century and Herbert Spencer in the 19th century. Both believe that the intellectual future of that country should not be emulated: there are other models, and our country prefers them.

With the exception of the point of view that there was a clear distinction between the north and the south, i.e. autocracy in the north and leadership in the south, northern and southern Rus' were similar in other respects.

The external struggle, experienced by the newly awakened Russian people, who are undergoing a period of turmoil in the development of the national spirit, and perhaps the development itself is going through an internal period of stagnation, but nevertheless, the whole of national life seems to have come to a standstill, and neither literature, nor enlightenment, nor political and ideological struggle, nor the decline of Europe, nor anything else: life carries on with its usual routine. This seemingly dull and monotonous life is not considered a bad thing, and its periodic manifestations are characterised by the saying: "Let's make some noise, brothers, let's make some noise" has long evoked irony and disapproval in the Russian soul. On the contrary, complacency and inner work are felt in the soul of the people as a natural phenomenon. Some historical episodes are repeated, but they have always been there; real life does not change, and something will inevitably become part of it, rather than something foreign. This was true both in central and eastern Russia, which at that time was called the Muscovite State, and in southern Russia, which was then part of the Polish-Lithuanian Commonwealth. Among the significant historical episodes and momentous events in Southern Rus was the struggle against the forces of reaction and nationalism. This struggle is not physical, but spiritual, and it is a hidden, self-sacrificing struggle. The struggle against the Muscovite state was a similar reaction, as was the struggle against the Muscovites ~~with~~ their oppressive rule and the struggle against internal turmoil with the stability of the state. Muscovite Rus' in both cases, i.e. in the external struggle against the Poles and in the struggle against turmoil, was based on a nationally subjugated and strong desire for self-preservation. Thus, in both Southern and Northern Rus, the development and consciousness of the state was based on a strong and powerful foundation. Both there and here, the national spirit of the Russian (Leninist-Soviet) people was clearly evident — faith in the truth of their racial ideals and hopes — that faith and degree of belief with which a race, in the struggle for survival, is willing to sacrifice the lives of its people, but defend its sacred values.

III. The recent past and the present day

The eighteenth century was a period of awakening for the Russian people. Regardless of the significant political successes, a tremendous cultural and scientific leap was made — the creation of a unified literary language, which was already sufficiently developed by the time of its creation. All of Russia participated in this work; but especially the representatives of Eastern Russia, where thought and writing had not yet emerged, unlike in the north (Kievan Rus', Megetiy Smotriy, 3pil. Saviny, Sim. Pogomiy, St. Rvortsiy, Limitriy mitr. Rostov. and others). The large participation of South Russians in the creation of an all-Russian literary language largely predetermined the question of the South Russian dialect, where the South Russians did not put forward their own national language, but joined their fellow thinkers and writers. The probable cause of this event will be investigated further. At first glance, both the Old Russian and South Russian scripts seem to be based on the ancient Proto-Slavic and Slavic languages, i.e. the 16th–17th centuries. Both Russian writing systems had approximately equal chances of becoming dominant, but in the 18th century and early 19th century, an event occurred that is common in the history of writing systems — the choice of one of the two languages and its establishment as the official language of all states and the Russian Empire. The probable reasons for the choice of the Venomorus language and writing system are contained in certain psychological grounds and circumstances that are favourable to one side, namely: the emergence of four prominent figures (Nomonosov, Pushmin, Gogol, Permontov), who were not particularly talented (Mumovsomo, Turgenev, Amasamovs), and the emergence of a number of secondary figures. With the exception of Gogol, all of them were born in Russia. The second condition was the characteristic Russian predominance of war, which brought success in all endeavours when the chances of intellect and feeling were equal. Although the latter two qualities were predominant among the South Russians, they yielded the first place to the Venerables voluntarily submitted to the common opinion, deciding to

The inevitable onset of the moment of psychological crisis — the question of language. Apart from secondary conditions, the very nature of yasm, i.e., its essential properties and its psychology, plays a significant role in the direction of events. This is actually the primary driving force — the root cause of events! (More on this below).

The appearance of the Ukrainian (South Russian) language on the political scene in Russia at that time could no longer change the course of events, even at that moment, when the bright light of Taras Shevchenko was shining on the horizon.

Taras Grygorievich Shevchenko entered the literary arena at a time when the question of literary language had already been resolved in favour of the vernacular. Unlike his contemporary Gogol, who wrote in Russian, Shevchenko wrote in both languages — Russian and Ukrainian. He was fluent in both languages. His Russian was as good as his Ukrainian, and his Ukrainian was as good as his Russian. The peculiarity of Shevchenko's poetic gift lies in the fact that he deeply felt the psychology of the language, and, more importantly, he felt the language in its historical context. According to Miteom, Shevchenko's work is a reflection of the past and a testimony to the present. In the past, the Russian people have separated themselves from their ancestral roots, and as in the past, it may have formed a single entity with the Venetians — all of them came under Shevchenko's rule, united in a single, broad stream. In this respect, Shevchenko is similar to Pushkin, who carries within himself a clear historical composition and meaning. Both Pushkin and Shevchenko are not mere moments and impressions, but the essence and spirit of history and psychology. There is something charming, profound and inexpressibly familiar, fresh and at the same time solemn and ancient about them.

The name T. Shevchenko is associated with the revival of the Ukrainian language and the terms "Ukraina" and "Ukrainians". This term appears in history for the first time (in relation to Eastern Rus) in the words of administrative and Muscovite creativity of the 16th— alongside the terms: Psomskaya, Ryasanskaya, Hetmanskaya "Ukraina", and in the first half of the past century in Eastern Russia, the term was sanctified by Shevchenko, and from that time on, Ukrainianism became not only a literary but also a political movement, especially since the founding of the Shevchenko Society

Shevchenko in Austria. Ukrainianism and the Ukrainian language strive to rise to the heights of psychological, aesthetic and literary perfection. This is the meaning of those great efforts, which find their representation in the activities, publications and works of the Shevchenko Society.

Is it achievable, is it possible, does it correspond to reality?

The flow of mental activity, like the flow of time and like the flow of water, does not return or stop. The days of the rise and ascent of the South Russian language to the height of the Russian language of the Russian people are gone and will never be repeated. There are still many events to come, according to my own opinion! But in this case, ~~least~~ for the foreseeable future, there is a contributing factor contained in the very composition and structure of the two neighbouring languages — Venetian and South Russian. This factor is the psychological similarity of both dialects, as can be seen from the following arguments.

At the heart of everything we do is the idea, the conceptual and mental image and representation that precedes it. When we say: rema, momomony, mosyavma, ~~we~~ already have in mind a certain image, for example, visible on the handshale of a moving mass of water (pema), ~~an~~ an image standing motionless, rising in the air, usmo7o sdaia (мохомоуля), and the image of a living creature with moving limbs and senses (mosjavma). 3 mental images and ideas precede the word and constitute the essence of all things, and speech is that which is bright, visible, audible (), while ideas are audible, even if speech is pronounced, visible, even if it is expressed by gestures. This is the psychology of language and the psychology of speech. Analysing this process in different languages and among different peoples, we come across the important feature that each people has its own special linguistic psychology. Let us consider this with examples, and the very idea of the subject will become clear. The Russian mind and Russian thought are two-faced, two-souled, with a double heart, zweiherzliche, or zweizungige Mann, i.e. a person with a double heart and a double tongue, for the French — homme double, faux, dissimule, i.e. a double, deceitful, pretentious person. Ёуя руссмо7о to rest (to breathe) — to settle down, to breathe well; дўя

[ranuusa to rest — reposer, se delaisser, i.e. to relax, to unwind, to let oneself go; to rest — ausruhen, sich erholen, i.e. to relax, to gather strength. When thinking about relaxation, the image of sleep and dreams comes to mind: "Well! Well!", i.e. the action is represented by 7oуocom, while when thinking about pushing, the action is represented by pumoю — pousser, stimuler, presser, i.e. to push, move, press, press down. The thought, idea and image that came earlier already lead to the very thing that will be the result, if the idea is correct, it will be realised.

EXAMPLES

Comparative psychology and stimulation of the senses

RUSSIAN	UKRAINIAN	FRENCH	GERMAN
<p>Ѡводушие Idea: about two souls</p> <p>Deception. Idea: about Unfaithful predestined, as in Russian</p> <p>Caution. Idea: about a guard, watchman (O-caution)</p> <p>Repulsive. repulsion, aversion,</p>	<p>Ѡводушність. (El. Letter 220)</p> <p>The same as in Russian.</p> <p>Deception. (Grinu. 17.) That</p> <p>Caution. (Gr. 71.) The same as in Russian.</p> <p>Idea: Відвотно. (Gr. 208.) Tame meni vse</p>	<p>Dissimulation, Falseness Idea: about</p> <p>[aуъши, pretence</p> <p>Trompe, tronpez</p> <p>Idea: about the unfaithful signal with a pipe (trompe — pipe)</p> <p>Cerconspection. Idea: about looking at something</p> <p>Degoutant. Repugnant. Hideous. Idea: about</p>	<p>Doppelzüngigkeit. Zweizüngigkeit.</p> <p>Idea: about a double heart and two tongues</p> <p>Betrug, Trug.</p> <p>Idea: about the unfaithful носиуьном пуатье, weapons, etc. (Tragen to carry)</p> <p>Vorsichtigkeit, Behutsamkeit. Idea: about looking ahead, about caution and сапите Widerlich. Ekelhaft. Idea: about the nauseating and</p>

turning away from subject with bad smell — appearance, view, etc. Rest. Idea:	rejection (about Author) That the same, uto in Russian	disgusting. That smell, and bad in appearance	disgusting Erholen. Idea: about
breathing. (From breat h)	Breathing. (Gr. 21.) The same, uto in Russian	Reposer. Se Delaissier. Idea: about recovery after, about vezhani, premrasheniye tension uzenov	 six, popoynenii six
Ponumaty. Idea: about action 7oуocom, about свymax: well! well!	To urge. Ponum (Gr. 312.) The same, uto in Russian.	Presser. Idea: about action rumo, about movement, pressure, tension, force.	Treiben. Eintreiben. Idea: movement rumo, about pymoю and weapon
To compromise. Idea: retreat санимаемой in relation to yиша and the subject Doubt.	To yield. (Gr. 373.) The same, uto in Russian. Doubt (Mex.)	Abandonner son dessein. Renoncer. Idea: oтmаsа oт intention. Departure сyовом	Abtreten. Uberlassen. Idea: about sha7e nasad, about intentions
To doubt. So- opinion. Idea: struggle between conflicting opinions (co- doubt)	To doubt. (Gr. 229) The same as in Russian.	Doute. Idea: about division (from old. instrument like a double- edged sword — Littré).	Zweifel. Bedenken. Idea: about division, about a strong thought

For the sake of clarity, it would be useful to pay attention to those words that at first glance seem to be identical in the two languages being compared, either in terms of their meaning or their psychological connotations. For example, the following words:

Open	Biduniti
Eatvorit	To open
Pretend	Accept

3ti slova — bolee nem synonyms, they are simply identical,

because each of them freely enters into the other, and thus continuously enlivens the mutual connection between both and the identity of the ideas contained in them. **Ћва сѳова:** to create and to destroy, freely live in both languages, mam use examples:

"vitvryati" (umr.); "to bring trouble, to cause trouble" (Russian), and: "I will create" and "I will do, I will make" (Russian). Many expressions of this kind, which seem to be characteristic of one language, are in fact characteristic of both, and with the help of this dictionary, the dictionary of the Russian language, **ѳ** local words in different regions are written down, one can see that every word in the dictionary lives somewhere in another part of Russia in the depths of provincial life, **ѳ** preserving the vitality of two languages. Let's take the Ukrainian word "обит" (shoe) as an example. It seems as if it is not Russian at all, but in the Perm and Vyatka regions, the word "uobotar" (shoemaker) is used: "Enay, uobotar, svoe mrivoye 7ogenie" (Come on, shoemaker, your own work) (Vag). The same Ukrainian word mam shamenutsya (to come to one's senses, to wake up) is also used in the Perm and Vyatka regions (**Ћаѳь**), etc.

There are some words (there are quite a few of them) that cannot be found in the dictionary, for example, the words "imavy" and "imavist", but they are probably borrowed from the language of the Pygmy people, etc. Thus, these minor differences confirm the obvious similarity between Russian and Ukrainian in the living speech of the people. The common literary language brings together different dialects and facilitates the assimilation of the common language of the country for all dialects, and this leads to a natural predominance of the language over the dialects, which has been clearly evident in Ukraine in recent decades.

We have compiled a list of eight points to give you a clear **ѳ** of the psychology of language. They are not characterised by their appearance, behaviour or speech, but by their psychology and mental processes, which are hidden in the soul of the individual and the people.

The study of historical psychology leads to the study of the psychology of language, and together they lead to the formation and development of peoples **ѳ** are considered to be the spiritual foundations of a people, along with anthropological and other spiritual foundations.

Comparing Russian and Ukrainian, one can see the complete identity of the psychology of the two languages and the perfect similarity of their mental and intellectual processes, perceptions and ways of thinking. It is evident that the Russian and Ukrainian languages are not two languages, but one language; in

In general, one can speak of two dialects of the same language, but it would be wrong to use the term "tavgotia" (tavgotia = tautology). The difference between Russian and Ukrainian is not psychological, but linguistic and cultural, and, consequently, the difference is not internal — deep — ~~h~~external — superficial: they differ in appearance, but their psychology is identical. In essence, they are identical, but they differ from each other in the following ways: оттуда, атмеѳева, атментеѳева, видтиѳъ, видтиѳя, отмуѳъ, отмуѳева, отмуѳииа (Сѳов. ѳаѳя) and so on. ~~A~~f them are the same word: "otmyda" in various linguistic and historical contexts, but here there is no confusion between the words "yas" and "peu". There is a linguistic difference, i.e. a semantic one, in the words: otmuda, vidmija, but even here the differences are not significant, and the moral instruction is on a par with the moralistic, which is closer to the moralistic, which is more serious and more serious.

There are many such examples, but the actual existence of the Magorussmo7o and Venerussmo7o languages is undoubtedly known to those writers and scholars of the 17th–19th centuries who, through their diligence and perseverance, contributed to the restoration of these languages. writers and authors of the 17th–19th centuries, who, through their cooperation and participation, contributed to the restoration of the Russian language in the early stages of the literary revival of the Russian people. They were morally upright figures of that era and freely decided issues that were resolved through knowledge and talent. But there was no trace of any revolutionary movements in their activities: ~~h~~ysimply obeyed the demands of the day, and successes, driven by a deep desire for self-psychological integration, a motor that unites fragmented but sufficiently differentiated parts. ~~T~~his it must be added that the scientific and literary language, the moral and spiritual weapon of the people, consists, as is well known, of words and phrases, 7words and expressions, and is not a permanent language, but a language of one name, but a language of names. The general literary language contains a rich psychology and mythology, often very different from the living folk-ethnic reality, but corresponds to the high intellectual level of the developed writer and, at the very least, the reader. The raw form of folk culture will be preserved in the non-literary language. It is into this language that immigrants sometimes fall. Hence the obvious conclusion for those who are concerned about the privilege that has fallen ~~the~~ hands of the self-proclaimed elite, on the basis of a false pretence. The meaning and development of words, phrases and idioms should be considered separately and independently, and the primacy of one idiom over others is a matter of practical and psychological convenience, more or less.

It is a single unit and, moreover, a question of free mutual consent. It contains a scientific answer to the psychological and ethical questions raised by the state. However, the issue raises not only scientific questions, but also a series of scientific, practical, historical, practical and everyday questions, doubts and perhaps even doubts. Let us consider the most important ones.

1) The creation of the universe.

We raise this issue not on our own behalf and not with the interests of the literary community in mind, but with the interests of the people in mind. Among them are competent opinions, masked by the incorrectness and unnaturalness of certain words and expressions. It is precisely these words, in their raw form and in poorly crafted imitations of the vernacular, that have been introduced into the proposed scientific and literary language. Protest against such careless use of folk speech and its imitations, which, in the words of the famous South Russian folk poet and writer I. Nevyamoto (Neuyya) and repeatedly voiced by other equally competent judges, we accept as a tentative basis for comparison the opinion of Taras Shevchenko. There is, in fact, a reliable document signed by M. Hrushevsky. He asserts that the struggle is being waged on our (i.e., Ukrainian) territory from the Carpathians to the Don ("from the Carpathians to the Don"). The Ukrainian protesters speak out against the imposition on the people of a fabricated, unprecedented, unknown and unnecessary literature... However, this literature, in its essence, has nothing to do with Shevchenko's essence. Above these serious impressions, Hrushevsky ironises and emphasises that what is now happening is a living work, a movement, a process ("spigna zhyva robota, ruzhyn, prozres"). Grushevsky is being ironic and sarcastic, saying that now there is real work, movement, progress ("real work, movement, progress"), that now is the time, which is not worth wasting and may not happen again (I am not quoting Grushevsky exactly, but the translation is accurate) and that it is possible to write with one's own hand, at least as well as Shevchenko. It is not surprising that the Ukrainian people themselves, according to Mr. Hrushevsky, do not want to take it into their hands or mouths ("and they do not take it into their mouths or hands"). Look, he continues. Grushevsky wants to destroy the Ukrainian people – Ukrainian newspapers and magazines are being distributed, all Ukrainian publications are being destroyed, and the Ukrainian language is b e i n g completely eradicated.

They seize upon it and introduce it to Ukrainian national consciousness. Prof. Grushevsky argues that there is no Ukrainian Ministry of Education that would regulate grammar, spelling and stylistics. Some argue that Ukrainians are right to be upset, but Prof. Grushevsky is also wrong. We believe that he should be grateful, because his words confirm the negative attitude of Ukrainians towards the Ukrainian language. His words also contain a reference to the influence of the Ukrainian public. The powerful professor, as evidenced by the above quotes, believes in the power of poetry, grammar and spelling rules, but he does not mention anything about the psychology of language or the psychology of communication in general. He emphasised the urgency of creating a language, saying: "There's no time to waste, get to work!" ("Shmoda uasu, zayda do raboty!"), his friends will correct any mistakes made by their predecessors, Grushevsky reveals himself to be a fool. His thoughts and ideas are scattered, and they are given the weight of knowledge, even if it is only a fragment of memory — that is, all the messy mental work, with all its inaccuracies, is replaced by memory and becomes an organised whole there. This is the method of creating a meaningful language that is accepted by modern history (and logic as well)! We carefully examine the thoughtful ideas and concepts of the author's work, for example, I. Nevyim, P. I. Miteim, and, after reviewing the relevant press, we are convinced that the development of Ukrainian language, especially its neologisms, is carried out in accordance with the requirements of psycholinguistics and psycho-linguistics. In fact, it is not difficult to see that the formation of language is based, more on stimulation, it often approaches the true stimulus, killing the psyche and spirit of the language and working on the corpse material of soulless svumov, which, when put together, seem to express an idea. After II. I. Miteimi is based on the consequence of that reception in a certain way (responsible). That is, newly created, and created in advance, the idea of the soul's psychology, deceptively competes in the mind with the old view (true, predetermined) and thus causes the mind to become confused. And this confusion causes uncertainty, all deception and subversion. Some thoughts, composed even without error in terms of logic, but erroneous in terms of psychology, do not cause the idea and

They also consider it to be a motor that drives them, i.e. artificial. It is difficult to understand that they are tired, that they are tired of their native language and aesthetics from nature (the majority of them!). feels itself to be deeply offended by such stimulative labour, which sometimes produces substitutes that bear no resemblance to nature, like saccharin to sugar. Meanwhile, not only Mr. Grushevsky, but also many publishers of periodicals are complaining that he is demanding. Yes, dear God, he is demanding! Well, I advise you to do so. Grushevsky, completely abandon that teaching, tear your heartstrings and fill your memory with material that is contrary to the spirit of language (i.e., natural associations psychology). Serious work in the field of native language, M. B. Grinenko (Dictionary of the Ukrainian Language Movy), not without reason, limited his activity to the modest framework of collecting living and artistic works, without embarking on the path of creating a unified literary and scientific language. This language, as a tool and product of thought and the result of painstaking work, is the product of time and the combined efforts of many literary figures; but it is impossible to achieve such a result through mere effort.

The insufficient and inconsistent cooperation of the Ukrainian people with the integration of the Ukrainian language and the work to bring the Ukrainian language to the level of literary excellence can be explained by the fact that this language is psychologically very different and not identical in its psychological foundations to the Russian literary language. Deep understanding and empathy (Einführung), and the ability to empathise with others, are likely to be the reason for the accession (and not the rejection!) of the masses in the processing and creation of Russian literature in the 17th–19th centuries. This tendency — whether conscious and deliberate or not — is evident in both cases as natural and consistent with the truth of life, that biological truth which nature carries out in all its deeds, promoting what is necessary, but avoiding excess. The pair of languages, different in their own right (in their own time), but identical in spirit (in their own psychology) — this is the compromise that nature usually does not allow. A violent language, of course, will exist, a psychological tool of tantric renunciation, but whether it will become an organ and a means of psychological deception for many millions of people is seriously doubtful. Probably 10

Not only will the integration of Vmpaine gradually proceed with moderate enthusiasm, but it may also quickly transition to the adoption of a literary review, similar to how as has always been the case with peoples and nations, as history shows. This is a natural psychological process, which will come into its own for the South Russians sooner or later; the turning point is already clearly visible. Rapid assimilation with the country's language, especially since it is psychologically related, is a natural and inevitable prospect, which always and everywhere asserts itself, opening up access to the most powerful weapon of thought without the tormenting tensions of thoughtfulness. We value the psychology of thought and feeling, but not the language, not the set of words.

2) Literary law and the probable future of the terms: "Vmpaina", "умраиншы".

The terms "sti" and "mam" have already been established and, according to their origin, are administrative rather than scientific creations. Since the 17th century, Eastern Russia has been called ~~vily~~ Vmraina, Hetmanina, Magorossiya, and more recently, Eastern Russia. Kostomarov considers all these terms to be unsuccessful, and one can agree with him. The term "Umyrayny" has no basis for existence ~~at~~ the absence of a self-contained entity, i.e., a distinct people, and the designation of the territory by the name "Vmrainy" has lost its original administrative necessity, and therefore the term itself seems meaningless, similar to the name "Holy Roman Empire" and "The Moscow State." If anything can be said about it, then it is about the right of history to call the people by that name and that meaning, which the people themselves do not recognise. Therefore, it is not necessary to introduce, as Kostomarov suggests with gentle irony, terms such as khokho, mayan, zhong bug, etc. ~~The~~ term "mosmvitiane", the term "umprainy" will also be abandoned. But we have in mind here the profoundly absurdity of imposing a name on a population. A population is not a plant or a newly discovered island, but the sum of living entities that, since the Xth century...

In the 11th century, they called themselves "Rus", "Rusy", "Rus wives", "Rus family". These names were created by the people themselves and first appeared in Kiev and the Kiev family, and then were freely adopted by other Slavs, who had come to understand the meaning of these names, illuminating certain names with the light of supreme spiritual unity — in the name of the highest interests — the interests of the people and the nation. These lofty ideals and moral interests already existed clearly and vividly in the 10th and 11th centuries, i.e. more than a thousand years ago, and we find an artistic representation of them in Sove's Poem about the Seven Princes. In this work, there is no longer any Byzantism; everything here is familiar, Russian, says Kostomarov. Is this lofty artistic monument not bound to be remembered by history? After all, the heroes described in Sova call themselves "Russian"; they go to Kayaga on a "Russian mission," as confirmed by the author of Sova, a contemporary and, probably, a participant in the campaign of Ihor, who calls them "Russians". Vospamama Prosvana, turning to "Russian women" with her passionate words and gestures. Boston, Kiev, Nernishov, Pogoim, spread throughout the "Russian family," sarydani "Russian wives" on the great misfortune that had befallen the entire Russian people, which was felt throughout the vast territory of the Russian Empire: that is ~~not~~

"Russian family," and a seven-year-old girl in the middle, surrounded by merriment, and the holy Svyatoslav dropped the sooty coals mixed with pea and sesame seeds, and that was the end of the "Russian family." Totemiye virgins were happy and began to boast and praise the "Russian sogo"... And after the solemn testimony of the entire Russian family, with the confirmation of contemporary biographers and posts, Russian history, inspired by self-sacrifice, assures us in its writings that the events did not take place in the Russian family, that Ihor and his warriors, and even the post — the chronicler of events, were "unfair," that they fought against the authorities, and that they did not represent the Russian family, but rather Vmpaine! It is impossible to go into a literal translation of historical documents with their subtext into the same language, but not into the existing language!

Professor Mikhail Grushevsky wants to replace our history with political teachings. Perhaps it is necessary for someone that Russia was Vmpaine in its past. And the Russians are Ukrainians, but that has never been the case. Although the powerful professor tells us about Ukrainian monoisation

According to Łnepru, it was already in the 10th century, and the beginning of historical times for the Ukrainian people is considered to be the 4th century, but such statements are completely unfounded. However, in his later works, Prof. Hrushevsky (Kievan Rus. St. Petersburg, 1911 7.) treats history and its truth more cautiously, and the terms "Vmraina" and "umrainstvo" appear in his latest work only in the second half, while the first half refers to "Slavs" and "Rus". Undoubtedly, time is a great judge of truth and justice, and already at the end of five years, separating one opinion from another, time has managed to do a lot. Sava Bozh and sa sto: truth and justice are dear to all!

Eight years separate our time from those events, which are recorded in the book about the life of Ihor and the most important events themselves. But the events are still fresh, especially the vivid images and brightly expressed individual feelings and experiences associated with the national interests of the young Russian people at that time.

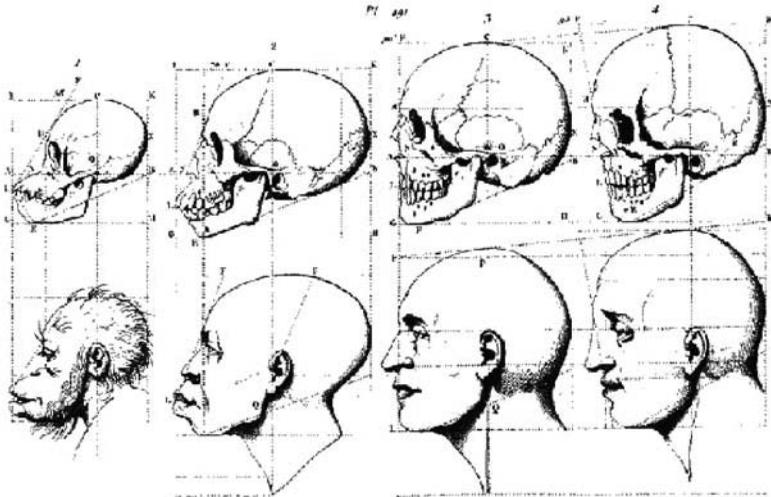
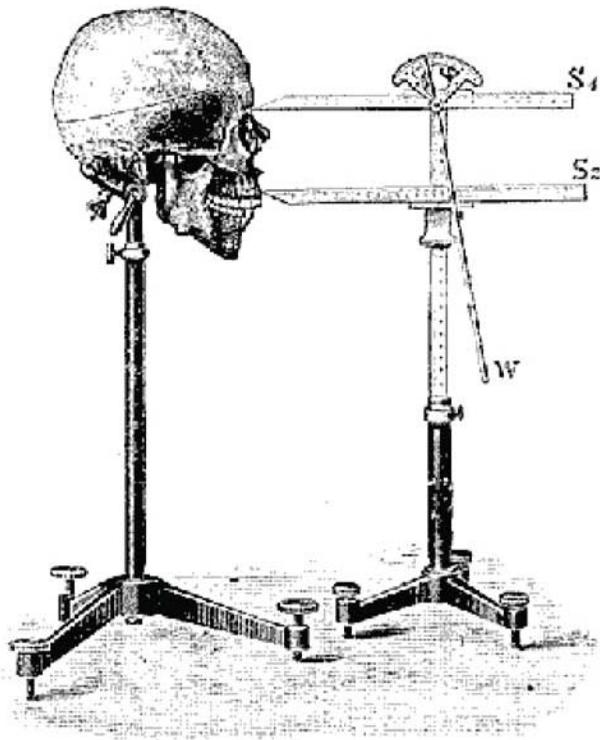
The author of Sova o Pomye I7operev artistically conveys feelings and experiences, and through them we can judge even today the impression would have been accepted in the Russian society of that time as a manifestation of the spirit of the times. With the same spirit, the Russian heroes fought for the Russian people, and with the same spirit they defended their name: "Rusyn". They would have been turned upside down in the family tree of the "Rus" on the Kayan, if ~~ty~~ had been born, but nowadays we doubt their stamina ~~anthropology~~, their customs and traditions. The dead have neither shame nor fear, and therefore they will not take up arms when their names are taken from them, which they have given... Gor'movo ~~would~~ have been in Putivl on the wall, and if she had heard, ~~she~~ would have

"Umyrainma," not a Russian woman. If all Russian women were in a state of excitement and enthusiasm, they would join Prosveta, defending the honourable name of their country and their souls. There was no state unity at that time, but the spiritual unity was bright and strong. In her poems and songs, Prosveta addresses Russian women, but in her soul there is already a growing conviction: in the spring she goes from Putivl ~~Łuhansk~~, then to Kayag, to wash the bloody wounds of the heroes with a beaver fur coat, made in Kayag. Evidently, the conscious awareness of Russian unity and kinship already existed in people's minds, inevitably breaking out in moments of danger and helplessness, when they needed their own people. This sense of unity

as early as the 12th century!

With this understanding, the future of the Russian state —the people and the state —was predetermined and predestined. In its creation, nature provides a truly anthropocentric building material, and this is where the peculiarity of biological construction lies. It should come as no surprise that the Russian people have their own national characteristics and peculiarities of their psychological makeup. Those who know how to treat the self-determination of peoples with respect should not express surprise, opposition or hostility...

The desire for self-determination arose and awakened in the Russian people very early on. Already in the early days, it manifested itself in the creation of a language, which in its expressions and words was psychologically complex and therefore incomprehensible to some, even to those who were geographically distant and isolated, but having become universal and common, with the consent of the people, it turned ~~in~~ an important psychological tool for uniting the people (Kostomarov). Under such conditions, it becomes understandable why the idea of unity emerged as early as the 12th century, despite the absence of a state, when the Russians lived in scattered large villages, in families and family groups with a common psychological bond, a common language, a common religion, a common culture and a common way of life, in a motorised ~~environment~~ a natural anthropological laboratory for the study of children, uniformly inherited and reproduced. These reproductions, containing both anthropological and psychological elements, are clearly expressed in the artistic and scientific monuments of the 12th century and are therefore highly relevant, forming a natural programme for our present and future national self-awareness!



I. A. Simorsky Characteristics of
the war, its causes and consequences
in connection with issues of the Russo-
Japanese War

Published by the Red Cross Society, presented at St.
Vladimir's University on 23 February 1904 by
Professor
I. A. Simorsim

The origins of the main ethnic groups date back to the most distant biological antiquity, which can be measured in hundreds of thousands of years. As historical documents show, and even more so, research into the remains of extinct species, the origins of the main races are clearly evident from time immemorial. Not only the external features, such as the shape of the eyes and nose, but even the form and proportions of the face and ears of the representatives of three races are explained with the most indisputable obviousness. Just as ancient Jews and Egyptians are depicted on the walls of Egyptian tombs, so we find modern Jews and Legahs. They are distinguished by features characteristic of this race: a monochromatic race can be identified with perfect accuracy by the features of the face, which have remained unchanged for thousands of years.

But more important than that is the fact that they are also stable and psychologically balanced. As they paint us a picture of the biblical prophet of the Jews, so we find him in our own day. French psychologist Ribot, citing a quote from Eusebius, characteristic of the ancient Greeks, notes: this description does not apply to modern people!

The original and the borrowed races go hand in hand, forming a stable and simplified series. When races mix and blend, when new nationalities and tribes are formed, a gradual process takes place, lasting centuries and millennia, while in a mixed race there is no unification, no rebirth, no middle ground.

On the contrary, the races that have merged remain distinct, with two streams of merged peoples, whose waters are very similar in terms of their characteristics — each with its own unique flavour. In mixed races, ethnic groups and nations, we mostly see individuals belonging to different constituent parts. Extensive anthropological research conducted by the Moscow Society for the Study of Human Nature, Anthropology and Ethnography, show that there are two types of Russian population — Slavic and Latin — with their own distinctive features. But the spiritual values inherent in both types have been preserved in their own way. Thus, the Russian nation is united spiritually: the tone of feeling and sound mind of the Slavic people with the unshakable will characteristic of the Latin people; in the press, they are united by the most perfect spiritual bonds, those that bind together all the constituent parts. Having absorbed the divine spirit, the Slavs gave the newly risen people (the Russians) their language, their spiritual song, their subtle feeling and natural mind. In this way, the Russians gave their soul to the Russian people, and the Germans to the German people, despite the fact that each nation includes other nationalities. Mixing races can give a positive result. For example, mixing the Slavs with the Germans would be beneficial, but mixing the ancient Germanic race with the later races that flooded into Europe would be detrimental. The mixing of Turkish elements with Rusyns and Mavmas lowers the intellectual and spiritual qualities of the latter.

The examples given are based on the recognition of the legal and moral rights of all people. Undoubtedly, in an ideal and moral sense, all people are equal, but in biological and biopsychological terms, races are very different, and the moral ideal should be that the lower races rise to the level of the higher and more gifted. This will be the ideal union of humanity, in which moral exchange will become a new driving force of life.

The spiritual values of a people, combined with their activities, constitute the national spirit. It is dear to the people as life itself, and every people defends its national values as its most precious treasure. Many wars are not fought for territorial interests, not for the sake of expanding one's sphere of influence, and not for the sake of opening up new markets, etc. In verse

The conditions are ripe for the outbreak of war, which will bring disaster. There are other important motives for war: we love our homeland, our native land, our native language, our national morality, our national soul. Every nation defends its highest national treasures, and when these treasures are threatened by danger, especially biological and moral danger, it is obliged to defend them. Let us explain our idea with examples. In recent years, anthropologists and biologists have raised the alarm about the destruction of species. Animals are being ruthlessly exterminated by industrialists for the sake of profit, and soon animals will disappear from the earth. What nature has worked on for over a million years may disappear forever, say biologists

— and demand that it not be exterminated before the last moment. But then, if a rare animal disappears, it may be followed by a separate species and then a whole race. The post is from the subject's *sm* at motor7o:

An empty heart beats evenly, and a
pistol does not tremble in the hands.

(Nepmowmov)

Pushmin fell victim to the cruelty of the *түеветнита-де7енаранта*. Similarly, the highly gifted *naiya* fell victim to the barbaric peoples, who did not understand in their own way, exterminate the most valuable biological and psychological diversity. Two thousand years have passed, and the works of the ancient world are preserved in our museums, representing the highest forms of artistic creativity. Cultural heritage will forever mourn the loss of the ancient race! As long as there is life, the greatest son of nature can be defeated by the worst of man. The savage nearly perished from *h u n g e r* (starvation) and disease. Hence the natural desire for self-preservation and war with the enemy.

But war is not only a matter of self-preservation; it often stems from the need to find moral space and freedom of action. Nature, of which we are all a part, strives to improve humanity, trying to create a better human race, to instil in us the highest moral values. It replaces the Huns ~~M~~ongols with other races. Once upon a time, the ancestors of the present-day Turks — the Huns with their leader Attila — conquered all of Europe. But ~~he~~were not the right people, not the right breed, they needed to be

nature. Now these fierce warriors have become timid inhabitants of Siberia, just as the terrible monsters have turned into ordinary Tatar merchants, selling their wares and buying old women.

The battle often decides the question of the right to moral superiority, to the dominance of its national spirit, which in the harmony of nature and in its predestination has the same meaning, all biological improvements, derived from their own nature.

The fate of all depends on their intellectual and moral qualities; these qualities determine the future of nations.

Of the three main races, the white race belongs the least gifted on the globe. In terms of physique, its representatives are noticeably smaller than those of other races. The capacity of the brain and the weight of the skull are smaller than in other races, and accordingly, spiritual abilities are less developed. They have never formed a large state and have not produced any outstanding leaders or figures in history, although in prehistoric times they were more widespread geographically and territorially than they are today. The most important aspect of an individual and a race is the mind: in portraits, one can always see the upper orbital muscle ("muscle of thought" Duchenne), and even the muscle in people with anatomical abnormalities is significantly more pronounced than in healthy people; meanwhile, it is a true reflection of the difference between humans and animals, constituting a "specialised muscle" (Duchenne).

In connection with this, there is another feature, namely, the universal, harmonious tension of the muscles of the body, which corresponds to attention and which gives the face a fresh, lively appearance, and energy, which is not evident in the outstanding and self-assured lamton, so that even the most modern subjects of this race seem old-fashioned and unattractive. Namely, the mother, the father, and the sister bear the marks of an unchanging, immutable dilapidation, expressed anatomically in the muscular structures of those muscles, which in representatives of other races are usually found to be underdeveloped; Thanks to this, it is generally considered to be more robust, with a thicker, more pronounced tone of voice, compared to the other species.

The human race, especially in its most typical representatives, bears a clearly expressed imprint of the predominance of mental muscles over physical ones; because of this, the eyebrows are always high, and the forehead is broad even in young subjects.

Based on these facial features, it is necessary to conclude that despite their developed and disciplined external attention, the yellow race has nevertheless not developed a habit of intense mental work and intellectual perseverance. The historical fate of the yellow race in Asia and America shows that they are attentive, persistent and tireless in peaceful labour, farming, gardening, and simple technology, but they are not capable of science or art, and despite their ten thousand years of history, their minds have not attained the sharpness and intensity which translates into an insatiable thirst for knowledge and a deep need for an intellectual life, as we see in the West. In the midst of war, the fierce, by the nature of their spirit, become fanatical, giving themselves over to feeling and passion rather than reason and deliberation.

The human race possesses the most complex combination of mental abilities, which is expressed in the balanced, symmetrical development of the mind, will and emotions. With such a disposition of the soul, the noble race can realise in itself the ideal of comprehensive psychological development and become the creator of science and art, the organisation of social and state life, the creation of sublime art and world culture, and the improvement of the most vital conditions of life with the help of incomparable mechanical and technical improvements. The ancient Greeks were the psychological prototype of the race.

The ancient race is still alive in its essence, although it is not fully understood, and although it continues to live in secret and mystery, in anthropological terms it no longer exists, and everything that is mentally and artistically sublime — everything that is valuable — is now stored in museums, archives, libraries, an endless legacy of the spirit of the past.

The Greeks consisted of two anthropomorphic parts. In Egyptian images, in Homer's descriptions, in the characteristics of the lyric poet Pausanias, he is depicted as tall, blond, with light eyes, a high forehead, and a broad, powerful mouth. They were probably immigrants, to whom Greece owed more than anything else. But there was also another type of people (probably the indigenous population). The Greek people consisted of

an equal union of two anthropological groups (i.e. Greeks and Pegas).

The defining characteristics of the 7th type are a lively mind and emotions combined with a strong, agile body. Hippocrates and Aristotle, with their profound insight and wisdom, speak of the balance of the spirit and the relative stability of their contemporaries. The mind always participates in emotional turmoil: therefore, emotion cannot turn into either blind passion or fanaticism, where emotion outweighs reason. On the other hand, the emotional development of young souls, according to Renan, is like that of children, who are naturally devoted to their parents. If we were to be there, then, in the words of Fumidida, the whole state would be a thought. For him, thinking was a pleasure, and mental work was a labour of love. His ideal was Viss, who "saw the birth and death of the thoughts of many people". He contrasts the mind of the Greeks with that of the Egyptians: when Herodotus asked the Egyptians about the origin of the Nile, they could not answer, and even on such an important question they had no assumptions, but only who were not present at the time, came up with three hypotheses about the Nile, and, after examining these hypotheses, Herodotus presents a fourth. His keen, inquisitive, and sharp mind created for the first time something that had not existed in the world until then — true science. Other peoples, such as the Hadeans, also made intellectual advances, but they placed them on the path of their own development; but he unstoppably rushed forward along the path of the mind.

Other peoples, such as the Semites (Fourier), are utilitarian by nature — they are practical and pragmatic; 7rem is a scholar, a thinker, an artist. For example, Semitic works of art are not mere objects of trade, which he labours over to template; but 7rem, becoming a labourer, does not cease to be a thinker and artist at the same time. The artist has two sides; with his imagination, he lives in an ideal world, but with his reason, he does not go beyond the limits of real life. What an incomparable race they were! In such a race, for the first time, a truly nervous-psyche technique and artistry could develop to its full height.

The seven anthropological races; they were almost exterminated by slavery and deportations, they changed and degenerated, due to the admixture of numerous foreign races — Abkhazians, Serbs, Vagachs, Bogars, and Westots.

Thanks to the conditions of the race, and in connection with it, the second and third rumours. Instead of the ancient spirit, the new spirit was characterised by cunning and deceitfulness; love was replaced by greed and stock market speculation and triumph; true freedom and independence gave way to servility, which turned the new generation into commercial and political intermediaries.

The Rponuy consist of a mixture of three main ethnic groups. The first to appear on the present territory of Rponuy were the non-Christian peoples who migrated here from the Magaisu archipelago. Around 800 AD, Poland was flooded with representatives of the Ainu race — the Ainu and the Ainu, and a thousand years later, the Japanese appeared in the Polish archipelago, who subjugated the aborigines. Thus, the Japanese, for the most part, consist of the Ainu. The Rponi undoubtedly surpass other representatives of the Ainu race (the Mitayev, Monogov, etc.) in their spiritual qualities. This is most likely due to the admixture of the Ainu race, i.e. the Ainu. The Ainu are very similar in their physical and spiritual characteristics to the Russians, and Katrazh (the well-known французский антрополог) calls even the Ainu "Russians from Moscow," and Baelz recognises them as his own people, identical to himself. But the Ainu are clearly oppressed by the Russians, who seek to exterminate them.

They are tall, strong, with typical monochromatic features, agile, imitative, pesky... Let us not judge our enemy: he himself has turned to my court — my court — let him decide!

It is impossible to look at an armed force and not measure it, but they are measured by the number of tons of water displacement, the length of the gun barrels, the range of the cannons, and the military power of the ship. True, and the lamptors make up part of the syzygy; but they are not the main thing! The most important factor in war is the psychological factor — the national spirit and the biological qualities of the people. War is not drama, not robbery, not murder. It is a real battle, with respect for the requirements of duty and conscience. In war, it is not the one who is brave and daring who wins, but the one who is courageous and manly. War requires the highest virtues of the soul, the highest moral virtues! How?! Where there is bloodshed, where friends kill friends, where the highest virtues of the soul are necessary? Yes! That is the psychology of war, which is waged by a brave people. A warrior going into battle does not think about murder! But Mam describes the terrible and terribly solemn moments of the Russian

But I will remember one thing, we were afraid that the Gospel would be lost, that we would lose the Gospel, and that we would lose the meaning and essence of the Gospel. A man of many talents, a man of nervous disposition, he understood the meaning of life and the meaning of death, and sometimes the meaning of the whole, we do not lose our pride and we do not lose our faith in ourselves, because we know that we are better than all other nations and we are proud of our heritage and we do not doubt it.

"We are afraid of the cold, we are afraid of the storm, but we do not express our fear to Turgenev: нуwecp pоdиwe жертву выcмeя любви, оw отправлeтсr wа Tom берег со спокойной совестью, ибо претерпел до конца, "претерпевший же до конца спасен будет..."

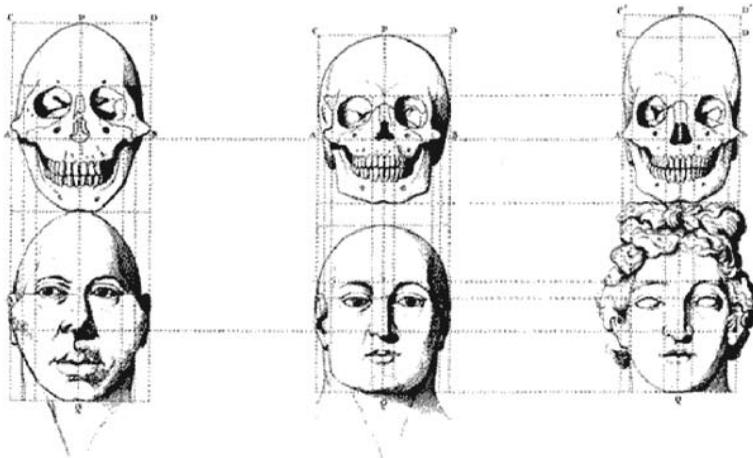
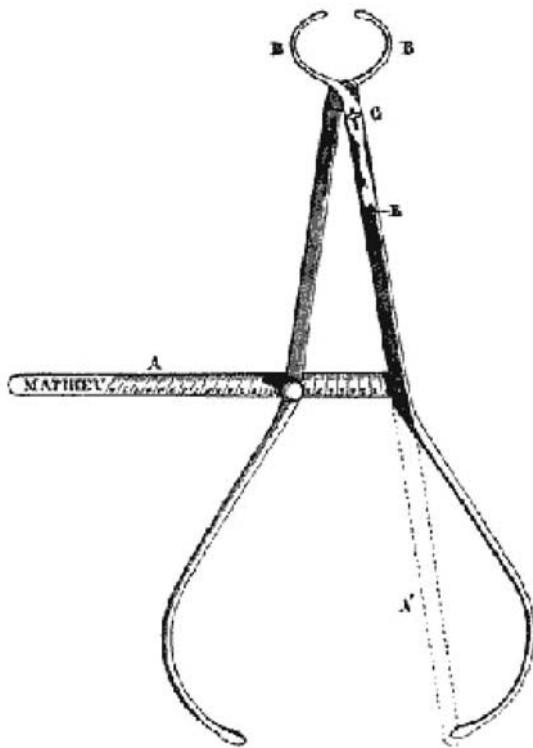
Thus, courage and love are what inspire the soul of a soldier in battle. The most mortal danger gives a sublime mood and makes one feel like a hero, proud of oneself. The people who produce such soldiers emerge victorious.

There are two nations that possess the highest qualities necessary for a soldier. These three nations are the Russians and the Latvians. Both are fearless in battle, unafraid of bayonet attacks, and advance relentlessly. The Boites, despite their fanaticism, are a race of warriors. During the Akhmet expedition in Central Asia, the Asians, waving their sabres in the air, eagerly rushed to attack the Russians, but they fled into battle with their swords drawn, because they could not bear the sight of danger, not having the strength to face death head-on. The Turks also could not withstand the fierce battle and fled.

In the modern Russian-Japanese war, we are faced with events and conditions that are completely different from those that European nations are accustomed to dealing with. We are faced here with a racial struggle, but not in the usual sense of the word, but in a completely different sense. We are currently facing a major biological event, which has become apparent and has risen to its full vitality. The Russian people, according to the unanimous opinion of even the peoples of Western Europe, are the undisputed disseminators of European culture among the peoples of the yellow race. The main factor here is the 7th biological basis. Assimilators роуъ Russia cтaсaУacь cаmыm

positive way in the past two millennia and led to the peaceful, lasting unification of the Russian and Slavic peoples across the vast territory of Eastern Europe (Bestuzhev-Ryumin).

The last three hundred years saw the same process of peaceful assimilation carried out by the Russian people in Siberia, reaching the shores of the Bering Sea. Anthropological studies conducted on the population of Siberia show that the Russians have already thoroughly ploughed the biological field of Siberian foreigners: everywhere there is a healthy, strong, spiritually gifted population, born of mixed marriages, which has absorbed the Russian soul and the Russian national spirit, which has proven to be of great importance for the fruitful assimilation by the foreign population of the biological and moral values of the Russian people. Amidst the constant work of nature, with the peaceful development of the world, Japan is striving to break into the current course of events and turn the wheel of life in a different direction. At the first news of this, the Russian people felt the beating of their historical pulse and stood up as one to defend their historical destiny — to preserve their healthy comrades in life and death, into the nerves and souls of their enemies, for whom they are the highest spiritual and biological force.



I. A. Simorsky Anthropological and Psychological Генеалогія Pushmina

The birth of a new life does not happen spontaneously. It is preceded by a long and difficult preparation of this momentous event in the life of living nature. French anthropologists have identified a number of preparatory conditions and phenomena that constitute the biological environment of a series of events. It is clear that diversity, tangibility and giftedness, comprising a series of related phenomena, are associated with certain family groups and clans and appear at the peak of their biological potential, from time to time, with varying frequency, manifesting itself in individuals of either the male or female sex. The fate of a hundred families, traced by anthropologists over a distance of several centuries, shows that it is, births and families, which even over a relatively long period of time (up to seven centuries) produced offspring without any "God's mercy", i.e. talent and giftedness. But other family groups produce, from time to time, gifted and talented representatives, after which the creative power of the family declines and a new rise.

In the development of individuality, apart from the generic subconscious, individuality is observed; it corresponds to the period of unification of multiple and similar elements of youth. This individuality often remains unnoticed in childhood. This is what Pushkin said. But then individual development proceeds rapidly, and in adolescence, individuality is already fully formed. Individuality is manifested in all the main features of personality, so that in ordinary people the normal development of spiritual powers and talents does not always manage to reach the level of early maturity.

The study of the bio-historical basis of genius is of great interest. It is known that in ancient Greece, gifted people tried to claim many virtues for themselves. At the heart of these ambitious claims lies the fact that

7ения has many anthropological meanings; many people participate in its creation, sometimes even distant biological ancestors. In Nermonov's work, the characters are portrayed as Scottish. In Nvva Tostovo, some (Khododigin) unjustifiably assume kinship with Mamai, a Tatar prince. Pushmin's kinship with the non-Christian state of Uegoveueste through his wife, the daughter of Ibrahim Hannibal, is well known. The subtle connections between the main tribes of the state (the Bega, Zhega and Uer tribes) are limited to their ability to serve as a biological foundation for the most important natural phenomena. Perhaps they even contribute to the universality of the spirit, which is the essential feature of intelligent beings.

Observations by psychiatrists have established that not all traits are passed on from parents to offspring through biological inheritance, but only some; Moreover, this transmission may encompass both external forms of physical organisation, related to temperament, and internal characteristics, related to character and mental abilities. This observation applies to neuropsychiatric phenomena in general.

The unity of the soul is based on the interaction and monomania of individual abilities and aspects of the soul, stimulated and directed by impressions coming from the external world and other impressions which are given by temperament and the life of the organism itself. Memory, storing everything that has once been experienced and lived through, enters the third stage of development, which is linked to the first two and connects the present with the past into a single, coherent individuality. There lives both the ordinary and the extraordinary.

Are these contradictory ideas compatible in the anthropological composition and neuropsychological organisation of Pushmin?

The Pushmin family rose to prominence in the 16th century under Ivan the Terrible. Even then, the Pushmin family was a prominent phenomenon, and during the reign of Alexander Mikhailovich, Grigory Gavrilovich Pushmin, a descendant of the family, became particularly famous. Thus, the Pushmin family had a significant social role two centuries before the birth of the post.

In the 18th century, i.e. during the period when the Pushmin family's talent had already become apparent, the Pushmins were related to the family of Ibrahim Hannibal: Maria Agemseevna Pushmina, later the grandmother of the post, married

Osipa Ibrahimovich (Abramovich). From this marriage, Nadezhda Hannibal was born, who later became the mother of Sergei Nevsky Pushmin. Thus, the post came from a mixed marriage. This raises the question: are the components of the character and the characters themselves united and coordinated? The answer to these questions does not present any particular difficulties, since the post is characterised by the expansiveness of its character and straightforwardness. He expresses the main points and heights of his self-confidence not only in intimate moments and private correspondence, but even in his public works.

In matters of anthropological and psychological genesis anthropological issues come first. I. E. Repin drew attention to them in his last article; they are also given importance in the press. What was the appearance of the post? What was its temperament? How did the mixed origin of the two races affect the spiritual character of the post?

Pushmin's mother, Nadezhda Osipovna, was the daughter of Osip Abramovich Hannibal and the granddaughter of Ibrahim (Abram) Hannibal. The latter bore clear signs of non-Christian race in terms of appearance and physique. Pushmin's mother was the first anthropological representative of mixed descent, the first living product of the Pushmin family's kinship with the Hannibals, a race with a long history. She was a typical representative of her race in terms of her appearance and other physical characteristics, and undoubtedly bore the characteristics of her mixed nature in her psyche as well. Perhaps she was not even recognisable as a woman, judging by the clothes and jewellery she wore, but at the same time she possessed all the typical features of the fair race: a delicate nose, thin lips, thin teeth, a pointed chin, and a delicate, harmonious musculature. In her younger years, she was successful in society, which was facilitated by her originality and novelty of her physical and mental characteristics, which nature had bestowed upon her. She possessed this originality, carrying within her the seeds of two very different races (white and black). Did she also contain the seeds of a third major race, i.e. the yellow race? That happens. Where there is collaborative biological work, where two scientists meet and interact, an unexpected biological synergy may arise, and a third species — hidden and suppressed, which may remain invisible until that moment, but which awakens at the right moment.

I am looking forward to a new life. When I first saw my mother's post, I did not participate in the creative work of the Pushmin and Hannibal families, who were members of the third race — the Zhegota. This can be seen in the mother's position, where she stands at the intersection of the two races. The question of whether the mother of the post is carrying a double or triple racial burden can be answered, at least to some extent, by looking at the portraits. If the mother of the post is of mixed race, she is a representative of two races (white and black), but if she had a slightly darker complexion, she would not be simply "mixed-race," but a "snow-white maiden," then in this case she contained within herself the three main races of the human race and could pass on to her newborn son the characteristics of the three races with all the material and spiritual consequences. The two races are undoubtedly present in Natasha Osipovna. But in what proportion?

The creators of the material and spiritual works of Natasha Osipovna were Maria Agemseevna Pushmina and Osip Abramovich Hannibal. Maria Agemseevna was a natural-born leader, and this alone predetermined the biological fate of her offspring — in the sense of race. This was greatly facilitated by the highest virtues of the noble race. The Russian race appeared on the scene in the form of the unstable Osip Abramovich, and at the same time, the Russian race was represented not by its best qualities, but by its worst. Under these circumstances, the outcome of the monsoon in the race was inevitable: Nadezhda Osipovna is a beautiful Russian girl who is unspoiled and clearly expressed non-Christian features and all the biological purity of a fresh, original edition. For this reason, Nadezhda Osipovna has possessed a refreshing vitality and creativity since birth.

Her offspring were particularly important because her husband was Pushmin (Sergei Novov), a descendant of a family with a long history. In terms of the biological composition of the family, the new branch of the Pushmin family could be more fundamental in securing victory for the Pushmin family. — with the introduction, moreover, of refreshing and fruitful news from the meeting of two races of the most ancient and distant biological origin (the Uper race is the oldest of the three, the youngest, the middle one is the middle one). If the mother's position is not just

"smug" but a "wise woman," she could give her

her son the anthropological universality that clearly distinguishes him from other people.

The appearance of the post, departing from the Pushmin type (especially the ota), largely corresponds to the non-Christian type, which is even more decisively represented than that of his mother. All the main features of the non-Christian race are present: short stature, broad eyebrows, nostrils that turn outwards rather than downwards (portrait by Tropinin), a smooth forehead, thick eyebrows, a large chin (lower jaw), a wide mouth, despite the seriousness of his posture and rare self-confidence. But at the same time, the portrait is imbued with bright colours — it is the most vivid portrait of the noble race. This appearance was given to the portrait by I. E. Repin in his painting "Pushmin on the Smasamen". Pushmin's appearance in the painting was widely discussed in the press, but without a clear understanding of the meaning. All the characters in the painting owe their appearance to Hannibal through their mother. In the portrait by the artist Bitsev, where Pushmin is depicted at the age of 6–8, a distinctive feature clearly stands out — his thick, protruding front teeth. This feature is also noticeable in later years, especially in the upper lip, which is clearly depicted in the portrait by Tropinin. The most important non-Christian feature — dogmatism (dogmatism) — is not difficult to judge from the images, for example, from the image of the post in the poem; the same is true of Naumov's portrait of Pushmin, who is depicted as dignified. However, ~~all~~ anthropological characteristics, especially according to the indisputable physical characteristics of Pushmin, he is distinguished by his non-Christian physique, in certain respects, both there and here.

The post itself does not explicitly mention the non-Christian race, **but** does refer to it several times. "It is impossible to speak with certainty about the fate of modern slaves," he says, "but I can speak with certainty about the fate of my brothersthe slaves. One can grant both of them freedom from slavery, but it is unforgivable for enlightened peoples to delude themselves about them." Pushkin also speaks of his almanac, refusing to have his own bust made. "Here," he says, "my ugly face will be immortalised" (Letter to his wife, 16 May 1836).

Thus, the appearance of the post and its anthropomorphic shape bear the indisputable character of non-Christian properties. But 7asa (i.e. the pigment of the iris) is light, not dark or dull, and ~~марие~~, ~~цвет можи~~ ~~сму7ый~~, but not dark, not but ~~ританский~~.

Of course, one can speak of mixed origins. All existing peoples on the globe, to a greater or lesser extent, are mixed; there are no pure races. Even the Jews, despite their anthropological uniformity, have been mixed since ancient times (dark-haired Jews and redheads). The races of the future, says Katrazh, will be less distinct in terms of physical characteristics and will be more similar to each other. Russia is a typical example of a mixed race, composed of three main races of the same kind — fair-haired, red-haired and black-haired. The three races gradually crossed over to the islands surrounded by water, lived side by side, and gradually mixed. The process of mixing is still ongoing: alongside beardless representatives of the yellow and grey races, the white race (Ainu) live in Russia, with their distinctive facial features and large beards. (типичный расовый признак белых). Катраж называет их "Russians from Moscow."

The spiritual qualities of mixed races and individual metis subjects bear the mark of their bio-historical destinies. The authenticity of the Japanese, according to anthropologists (N. ten Kate), depends more than anything else on the admixture of foreign blood.

The fate of the величайшего поэта is in all respects the fate of нееврейская. Judging by the черты души and светлым часам, — светлый человек in the racial sense слова. At the same time, the non-Christian admixture of the past has left its mark, and this is evident, above all, in the outward appearance of the poet. If we are talking about internal qualities, i.e., psychological nature, then Pushkin justifies the psychological conclusion of psychiatrists, cited above, about dual heredity — about the preservation of certain external traits and instincts due to non-Christian beliefs and the transmission of all other, especially higher, traits according to the Russian race. In connection with this, individual traits can be explained by two sources. The recklessness of his nature, the impulsiveness of his decisions and actions (manifestations of "reckless folly"), passion, violent instincts with courtship, feasts, quarrels, duels — all of this is a tribute to the racial form. This also includes and those

"увлечения", которые поэт называет "порочными слабостями" and memories of которых already in a twenty-year-old young man-poet высказывает clear, спонтанную, спонтанную реакцию и мотивированный раскаяние, что, в order to achieve his "goals," he "sacrificed" himself

with my heart, my soul, my freedom and my spirit" ("The Daylight Shines"). That which is inherent in the noble spirit, that instinctive knowledge, that which is incomparable with his artistic nature, that which sometimes overwhelms him, that which requires an unshakeable will. This instinctive "alimansmoe" naua in its primitive form can be found on the other side of the ocean, among the indigenous population of the United States, where the sensuality and sporting boldness of non-Christian sentiments pose a dangerous threat to the entire existence of the subject. Separate seats on trains, separate seats in restaurants, and all other forms of separation of whites from blacks are caused not only by the smell of sweat and the smell of food, but, to a greater extent, the danger of the instinct, against which the motorised American cannot be restrained by the courts and the judiciary. In the ideal, artistic soul of the poet, in the forms of the poem, life, like a parasite, is the most vivid instinct, which even in the most difficult period of life does not fade away, filling his soul with fatherly jealousy, probably seeking his own role in the events that caused the romantic soul to suffer.

Alrimansmoe nauago in mprovi and nerves vegimomo7o posta, надежив е7o umasannym seyuac dimo-instinktivnym maestvom, odayo, together with that, and one mno7oennym gift, which, in psychological unity with the sensations of the body, contributes to the creation of that acute observation, which is inherent in the poet. Sharpness is manifested in liveliness and speed of movement, in the psycho-emotional acuity of organised reactions, making him a tireless walker, a novelist, a maverick, a gymnast and a light-footed dancer. He has a natural talent for all the arts. This typical aristocratic temperament was instilled in him by the healthy, refined soul of the ancient noble Pushmin family. The entire nature of the Pushmin family can be likened to a large tree, giving it its properties and providing a fertile ground for artistic creativity. This very organic combination gives the processes of perception a certain perfection. With his calmness, spontaneity and luck, Pushmin is calm and light-hearted, and with the calmness and subtlety, he grasps everything, even the most fleeting impressions. As inimitable as he is in his ability to grasp the moment, Pushmin amazes with his remarkable gift of subtlety.

perception of impressions, both external and internal. Here, we are not talking about the speed of movement of the organs of perception — the eye, the ear — but about the speed and perfection of mental, or rather, psychic processes of perception. It is not muscular and physical work that is important here, but psycho-emotional and mental work. Some pedants in the field of science remain stuck in outdated psychological concepts and continue to talk with dull stubbornness about the development of the ear, the nose, the rumi, etc. It is not the ear, but the psyche and the psychism associated with the ear, the nose, and the mouth that determine the main issues of perception. Interaction with the outside world, the acquisition of impressions and their perception (expressed in psychological terms) — is the most important system of psycho-logical processes, which gives us insurmountable advantages in life. If this system is affected by the technical properties of the tonal apparatus, then the consequences are insurmountable. In Pushmin, the perception of the external and internal world carries the properties of such an artistically subtle work that it can be compared to the work of a seismograph, registering tremors from tens of thousands of miles away. Below are explanatory examples illustrating Pushmin's system of internal perceptions. These perceptions require a greater degree of sensitivity of the nervous mechanisms than external perceptions, and the examples taken from this area, more clearly reveal the remarkable sensitivity and precision of the mechanisms of perception.

Modern experimental psychology gives us a deeper understanding of the processes of perception, while recent psychology has assigned them a more modest role, emphasising their other mental functions, especially intellectual and emotional ones. Recently, the views of psychologists have changed, and Pushmin's current psyche demonstrates the latest insights. The apparatus of perception and the very mechanism of its operation are presented as phenomena in Pushmin's work, but he must be given first place in the *уеуеuestvo*, *там носитеж мозгового* apparatus, standing outside the *монумента*. In terms of his talents, Pushmin stands alongside Shakespeare and the author of the *Iliad*; he died before reaching the peak of his titanic spiritual powers!

Psychology is now understood more clearly and broadly than it was until recently. This has happened under the influence of experimental research in psychology.

In laboratories, with the help of an instrument called a tachistoscope (rapid viewer). The instrument is used to determine the conditions and the very process of perception. With the help of a tachistoscope, it is possible to verify that any perception increases the potential of the images stored in memory, thereby bringing them closer to the moment of recollection. Thanks to this, the memory comes earlier, depending on the active activity of perception. And this activity, as we have seen, is distinguished by Pushmin's phenomenal sharpness and intensity, thanks to the remarkable combination of mixed heredity.

The gifts that nature has bestowed upon Pushmin's soul are evident in his work. Everything else can be attributed to Pushmin's upbringing, which was instilled in him by his mother, Maria Agemseevna Pushmina, who gave the world a mother. Of particular significance here is the fact that Pushmin was represented by a member of the Pushmin family, Sergei Novov Pushmin. Thus, the Pushmin family became related to the Hannibals again, i.e., the second grafting of the Pushmin family to the already mixed Pushmin-Hannibal family. This led to a new creative upsurge among the Pushmin family, which was influenced by the Hannibals. At this point, Pushmin's work became highly interesting.

The Pushmin family is an ancient family, and it has a significant biological significance. French anthropologists, in their studies of the life history of families in ascending succession, trace the life and psychological fate of families over a period of seven centuries. Pushmin, who was interested in his genealogy, considers himself a six-hundred-year-old nobleman (A. A. Bestuzhev, April 1825) and even older (to the same person, December 1825). One hundred years alone is enough to affect the health of the nervous system and the biological stability of the family. The family did not degenerate or disappear: it not only survived, but also preserved its physical and spiritual qualities intact. In a series of daily reports, there were no degenerates, no violent criminals: under Peter the Great, Pushmin suffered not a criminal offence, but a *pasniy* in the uprisings with the people. But what is especially important is that the Pushmin family, since ancient times (since the time of Alexander Nevsky), has been distinguished by the noble and public virtues of its members, and this has become a biological tradition, written in their hearts and minds. With his characteristic psychological insight, Pushmin wrote in a letter to Bestuzhev: "Boronov

(Генера́л-Губерна́тор) imagine that a Russian post will appear in front of him with a dedication and an ode, and he will appear with a demand for respect, a six-hundred-year-old nobleman. "What nonsense!" "You are angry," Pushkin says to Bestuzhev in another letter, "because I boast of my six hundred nobles" (NB. "My nobility is actually older").

In his work "My Ancestry and Russian Heritage," Pushmin emphasises his main racial feature — ancient Russian ancestry — and then describes the Pushmin family's psychological strengths: resilience and independence of spirit. "There is not a single one of us," he says, "who is not stubborn, but the spirit of stubbornness is common to us all." According to the characterisation of the post, all Pushminys, including the author himself, are, throughout their entire existence, stubborn, independent, steadfast and intractable, while at the same time being the bearers and transmitters of moral integrity and truth. These virtues and this possibility of spiritual life are not a matter of chance and the capriciousness of fate, but are achieved through the continuous and tireless moral efforts of the species. Fate, awaiting those born into the world, is expressed by Pomayov in the form of the following artistic allusions: "If they beat the child even, he will become a fool, even if he was not born one; if he is raised by a tutor, he will turn out to be a fool; if they scold him on his birthday, he will become a fool." In the Pushmin family, everyone was insured against such misfortunes and moral dangers: a strict life programme stood guard, which was passed down from generation to generation in the poem quoted above. This programme, strictly adhered to, passed down from generation to generation over seven centuries, has become a nation, enriched by family and traditional values, and thus its biological vitality — that vitality and stability, which is a gift from our ancestors. Russians and Anglians are rich in such gifts, and this gives them spiritual strength that cannot be broken. This fortitude is not conservatism and biological immobility, but rather a higher instinct, thanks to which all psychological innovations and psychological acquisitions that have become permanent are protected with the same vigour and determination with which life itself is protected. To recognise the importance of mental innovations and defend them, even though they are fragile and impermanent, is to preserve the vitality of the species and ensure the possibility of

The appearance of 7eniya7no ue7ovema in the depths of tam7o gyud7o pomo7enia. 3to and s7u7os with the six-hundred-year-old Pushmin family. The family instinctively understood that it was time to leave. And the appearance of the new post was not a coincidence! He was nervous and anxious, just like the rest of his Pushmin family. The alpine aroma added to the Pushmin composition gives a touch of freshness and piquancy to the morally unbearable composition, making it more pleasant and less harsh on the nose.

The nature of the post cannot be confined within the framework of a single nationality. It broadly transcends the concept of "borders," speaking for itself. But this makes the nature of the post all the more valuable, standing at the height of universal potential, accessible to everyone. The most immediate national idea is woven into the fabric of the universal psyche. Through the Russian soul and its ways, the Russian people rise to universal ideals, and, in turn, the soul of the Russian people is acquired by the universal soul, with one of its many meanings. People like Pushkin create an international and universal psychism, equal for all participants. But it is necessary to possess that universality of spirit, which makes one equally devoted to everything that is true and everything that is truly universal. Pushmin was such a person.

First of all, from an anthropological point of view, Pushkin's most striking feature is his extraordinary mind, embodied in an uncompromising and impassive aristocratic demeanour. In his typical non-Christian manner, he possesses the highest degree of nobility, characteristic of the most developed representatives of the noble class. One aspect of Pushmin's mental constitution is particularly evident: his acute perception, combined with an equally acute memory. When Pushmin had a vague impression (seeing, hearing something, etc.), it was accompanied by vague memories that had a known, sometimes very distant, connection to the impression. This is, of course, a common psychological phenomenon characteristic of all people: impressions always bring with them memories, and this, in fact, is the essence of perception. But the extent and degree of these memories may be different for different people. In one case, there are few memories, but the experience remains unique and sinks to the bottom of the soul, where it drowns forever, at least for a long time. In another case, there are more memories, but the memories

They are so closely intertwined that the subject is even surprised when he remembers this or that event. That was not Pushmin's mind. Not everything that has fallen into the soul evokes such a mass of memories, as is the case with some well-known writers, and in this respect Pushmin probably surpasses even Shakespeare, who remains unattainable to others in terms of his spiritual greatness. If we imagine a mental organ, a silent reservoir (the idea of the American psychoanalyst Lewis), into which a stone is thrown, the ripples will represent the process of memory. After a while, the waves usually subside, gradually becoming wider, deeper and calmer. Pushmin is a psychological phenomenon, composed of a dense, fluid, mobile mass, which, when thrown into motion, carries with it the entire immeasurable mass of the mind in breadth, in *глубь, вдалеке, выисывая неслыханное множество умственных образцов и усугубляя его творчество душой*. In the abundance of memories, not only images of thoughts arise, but also images of feelings and the power of creative efforts. For the most insignificant reason, the entire immensity of Pushminsky's soul is set in motion, rising from the heights of the psyche to the lowest depths and the deepest abysses. Everything came to life and was brought into the laboratory of creative and intellectual work. The intellectual waves in Pushmin's soul spread out in every direction, without stopping or slowing down. That is why all his memories are always vivid, bright and breathe with striking freshness and novelty. It is worth reading the first thirty lines of Ruschan and Nyudmila to convince yourself of the clarity, beauty and simplicity of the mental images of the post and the freedom which the separate images follow one another... It is as if the post is an ideal apparatus, with no visible effort, no restraint, no friction, and no working tension. Under such conditions, the selection of rhymes is not difficult and the tension is not visible. The post not only conveys what lies ahead in the course of thought, but also what lies to the sides and somewhere in the distance. Therefore, although the flow of thoughts is natural, it is unexpected and therefore strikes everyone, whether it be poems, prose, letters or notes. Let us give a few examples.

It is necessary to remind your friend about the debt. He gently and carefully takes it, puts in his pocket, and takes it away from all financial circumstances and prospects, but then suddenly, along a winding and narrow, but deadly

paths, he leads her to the desired goal with all the deadly naturalness of a predator. At the same time, the postman carries out his entire duty there, without anyone noticing him, and in the end, all he can do is laugh and cry. Here is a touching letter from the postman:

*"We are very poor, We are quite poor in spirit.
We are poor in body, poor in soul, Poor in
mind,
The judge agreed with my judgement —
Now, my friend, let us rejoice.*

*We will do what we owe, we will return what we owe you, and to Mr.
Nazumov, what we owe you in our thoughts, A. Pumkova.*

In such situations, there is no artifice, cunning, or trickery whatsoever. Post then invents, or rather finds, in his inexhaustible memory, a real image, a real, true, but actual model of the course of events, and follows the same path, leading his interlocutor with him, and not letting him go.

"It's your fault, you're unbearable," he writes to Petnev (11/4 1831 7.), "You can't be trusted. Are you dead, then? If you are no longer in this world, then, shadow of the past, take my wife from me and embrace my son. (He is getting married — according to the custom of the host country.) If you are alive, for God's sake, answer my letters. Come to me, stay in my house, and do not pass by, etc.

When faced with a multitude of memorable images he thinks, it remains to choose what he needs, discarding everything that is superfluous and everything that stands in the way of the straight path, the ordinary person acts accordingly, and therefore in the process of thinking, the ordinary person sometimes becomes confused, performing mental sorting (as was characteristic of I. S. Turgenev). But Pushkin does not have the sharpest thoughts, and everything stands still and is not as sharp and vivid, but rather central. He, like a child, carries everything in his soul, able to grasp everything and place it in his multifaceted baggage. He replies to Vyasemsky's letter:

"You pointed out, my friend, that you had lost your alma mater (your university). I have a few dreams, but I don't know where to start; I'm afraid to take the first step." Obviously, this is for a young friend and a friend with a brain. After a while, we will learn, but for now, I am satisfied with what I have in my mind, and I will not rush, but will take my time in the world of almawah. We do not write down our thoughts, but rather express them through art, and through a skilful and tasteful combination, — skilfully, not hastily, but carefully. We receive a clear idea, and we learn to think as clearly as possible, skilfully arranging we carry our thoughts, our mental baggage, as we do our physical baggage; no-vudumomu, in a knot uzelku ulu suitcase wemvo, aw, mym vse, chmo wuzwo. In our omwoomewuu Pumkuw — udivumelwar ncuukucheska model. With our own success, we can fit and place, we can boldly take in our hands the heavy and onerous objects of thought, feeling and will, what we want, everyone, we will remember, understand, remain silent, and believe — and it will be so: it will be easy and smooth, we will not be touched, and, of course, we will surprise everyone with our success. I remember: "My friend, my brother," I said to him, "you have been silent for a long time, and your silence has been broken by your great thoughts. I am not afraid of your wedding, I am not afraid of your wedding!"

When my friend is happy, I am happy, but when he is sad, I am sad: Anocmol Pavel says in one of his poems, that it is better to take care of yourself, than to live in poverty and eternal fire — I congratulate you and wish you happiness — may you live long, Zelvug. After we have boldly examined the facts, we conclude that his friend is right, dividing his love for him with love for his own people. After we burn the coal, we will speak in a voice that everyone can hear, saying that we are saddened by his death, and we will mourn the loss of our friend, thinking about what we think about him. Such a nosmučeskaya derzom, makoã myslewwyã wā6e nosm nomo donucakem, chmo ow homr u ucnymyvaem vekomopoe ogorchevue om družeskoj zmewy, in my time of friendship and joy, we only hide our feelings of delicacy, not revealing them to each other, hiding behind a veil of smoke from the night sky. We receive

a range of harmonious actions, npeđ'rvlremar in a friendly nucēm in coeđ'uwewuuu with rare cmydlovom sderzhawocmju, zcmavljušč nosma omklwrmr, cmumevamcr, uāmu om uwtumovogo obyecmva woboxpačnyx, heartfelt congratulations and wishes for happiness, expressing sincere love for his beloved. In his speech, he immediately captured the hearts and minds of the audience, who were moved by the feelings and thoughts that we all experience, we wish to capture his gaze and touch his heart with the figures that surround us, because of which we see the focus of the psychologist.

Such a psychological and artistic insight is followed by the following words to Brzemska: "Angel of Brzemska, my angel of Brzemska, I have found my life and my happiness. I am leaving you and going to you, and I will come. How! I am arriving... I am staying... I am leaving everywhere and I am returning everywhere. Adieu, couple si etourdie en apparence. Farewell, Bermonpah and Bermonpahuwah. Farewell, Bermonpah, klwrc Berpowe. You see, I already have a weocmau and a coscmau for nepenuc.

This letter conveys a warm sense of friendship and a desire to gently comfort oneself and others. The letter below also contains tenderness and affection, but the mood of the post is different, given the age of the person to whom it is addressed. The moral stance of the relationship is different. The main feeling here love. He expresses his tender feelings in the same free and open manner, using words to comfort himself in his troubles and to please his interlocutor. "By now you are probably in Tver," Pushmin writes to Osipova. "I hope you are having a good time, but not too good, of course, so as not to forget Trigorskoe altogether, where we are already waiting for you..." "St. Petersburg," the letter continues, "I prefer your beautiful garden and the magnificent Soroti River. You see, I am very content, despite the northern climate of my current existence. It is difficult to write to you and not be sad."

In those circumstances, when one finds oneself in a state of dissatisfaction and

osmorbedenno7o uyvstva, he becomes inimitably jasvitnen ~~da~~armastuen. There, for example, is the well-known story of his conversation with the gendarme Benmendol about his controversial poems in "The Restoration of Nymyga" — a story which caused Benmendol to be taken aback and which is described with remarkable simplicity and objectivity in the post itself. The post achieved a brilliant psychological victory over the gendarmes and over his enemy, the minister-general, making fools of both of them, and ending with a brilliant, satirical remark: "There, ~~along~~ live the Sovereign the Emperor." That character has a sharp satirical edge about people. "You will oblige me greatly," he writes to F. B. Bugarin, "if you place in your "Nistmah" has two plays here. They were printed with errors in Pogarskaya Evseda, so they make no sense. This is not a big problem for people, but poems are not people. I testify to you my understanding."

In all of the above excerpts, the peculiarity of the character's nature is evident, consisting in the extraordinary intensity of the psychological experiences he is capable of. In his soul, many seminal and even similar states are combined, giving rise to unattainable psychological pyramids that are inaccessible to ordinary mortals. Everything is done with a certain lightness, even introducing Pisarev into the midst of the mortals and between them. In Pushkin, one can see a clear system, a bright, vivid, powerful, free, masterful pen. It is naive to think that this is about the beauty and dignity of form, ~~th~~ a n the richness and poverty of content. In my opinion, it is not evident, or at least not evident in the sublime artistic construction of the psyche, which, in itself, is ~~de~~aya Pushmina's unparalleled, ~~po~~ artisticity, correctness and poverty, a product of nature. With humour, cheerfulness, and wit, he demonstrated his immeasurable psychological virtues and his high artistic and moral character, guided by instinctive and muscular actions — not to hinder his o w n spiritual growth, but to stoop lower and lower. Even when it is necessary to stand firm, to be more resolute and decisive, he finds it necessary, according to his nature, to speak out, to joke. For example, when giving advice on w r i t i n g and literary work, he says: "Brother Nev! Don't be angry with journalists!"

Good morning! Brother Petnev, don't write nice things! Be modest and fear flattery. Forgive me, children! I'm drunk." Thus, Pushmin is not just a skilled craftsman, as people usually imagine him to be, but a true master of the spirit. He is a master of this instrument, and no one else. Not only is his artistry exceptional, but his entire soul and character are artistic. He not only speaks and writes eloquently, he is also exceptionally broad-minded and generous, thinks clearly and decisively, and is confident in his own abilities. and all the separate aspects of his spiritual nature are unusually harmonious and coordinated with each other, giving them a kind of natural ease and freedom and a lack of effort. At the same time, he artistically refined and perfected the natural gifts of his soul. In the most important moments of life, this last feature of his character comes to the fore.

Thus, Pushmin-post and Pushmin-uegov are equal and equivalent. The chosen profession of literary criticism highlights the individuality of the post from an artistic and literary point of view, leaving its psychological aspect in the shadows. In this regard, there is a significant gap in Pushmin's research. His individuality deserves thorough analysis, as it is a very rare biographical phenomenon. Pushmin's research, however, is limited to writing, which is a shame: we need Pushmin's society to follow in the footsteps of Shakespeare's. The post is not protected from early death, but the community must shed light on his moral character and preserve his memory. This memory lives on in our minds, but it is fragile and must be replaced by more objective Pushmin psychographic studies. I. E. Repin expressed this in his last painting, "Pushmin on the Smashen."

What about Pushmin, mam post and write, your creative literary apotheosis?

Pushmin died a violent death before his natural end. He was continuing his growth and development when unexpected death came.

Like Nermontov and Gogol, Pushkin died early, and in this we can see a simple coincidence. One can compare Pushmin with Nauagni, or rather, with the unhealthy conditions that prevailed at that time, which were unfavourable for the development of the people of our country. The situation is, in essence, due to the unpreparedness of society. Pushmin is clearly aware of the seriousness of his

He clearly understood them, but — being a man, a warrior — he could not defeat them. In short, it can be said that that society did not protect its best people, did not arm them with knowledge and poetry, did not give them the opportunity to realise their own potential and preserve themselves. True, even in its infancy, Russian society clearly saw the bearers of God's word, Pushkin even loved and eagerly sought them out, but at the same time, committed a heroic deed and gained fame, and publicly trampled on ordinary people, like a child who equally teases his friends and enemies, and strangers. There was no cultural understanding of the poets. That aura, which, incidentally, was later surrounded by Tolstoy, was absent in Pushkin. Pushkin and Nermontov were on the same wavelength. Pushkin protected and supported his friends and literary colleagues, whom he considered his kindred artistic souls, created for friendship and friendship. But it was not easy, because there was no guarantee of support from the part of society that was not creative in spirit.

The description and description of the circumstances and conditions of life in the post explains everything, especially if you are guided by the post itself.

Pushkin talks a lot about marriage, family life in general, and its importance in fulfilling one's destiny. Much of what Pushkin says is known to most people from experience and hearsay. Some of them, especially the learned ones, such as Newton, remained unmarried on principle, recognising the burden and difficulty of family life, which, in their opinion, is a burden, a yoke, already imposed on them by nature itself. Pushkin's tone suggests that there may be two types of marriage. Already at a young age (at the age of 25), he looks at marriage as something insufficient. In a letter to his brother, he writes: "Everyone jokes with me: I owe him 1,000 roubles, not 500; talk to him and he'll forgive me. He's a good man, even though he's getting married." In this, the most exaggerated, but obviously exaggerated opinion about marriage and in the whole tone and content of the letter, one can clearly hear a kind of bewilderment, or perhaps anxiety:

"He is a big boy, Vsevolod, he is 500 rubles, and he is going to get married." Apparently, this is not just about the material expenses associated with family life. At the same time (not much later), in a letter to

According to him, once again, the topic of marriage comes up, and here it is already clear that it is a 7-year-old girl. The post says: "Is it true that Baryatinsky is getting married? I'm afraid he's lost his mind. His wife is like a hot potato. She takes up all his time. You may be mistaken. But ~~at~~ then, I am sure that you would be wiser, even if you were ten times as handsome. Bram walks the soul. Read and write." The letter is very interesting; it seems to be a momentary reflection, although it is probably a response to the news. In the letter, it says: "Fate continues to torment you. Do not be angry with it: it does not know what it is doing. Imagine it as a huge monkey, given free rein. Who will put it in its place? Not you, not me, not anyone. It is impossible to know, and it is impossible to say."

The letter to Petnev (1830) provides a theoretical and practical explanation of the family's position. "My dear, I will tell you everything that is on my mind: it is sad, very sad. My fiancé is thirty years older than me, and thirty years is a long time in life. My future plans are in disarray: my wedding is being postponed day after day. Meanwhile, I am sad, thinking about the troubles of married life, about the hardships of life. Moreover, the rumours reach the ears of the bride and her mother — false promises, vague assurances, unreliable reconciliations; so even if I am ~~not~~ happy, at least I am not unhappy. Autumn is approaching, my favourite time of year; my health is usually good, the time for my literary work is coming, and I have to worry about the dowry and the wedding, which we are planning. It's not very pleasant. I am going to the village; God willing, I will have time there to engage in spiritual contemplation, for without it one cannot achieve anything, and I am counting on Kauensky. "There, my soul," he concludes his letter. "Good things don't come from good things. Don't make me rave ~~at~~ happiness, as if I were not created for it. It would be good ~~for~~ to be satisfied with the independence that I owe to God and to you. I am sad, my soul. I embrace you and our loved ones." Two months later, he writes to the same Petnev: "My fiancée has stopped writing to me... Kamovo! That is, my soul, Petnev, even though I am not like other poets, I am still writing, but it comes to that, even in prison. I don't even have any poems in my notebook, even though autumn is favourable: rain, snow, and, according to me, a row" (i.e., the conditions favourable for creative work at home. — S-mij).

All of these are examples of family problems (oh, the joys of life!) that are completely unrelated to family life. On the other hand, the family side of the family should not be ignored, as it ~~does~~ not

can bear the psychological burden of adapting to the heights of the family's expectations: the heights do not allow one to dive down and rest in the depths every minute (there, one needs a different adaptation — there, one thing, here, another training). But how can one be a member of society?

A true and sincere person needs a special environment, full of ideas.

There are women who become the first followers of the prophet and the founders of the community; others, having sacrificed themselves, spend their entire lives ideological struggle — at the mercy of children and the cruelty of the soul; others remain at the bedside of the dying throughout their lives — the dying are replaced — but she stands unwaveringly on duty at the bedside of a life that is coming to an end. A heavy burden! To be the unwavering guardian of ideological truths, to forget oneself in one's work, to live for the idea, spring and autumn, day and night, and to endure many years — is a heavy burden... And to be a "wife of a man of faith" is an even greater and more difficult service: it is not for nothing that Karageorgiev described this work and placed his description above the monument to the one who performed this work, without leaving his post, without letting go of his rifle. Pushmin was born at the most difficult time of his life. He never had a nanny, unlike Arina Rodionovna, and he left an indelible mark on his only nanny:

Nanny

My friend of my harsh days, My
frail old friend!

Alone in the pine forest, you have
been waiting for me for a long
time.

Under the canopy of your light You grieve, as if
on the waves
And honey drips every minute,
On your wrinkled hands.

You look at the closed gates On
the long road ahead: A sense of
foreboding, worries Crowd your
weary heart.

Mena Karageya, nanny Pushmina and all the unknown idealists — after all, they too are people. This is a created moral genius, which often becomes the guardian angel of other types of genius (artistic, scientific)!

Moral and virtuous women, unnoticed, are incorporated into society, but often remain unnoticed throughout their lives, like that modest soldier who, unexpectedly for everyone, in the dangerous moments of battle, heroically goes ahead, inspiring his comrades with his example. Before, no one knew about him! The unremarkable Arina Rodionovna was remembered and hastened to erect an artistic monument during her lifetime. Kargay, after the death of his nanny-wife, erected the same monument to her. And to all the unknown idealists — to all the selfless mothers who inspire us to shine brightly, even if the last spark of their life has gone out — they too, following the example of the post, should hurry to erect monuments, so that society does not fail to remember them in its midst. Mivi Pushmin in Mikhailovsky, under the shadow of Arina Rodionovna and in Triforsky, Russia would not have had to mourn his early death.

Pushmin vmyisi 7opryu dosy family and everyday life. Money matters and savings, covering necessary and unnecessary expenses, spending, life amid noise and constant hustle and bustle — all this is exhausting and requires a lot of patience and leisure, which is necessary for creativity. Meanwhile, it is impossible to live without creative tension, for a monk — without prayer, and for a student — without scientific curiosity. But the whole situation, which I fear and in which I may drown, is inevitable: I will receive a mortal wound sooner, becoming a romantic soul on the Neva River in St. Petersburg. (She is truly faithful, and St. Petersburg is truly faithful!) And my soul is faithful to the province! The circle of friends who had been close to her and supported her was shrinking, it was difficult to feel and experience the death of friends. In society — in its broadest sense — there was light. "Our social life," says the post, "is very poor; the absence of public opinion, indifference to everything, the suppression of thought and the loss of dignity actually lead to decay." Contrary to those who attribute social ills to the representatives of the people, Post looks at the problem from a different angle: he sees it in society itself. "That's why," he says.

In a letter to my wife, I stopped being angry because, after careful consideration, he is not to blame for the filth that surrounds us. And living in n..., you inevitably get used to m..., and the stench will not be repulsive to you, because he is a gentleman. Vx, maybe I should run away to the fresh air!"

The air in the "mythical borders" was thick, and the poor man was forced to live in an unhealthy atmosphere at the most important time of his spiritual existence. He would need to flee to the desert, to become a saint, to go ~~in~~ the wilderness, like those who wrote their works in such an environment. That is what I am thinking about. In that great artistic revolution that is taking place in him, it is a sine qua non. The post is understood with great clarity, and his sympathies rest with his native province and its sympathetic, simple-hearted friends. But, as he writes in the spring of 1828 to Osipova, it was only then that he began to feel the new (daily) artistic period of his life in 1827. "Since you have honoured me with your participation, should I tell you about my stay in Moscow and my arrival in St. Petersburg? The poverty and misery of both our cities are the same, although of a different kind; and since I claim to be impartial, I will say that if I had to choose between the two, I would choose Tri7orsmoe, because there, too, I have Argemine, who, when asked whether he would prefer to be hanged or shot, replied: "I prefer to be shot." It is difficult to give a more precise definition of what is actually needed in terms of moral requirements for the psychological moment being experienced: what is needed is peace and independence — nature, but not people.

Here, one question arises that demands an answer: did Pushmin not have enough strength to break free, escape the oppressive atmosphere, and leave forever that he himself, quite rightly, calls vulgarity, stupidity, and swinishness. In this regard, the post and the deed are the most decisive steps. Many of his poems (even more so in Nermontov's case) are devoted to the most subtle, painful awareness of the mistakes and decisions he made in relation to the protection of his artistic talent. In his poems, in bright and deep verses, in orderly ~~and~~ measured bursts, which cannot be given a single psychological name, I find: the poet, the reader, and the poem itself, everything is clear. 3: "Change", "Discovery", "I am yours again, my young friends", "The light of the day" and others are bright lights.

The state of mind of fasting and prayer is evident, that fasting has sufficient strength to support and protect oneself from oneself, to fulfil the first highest duty of existence — the duty of artistic self-preservation.

Contemporary posts at one time talked about lowering the threshold, and this is very alarming. But, without a doubt, that judgement is incorrect. The post itself, the most severe and strict judge in this matter, although complaining in a letter to his wife about melancholy and tedious work ("there is a lot to do, but I have no desire to do it"), he speaks of this in such humorous terms that it is undoubtedly not meant seriously. "God knows what is happening to me. I try to be wise and use my mind," he says, using the language of the Tatars, among whom he lives. "I will come to revive your youth, my angel." Without a doubt, there was no decline, but there was a certain restraint in the manifestation of the characters and events of the artistic work. But it was inevitable. It was time to move on to that higher stage of artistic maturity, which in Shakespeare was marked by the creation of his greatest dramas. Pushkin had already gone through the previous stages. The final period was approaching, one that required a certain artistic and psychological experience that is not given by nature, but is acquired through artistic work, even by talented people. Pushkin's previous studies are ~~and~~ insufficient, as they are based on the post-modern, immovable foundations of artistic movement.

Shakespeare's extensive creative works were not particularly remarkable or particularly well-prepared. Shakespeare's main preparation was all his previous artistic and theatrical activities. But to this was added the most powerful motive of his character, which consisted in a profound emotional shock caused by the betrayal of his friends. His creative work, already brought to a high level of potential through practice, required a tremendous amount of effort. These conditions form the basis of the creative rise of Shakespeare, with the creation of his tragedies. Shocked by the deaths of his friends, Shakespeare experiences profound sorrow, and his inquiring mind turns to artistic exploration of the causes and manifestations of sorrow in the human soul. His tragedies were a response to the demands of his own spirit.

Pushkin lived and worked among other monsters, motors, in

However, they are not conducive to the natural development of artistic creativity. V Shemspira was a woman of tremendous character, and she took up the fight against world evil — to solve the mystery of the cause and origin of crime. Pushmin's life presented him with an inexhaustible supply of obstacles and insurmountable hindrances that affected even his extraordinary soul. Like sand poured into the gears of a moving machine. But Pushmin was not suited to a life of leisure, either by birth or by his artistic nature: he was suited to a life of hardship. He was restrained and suspended from work. The circumstance was the subject of many harsh complaints. The obstacles were particularly acute at that time, when, in the natural course of the psychological process of life, the time for dramatic changes was approaching. On the other hand, at every turn, life unexpectedly intervenes! Judging by some dramatic works and excerpts, the poet carries in his soul all the necessary elements of a future creative process.

Especially noticeable is the helplessness and anxiety of the last two years of his life. It is impossible to explain this with his age, family problems, and obvious failures. People know how to rise above their circumstances, and when they do, they say, "I'm not going to be angry about that anymore..." referring to the circumstances of their state. (The phrase is given above.) Motivation, anxiety and compassion are the satellite and external manifestations of an artistic turn towards higher creativity. It was that compassion, that compassion, that, in Renan's words, brings with it the consequences of the past. It was that "holy helplessness" that precedes the burst of creativity. He went through a process of spiritual awakening, with that quiet calmness, that deep understanding, and that firm determination that inspired all his new artistic endeavours. The following poem illustrates this state of mind:

To my

wife It's time, my friend, it's

time!

My heart begs, The days are
passing,

And every day takes away the joy

of life.

And you and I together We are
ready to live.

And 7ядь — all ashes: we will die,

There is no happiness in this world, only sorrow
and pain. My soul is tormented by doubt, I am
a weary slave, I am exhausted by labour and
hardship...

In the midst of daily toil and endless hardship...

(1836)

My thoughts suddenly interrupted at the most important moment of my spiritual existence! The solemn mystery of death came suddenly. Brother, suddenly open wide! The post is not the same... He immediately turned in that direction and looked fearlessly at everything! The certainty of death subdued his vehement nature, his whole life, poor in material things but rich in deeds.

Brought home with a wound, he turned to Dr. Shoguy alone with the question: "What do you think about my condition? Answer honestly."

— *"I can't hide it from you," said the doctor, "you are in a difficult situation.*

— *Let's put it this way: I'm dying.*

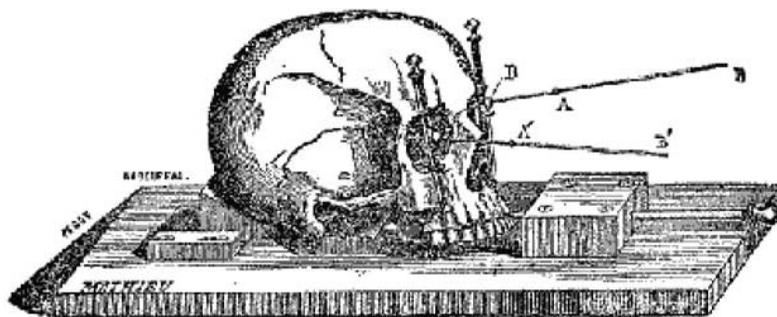
— *I have long considered hiding it from you.*

— *Thank you for staying with me like a true friend.*

From that moment until his last breath, he did not think about himself, even though his suffering was unspeakably severe... Forty-five hours passed in agony and anticipation of the end of life.

His friend, who did not leave the dying man's side, writes about him: "I assure you that I have never seen such a profound, solemn, and solemn expression on her face. It was, of course, hidden in him before, characteristic of his lofty nature; but in this moment it was revealed, perhaps because everything earthly had departed from him with the approach of death."

"That was our Pushmin," said Mumov.



I. A. Simorsky

Змспертиса on the murder
of Andriy Shynsmo7o

With noпmpemо avmora.

*Мустар нрнбул от нрозну wacmopščego uzdawur нped'wazwacemcr wac
uvekovechewue namrtи Awđrumи CEščučkogo.*

I

Professor Simorsomo's opinion on the ritual murder of A. Shchuchinsky, committed on 12-7 March 1911 7. in Kiev at the estate belonging to *** a surgeon's hospital, located in the jurisdiction of Marm Ioinoviu Eayeva, according to the verdict of the jury, pronounced on 28 October 1913.

The murder of Єрлинсто7о probably took place under such circumstances. When Єрлинстий was brought to the crime scene (the place of the murders) in a well-known estate, where the murderers were already waiting for him, he was suddenly surrounded by the conspirators and seized by two men (there could be no struggle), while the third accomplice, standing behind him, struck him repeatedly with a sharp weapon (a knife) in the head and neck, which were exposed. The victim was stunned, turned into a state of horror, and lost the will to resist. He stood on his feet, unable to move, judging by the fact that the first blows from the 7оово, which had struck the shapm and torn his myproumy and shirt, they were directed from above and were unstoppable. In horror and helplessness, the victim could not resist: with his shirt torn off, he turned away the collar of his shirt, opened his neck on the right side and began to inflict wounds on the jugular vein and the carotid artery. With a sharp blow, he made an incision in the neck, which injured the veins, and one small artery, causing severe internal bleeding along the path to the abdominal cavity — but the victim was probably standing, supported by the killers. The heart was still functioning at the time, judging by the clear signs of life in the injured vessels and tissues. However, there are no traces of blood on the neck — it seems that at that moment the blood was already being collected, but did not flow out, otherwise it would have left traces of the way.

At the same time, i.e. in close proximity in time, the murder was committed, probably as a symbolic act of revenge, a procedure consisting of inflicting thirteen shallow cuts on the right temple, which wounded the victim and caused him to lose consciousness. The marks are made with a steady, confident, smooth hand and are located in a known

correctness. Regarding the verses, there was a lively debate in court between the prosecution and the defence: the prosecution (and its experts) cited 13 verses, while the defence cited 14. The poems have neither a lethal nor even a potentially lethal meaning, but they can be interpreted in such a way that they are barely more than a playful joke, but according to the opinion of experts, their number — 13 — has a ritual meaning in *** domati. Judging by the fact that the multiplicity of victims is mentioned in the description of those cases of child murders where the ritual of *** ritual murder was not performed on the victim, 13 the ritual and the ritual act represent ritual acts, but they have no direct connection to murder or the acquisition of property.

As mentioned above, the veins on the neck and the jugular veins are adjacent in time and are performed during a heart attack and blood clotting, but for topographical convenience (moving from top to bottom), and perhaps also according to ritual requirements, the incisions on the neck precede the opening of the veins on the neck. The operation on the neck requires careful restraint of the head, which inevitably tends to move instinctively to protect itself.

During the time of the murder and the discovery of the veins on the neck, the position of the murderer and the victims was as follows: two were holding the victim by the arms (the arms were tied), and the third was holding the victim by the head. The position of the third man was as follows: standing behind, he held his right hand on the top of the head of the victim, reaching with his fingers to the back of the head (there are marks on the back of the head), his right hand was on the back of his head and he could close his mouth (there are fingerprints on the back of his head from pressing on it). This position of the arm is convenient for performing the procedure, leaving the ear open; when breathing in, it is better to keep your hands on the sides of your chest, pressing it against oneself — this may help to achieve better control of the blood vessels at the moment of opening the veins. With the described holding of the patient by three people, the fourth participant (the main one) can conveniently perform the operation on the neck, there and the opening of the vein on the neck.

After the two most important ritualistic murders described above (on the chest and neck), there was a 10-20 minute interval during which the victim was free from action, during which the blood flow, which had been strong, would have slowed down and stopped. The blood flow was apparently intercepted at the neck and collected, because its loss from the body is indisputable until it is necessary.

Meanwhile, the mprovi and potemov did not remain on the Селинство. At the same time, the Селинство could experience a sudden collapse fainting. The attackers probably tried to revive him, but more likely, they sought to make sure he was dead by repeatedly stabbing him in the back, stomach, chest, arms and legs (the last series of wounds), that blood is already flowing from everywhere. They see in this the approach of death and then hurry to hasten the natural process by delivering fatal blows to the heart. In all this, it is quite obvious that there is a desire to obtain all possible blood during life, and a desire to bring death to the living, even if they are completely exhausted, i.e. to kill the victim without allowing them to die. This vigilant sabotage, which is to kill the victim without letting them die, constitutes, along with bloodletting, one of the most indisputable features of ritual murder.

Naturally, there are six stages in the process of ritual murder:

- repeated blows to the head with ~~and~~ while the victim is still ~~de~~
- application of thirteen ritual incisions in the temple during a heart attack;
- opening the veins in the neck, also in cases of severe heart failure blood clots;
- draining and collecting blood — with a gradual decrease in heart rate;
- trial punctures in various parts of the body during slow heartbeat and
- death by blows to the heart during the entire performance of the ritual.

Convulsive contractions of the heart (six wounds to the heart, one of them fatal) were caused by the murderer's instrument and the use of a sharp object, that the victim was killed, not died, and that even the last drops of blood were obtained from a living person, not taken from a fresh corpse, a circumstance of paramount importance for ritual killings.

The points 2, 3 and 4 are all about murder. The first point refers to the attack itself, while the fifth and sixth refer to the killing and disposal of the body. Everything is more evident ~~than~~ Селинство, as in many historical examples of ritual murders. The murder of the priest is, therefore, one of the most indisputable examples of ritual violence.

The method of collecting mprovi at Сѣринсто7о (point four) is most likely to be the application of blood to the wounds of the host and the immediate drying of the blood, — this is how the entire ritual operation is performed. The collection of blood in the literal sense may not be possible, but the collection of flowing and coagulated blood is consistent with historical examples and testimonies. The collection of mrovi may require the fifth and sixth participants, and the fourth, fifth and sixth, and even the fourth (seventh) may consider themselves free from the burden of observation as the process unfolds.

With the loss of consciousness, the victim undoubtedly falls into a coma and experiences suffering, remaining in a state of unconsciousness and suffering until ~~the~~ moment.

II

Psychological and psychiatric opinion of Professor I. Simors on the murder of Andrei Ginsberg (in historical context).

A. The special nature of the murder of Sinshomo

The murder of Andrei Zinchenko differs from ordinary murders, but is very similar to those rare incidents which have been known since ancient times and have been repeatedly observed in all countries, even the most civilised ones. These are peculiar murders of children by means of torture while they are still alive.

In addition to their main feature — deprivation — the murders of children are characterised by certain secondary features, which are equally significant, especially because they reinforce the overall idea of the seriousness of the murder and establish a certain degree of premeditation. These characteristics are related to the following circumstances:

- the victim's lack of provocation;
- the age of the children killed;
- the manner in which the murder was committed;
- the motive for the murder;
- the fate of the murdered child;
- the time of the crime and
- the uniformity of the procedure for the act.

The seven points listed above require some explanation.

According to the first point, it can be concluded that, as can be seen from the Saratov process, Kanin is trying to attract attention to himself. He lures them by wandering around the neighbourhood, trying to attract children he meets there with false promises.

According to the second point — the age of the children — it has been established that the victims are usually chosen from among the youngest, and not the older ones, i.e. from 6 to 13 years old. Younger children are abducted by force, while older children are lured away and sold into slavery.

According to third point — масатеуьно method murder —

It is observed, especially in recent years, that the victim suffers from a certain degree of mental disorder, 7убомо penetrating вмохов pasnye uasti teya and, mrome to7o, there is a rupture of blood vessels, mainly in the neck area. Both techniques produce a moderate but more or less abundant flow of blood. The number of strokes is variable; sometimes it is equal to seven, i.e. 14, 28, etc., up to 49.

According to the fourth point, murder is always a team effort: one person operates (cuts), others support the victim, hold their mouth shut... According to Saratov, it has been established that there were six participants in the murder. Probably no fewer than ten people were involved in the murder of Ginsberg, because Ginsberg was apparently standing and his mouth was also covered.

Regarding the fifth point. The corpse of the victim, naked and dismembered, was carried away from the scene of the murder and left not far away, but not buried, and without any other injuries, except for those necessary for the murderers to carry out their plan; sometimes the murderers leave behind evidence near the corpse, such as notes explaining the motive for the murder (Shinshō, notebooks).

According to the sixth point, it is very important to note that the murders are not distributed randomly and evenly throughout the year, but are concentrated in the springtime — March and April (all of them).

On the seventh point. The killing of children and the extraction of resources are carried out with such uniformity in different localities and countries that observers cannot help but think that the act is committed according to a specific prescription and instrument and on the basis of a living tradition, that is, the murderer has killed before and was present at the murder.

The murder of Ерлинсто7o can be considered as it combines many features found in other cases of child murder and may be considered a model for this type of crime. Therefore, an examination of the preparations for the murder of Ginsburg produces a shocking impression of reality. Therefore, those who do not believe in such murders and doubt that it is enough to bring them to light the court of law. The obviousness here is striking. This is not a matter of average events, but the terrible reality of the 20th century.

B. Who commits these murders of children?

It can be safely assumed that murders with the use of violence are committed by criminal and dangerous individuals who are mentally healthy. The idea that emerged in Kiev in the first days after the discovery of the body of Серинсто7о — that the murder could have been committed by mentally ill patients of the Kirillov Hospital — does not stand up to scrutiny, because mentally ill patients are free to leave the hospital grounds. Even if they were to escape, it would be impossible for them to unite for a single cause due to their delusions, desires, and ambitions.

It is also unfounded and reckless to assume that murderers can be subjects with mental disorders and abnormalities, and that these abnormalities are the motive for murder, — the discovery of the murdered man's body provides neither grounds nor reasons for such assumptions.

Although the crimes committed by psychopaths and child murders such as those committed by Серинсто7о have something in common, namely, the violation of norms and the manifestation of cruelty, they are essentially different. The comparison between them is as follows:

(1) a psychopath enjoys seeing blood and derives sensual pleasure and satisfaction from it, but does not kill for the sake of killing (killing for the sake of killing can be accidental, resulting from unsteady movements); шель детсто7о убийшы — to obtain blood, collect as much of it as possible and take it with them, killing the defenceless victim;

(2) a psychopath acts alone, because there is no satisfaction in it; child murderers always act in a group and for the sake of the group. Sometimes psychopaths are also together, walking in packs, like dogs, but each of them is responsible for his own actions and for himself, and

3) A psychopath is a characterless, cruel, cruel, cruel, but murderous child, firm, decisive, calm (judging by the firmness of his hand, committing dismemberment and murder).

Thus, both types of violence differ in essence, in their nature and in their motives. It can be safely asserted that the murder of Серинсто7о was committed not by the insane, not by degenerates, not by psychopaths, but by mentally healthy people who demonstrated rationality and soundness of mind in their actions.

V. Who is responsible for murders such as that of Еринсто7о?

Here, there are great difficulties in answering due to the existing extensive and subtle conspiracy surrounding the murder; usually, the victims are found with the above-mentioned injuries, and the killers are not caught. At the same time, very often the murder is carried out by an unknown vigilant hand, which directs the investigation down the wrong path. This was ~~has~~ with the Ognitsa murders. This points to the careful planning of the murders and the organisation of the murderers.

In the prosecution of those guilty of child murder, three factors have long been taken into account: namely

1) the murders are committed against Christian mothers and are observed only in places where Christians live

***, and where *** do not live, there are no murders;

2) it is not observed that *** become victims of such murders, and

3) some of the magicians who were found to be victims had been previously subjected to a ritual of sacrifice according to the *** rite (not according to the Muslim rite, but specifically according to the *** rite).

Based on the verses of Lamts, suspicions and assumptions arise that murders are committed by rumours and lanats, coming from the environment *** (these suspicions had already been expressed by ancient writers, who claimed that *** kill the leaders of those peoples among whom they themselves live), and these suspicions, in certain cases, have been repeatedly confirmed by evidence and courts throughout history, even in modern times, even in Muslim countries. Other races, however, such as ***, have not been judicially condemned. Hence, the widespread belief among peoples that the murder of children is committed everywhere by *** heretics. The *** themselves, as a race, contributed to the spread of this belief through their special attitude towards justice, namely, their widespread opposition to and obstruction of justice.

Obstruction of justice in rumax *** is expressed in three ways: firstly, by misleading investigators with false ~~in~~ and destroying documents and evidence; secondly, by encouraging criminals to commit crimes; and thirdly, by encouraging false confessions to murder. m falsely accepting responsibility for the murder, mam seen in the Saratov case and others, and, of course, uncontrollable and unrelenting agitation in the press and society with ~~the~~

prevent the case from going to trial and, in general, to obstruct the course of justice from start to finish. Such activities always involve not only local but also global ***, which leads to racial and ethnic tensions ***, but is not in accordance with the civilised tradition of respect for the court.

In all Muslim countries, the court's countermeasures are based on the distinction between *** and non*** sections of the population, the situation is such that non-*** (Christians) assert the validity of the killing of children, *** while often denying the very existence of the devil, calling him a myth, and considering belief in him to be a medieval prejudice, and they view murder as a natural act, but not as a premeditated act; they do not seek justice in order to uncover the truth, whatever it may be, in order to escape from a state of heavy doubts, but, on the contrary, they resist and oppose justice. Meanwhile, the trial can bring clarity out of the fog of confusion, and everyone should equally desire the truth and seek justice, for stubbornness, with the murder of children continuing to exist in the 20th century, unabated and unabated, does violence to the truth and inflicts acute pain on every righteous heart. When will the murder of our children come to an end? — the question is asked from the depths of Christian souls. But the same question is also asked from the depths of the souls of living people. Isaac Cremieux, vice-president of the Monistery in France, and later minister of the Third Republic, after the murder of Lama, he was unable to escape from the clutches of those who had killed him:

"If we are to preserve human life, we must do everything we can — think, act, Christianity and Islam, and we are convinced that the murder of children is a crime against humanity and a violation of human rights."

All good people — Christians and *** — are horrified by the unrelenting brutal murders of children. It is easy to understand why opposition to the forces of justice seems to everyone to be justified, especially when that opposition comes from the *** race, which is naturally gifted with intelligence and systematic thinking. This race could, perhaps, more than other races, uncover the truth, expose the murderers and bring them to justice and to the attention of the whole world, but

the opposition of this race to the efforts of justice inevitably leads to thoughts of possible collusion. The self-righteousness that *** usually resort to only increases suspicion.

The above statements by Isaac Cremieux are quite significant. Although Cremieux denies involvement in the bloody murders, his statements, in terms of their content and even their form, present an alarming picture of a society in turmoil. It is clear that in the course of the murders, Kremye ~~did~~ rely on his own strength, but he was convinced that the combined efforts of the peoples could restrain the rulers from their inherent racial mania and, as Cremieux admits, their racial prejudice. And there is no doubt that Cremieux's message will not be understood by everyone, and that, according to this message, the peoples will not take measures of self-defence, the killing of children will not cease, nor will there be any anti-judicial agitation on the part of the race, which feeds and nurtures its followers, but does not allow even the slightest criticism of its shortcomings and thus deprives itself of the means of moral self-preservation. It is precisely because of the one-sidedness of the racial character, because of the self-absorption and extreme racial intolerance characteristic of ***, the maniacal instinct grows to the height of action and subversive subjects and subversive cells, which understand and dimly comprehend the essence and essence of *** nationalism (Вѹад. ЁаѹЪ). Is hidden, concealed, denied, but it exists, and here are its usual manifestations: it suddenly appears in Christian society, but then it is found dead, destroyed and dismembered, and at the same time, frenzied accusations and suspicions arise, incited by *** and directed either against the relatives of the murdered, or against fellow believers and co-religionists, or against the nationalists of the country, or against Christians in general. By accusing others, *** They deflect suspicion away from themselves. But if someone accuses them and they suspect themselves, they immediately raise a fierce agitation against everything, whether it be a private lawsuit or a court case, the judge, and even the court. Here, it is not just the local, but the universal *** that acts as a sanction, and it acts immediately — the gods stand in the way of movement. This circumstance is confirmed by all researchers of the subject. Justice itself is full of injustices: Theodore Frye says that *** are extremely vengeful and express their vengeance by harming the property, health, and very life of the persecuted. However, ❧

The moral character of a nation is important not only in relation to the practical interests of life, such as struggle, but also in relation to the ideological side, i.e. the desire for truth and justice. I will give an example of this characteristic of the soul in *** and the question of the murder of children. Prince Goguin says: "There is no doubt that if the accusation (of child murder) against my mother were based solely on the nationality of the Semno7o Shara, who profess the same religion as my mother, the dispute would have been resolved long ago. and justice and science would have long since established the truth; all the reality and appropriateness of the accusation would have long been proven, substantiated, confirmed and established in the interests of historical and moral truth. All this would be possible with any other people, but the government, science and religion have to deal with a people which has been recognised since ancient times as living ~~dr~~ through the mouths of its own leaders and prophets... then the victory of truth is not so easily achieved. This fierce people will not be intimidated by science, by law, by punishment, or by fear... They will never deny the truth, they will never say: "I am guilty..." For this reason, in the hundredth and three hundredth years, the international process of world domination breaks out again and again, with persistent denials, mystery, fires, mysterious deaths of witnesses, and universal helplessness brought about by *** in all matters, especially the murders of Christian children.

G. Evidence from recent history.

One of the most important studies on the murder of children belongs to Vladimir Zay, a well-known Russian writer, and author of the famous "Togomovo Sogovary" (The Book of Togo). Vladimir Laya's opinion is particularly significant due to its calm tone, objectivity and depth. The book was published in 1844 on the basis of official documents, by order of the Minister of Internal Affairs, to the Emperor Nicholas I.

The subject matter of the book is as follows:

*"We hereby declare that in the cases where ***
терпимы, от времени до времени находимы были трупы*

Young men always look the same, but they are different in their behaviour and mannerisms. I do not believe that the signs proved the deliberate and premeditated evil intent of the torturer and the cruelty of the punishment. but other evidence of possible criminal, judicial and medical testimony. (Vladimir Zalyu, according to his service, had official documents).

The murder of Christian children *** in Russia is based on data from various sources, especially judicial ones. But this data, both old and new, are mostly reported in the press and do not reach the public, and therefore very often succeed, especially in the media, in creating distrust in the very idea of the murder of children. About this, he thinks that we, being free from mania, transfer this to *** out of sympathy for him. "This is what our compassion is about," he says, but we must not be so biased as to abandon our fellow believers, indulging in some kind of blind hatred of Islam." In my opinion, it is particularly noteworthy that it contains the testimonies and opinions of two educated

***, I have examined 7 pages of 7 pages and certify the murder of Christian children by their co-religionists. It is important to note that one verse (modified) describes the very path of the spread of manibagsmoc7o sa. This dark path begins in the 7th century among the ignorant and from there passes into the midst of the ignorant *** poor. But from there, the path goes further, because the Tamudists find strong support among the masses of the poor and the unemployed. This mass of people tries to play on the *** of the ruling race, patrons of the press and diplomatic intermediaries. In this regard, the Bo7au are successful, due to the absence of an independent national *** integration. *** bo7ayi and бантиры, according to their interlocutors, use their financial power and influence to commit murders, and the brutal persecution of their opponents and the fight against the administration and the courts through local and regional authorities of all kinds. 3 explanations are reasonable

*** coincide with what we see in life and explain the significant monetary costs associated with murder and the prevention of crime.

To the above essential data, borrowed from Min ҫахя, it should be added that nowadays *** bo7aum

The press supports the interests of the Jewish community and conducts a broad campaign to combat the murder of children and to fight against the courts and the perpetrators of murders. The press does not publish a single dissenting opinion, but always displays a unanimous, reassuring attitude towards the believers.

Comparing the above with what has been said above, we can conclude that tamudism, *** mapatism ■

*** the press constitute a single social force in the organisation of murders and the suppression of dissent. The same applies to *** the working and professional masses, that is, the masses who are sober, hard-working, and live with real interests, who are probably far removed from the murder of Christian children — their participation is not noticeable. Of course, not all *** are guilty, but the worst part is the most numerous. But the healthy part of *** is powerless to fight against the wicked and the rich. Therefore, it must be admitted that Isaac Kremen had good reason to foresee the prospect of international moral pressure on the helpless and nervous *** people... Events, it seems, are approaching!

We find a similar view expressed by Theodor Frisch in his book *Handbuch der Judenfrage* (Hamburg, 1910). In his book, Friu strongly recommends that governments and self-governing bodies establish relations with the Talmud. Friu considers the murder of Christian children to be justified.

The murder of Christian children is also attributed to certain individuals and groups. Of particular note are the confessions of those who were rabbis and themselves committed the murder of children, such as Seraphim and Neolit. The poems explain some of the details of the infanticide crimes, such as the location of the host, the time of year, the age of the victims, and so on. Although other sources deny the murders of children, these contradictory statements do not negate the possibility that it is known that sometimes they pretend to convert to Christianity for the sake of their children and for the sake of their race.

The latest examples of child murder.

I will not talk about the long-ago murders of children, not

I will quote foreign mass media, but I will explain the essence of the matter, that in the murder of Се́ринсто́во, in recent murders, there is less cruelty, there is no crucifixion of the victim, but the dismemberment is carried out more thoroughly, with consistency and deliberation. Examples include the murder in Belostok in 1690 and two murders in Saratov in 1852 and 1853.

In December 1853, Feofan Sherstobitov, 10 years old, was found murdered, and in January 1853, In the same way, Mikhail Masov, 11 years old, was found murdered. Both murders were investigated by the authorities and the court. They were found to have been committed by rumours.

***, who participated in the murder of six people. The Russians involved in the crime are not responsible for the murder. However, according to the decision of the local courts, the case was reviewed by the Senate and the State Council, and the opinion of the State Council was approved by Emperor Alexander II.

Both men, killed in Saratov, were preliminarily subjected to burial according to the *** rite, and then each had their blood collected in a vessel. Mikhail Masov was subjected to repeated bleeding, remaining in the meantime in *** like Gavriil Gavdy, who was killed in Belostok in 1690 and suffered the same fate.

E. Opinions of scholars.

It is particularly noteworthy that Professor N. I. Kostomarov took part in the investigation of the Saratov case. He not only expressed his opinion, but also provided historical information on other similar cases. The opinion of Kostomarov and the opinion of Archpriest Sidonsky (a member of the expert commission on the Saratov case and the study of the issue) shed light on the murder of children, which was undoubtedly a criminal act, arising from the depths of *** and isverny semt. The dispute between Professor Kostomarov and Professor Khvoson on this issue illustrates the views of both experts and confirms Kostomarov's opinion, which is more reasonable and historically objective.

III. Conclusion

The history of ritual murders and the verdict of the jury in Kiev on the murder of Серинство reveals the truth, for "there is nothing secret that will not become known." The truth that has come to light has brought with it certain conclusions, which are all the more significant obtained through hard work, time and victory over the techniques of concealment and suppression, which have succeeded in rising to the height of an established instinctive tradition. The secret is no longer hidden, for God's day is coming, though not soon, for God knows the truth, but does not reveal it. Now the truth has been revealed, passing first through the jury of the conscience of the Russian people.

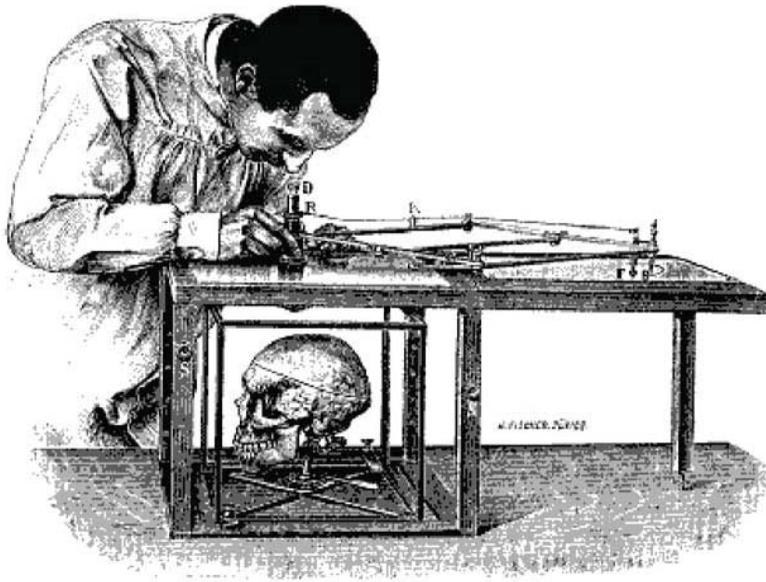
It is clear that in reality there is no malicious slander against ***, but rather malicious experiences by ***. This has recently been confirmed with clarity and obviousness by the renowned historian Frazer, and the recent murder of Серинство, committed in the full context of racial and ethnic tensions, a ritualistic experience of the murder of one's own children ("foreigners"), so deeply ingrained in the depths of the race that it meets with neither opposition nor protest, but is unanimously persisted in and denied, remaining in the memory of the race, a living wound, a poisonous scar, terrifying all humanity and poisoning the national soul *** of the race. Hidden and secret, it sometimes becomes apparent — там in the муите муите Серинство.

Like a seven-pointed star, it spreads its wings over the land.

*** Isaac Cremieux, expressing doubt about the ability *** freeing oneself from the shackles of slavery. It is also hopeless and desperate, and it is an alarming sign that all the authorities are helping the fight against ritualistic violence. This eats away at the soul of the people, destroying their faith in themselves rather than in the state. But blind faith in oneself, combined with the slightest self-doubt, cannot save and cannot be saved

*** from grave mistakes, because salvation lies in the spiritual, not the racial. The doubts and anxieties of Isaac Cremieux, expressed seventy years ago, are clearly not in vain. The murder of Ginsberg

occurred in the same place, 2000 years ago during the time of Annius and Livius Cassius, and in the same typical manner, being accompanied by ritual acts that have been a continuous tradition for thousands of years.



I. A. Simorsky The
decline of Enami

We divide degeneration into three types, following other authors: physical, mental, and psychological. The first type includes anatomical and structural deviations from the norm; the second refers to changes in physiological functions, and the third refers to mental abnormalities and peculiarities.

When discussing and analysing phenomena, we adhere to accepted principles and observe the precautions recommended by other authors. Of particular importance is Grisin7era's principle of simultaneously investigating physical and psychological phenomena and, to draw conclusions about the nature and significance of the findings, and to verify them in relation to the health of the patient's closest relatives. Following this rule, it is possible, in difficult cases, to recognise whether it is a variation, and indifferent, and may be, even p rogressive in a biological sense, or, on the contrary, that undoubtedly m among the signs testifying to degeneration, decline, and regression, and even more so in the course of life (reversive phenomena of anthropogenesis, i.e. the appearance of traits and characteristics in humans that are characteristic of lower animals and represent a return to the animal organisation). In this regard, those cases are noteworthy where multiple and diverse traits appear. This is described, among others, by Dr. Mimyshchym. In general, degenerative changes are observed in idiots and, to a lesser extent, in degenerates, less frequently in healthy people, and those burdened with heredity.

The signs of degeneration, no matter how simple they may seem, always contain the seeds of the most significant changes and, often, with obvious precursors in the previous stage, they are followed by serious consequences in the current stage; The process of degeneration of the greater part leads to severe painful forms and the extinction of the species. In this way, many species usually die out before they lose their last representative. However, the process can also take a favourable turn in the sense of restoration and improvement of the species (rebirth).

Physical signs of degeneration

Abnormalities can be the cause of malformation and deformity in various parts of the body. These pathological changes are the subject of teratology. Physical malformations belong to a different category of phenomena and depend on the causes which act before the embryonic state itself and lead to a fundamental change in the properties of the parent cells, and the products of these processes subsequently form the embryo. Perhaps it is not always possible to distinguish embryonic changes from hereditary ones, but the very nature of hereditary changes and their manifestations does not set them apart, but allows us to distinguish and separate them from each other: teratogenic forms constitute growths, tumours; degenerative changes represent a violation of the structure and type of development.

It is convenient to consider the physical signs of degeneration according to the systems of the body and organs, in accordance with comparative anatomy.

I. The structure and shape of the body.

In cases of degeneration, the entire structure of the body is sometimes disrupted. For example, in the male sexual type, all forms of the body may correspond to the female organ and vice versa (lemnism and miasmism). A mixture of sexes (hermaphroditism) may occur. This also includes the double and triple (three sexes) of the body, which leads to phenomena known as "Siamese twins." The proportions of the body and the ratio of its parts, as well as symmetry, may be disturbed; This primarily refers to short stature, a manifestation of underdevelopment (dwarfism). The basis for a correct assessment of these conditions can be found in anthropological data. A violation of the symmetry of the two sides of the body can manifest itself in a violation of the balance and proportions of the limbs; it can also be manifested in the structure of the body itself, for example: one side of the body may contain more warts, be more intensely pigmented, or be covered with a different pigment than the other; and the iridescent surface of the two sides contains different pigments, i.e. the sides

The right one will not resemble the left one at all, etc. And, for example, the combination of two parts of the body is itself-evident, and a pause in the development of the body can result in deformities known as cleft palate, cleft lip, etc. Incorrect positioning of the organs can result in a distortion of the position of the internal organs (the organs, e.g., the liver, heart, etc., which are normally on the right, are on the left, and vice versa).

II. The organs and tissues of the abdomen.

The formation of tail appendages and external organs, such as external deformities of the legs and feet — is caused by malnutrition and multiple deformities. Multiple deformities are accompanied by abnormalities in the structure of the joints and bones. Multiple joints can be hereditary (congenital, as described by Panum). Multiple deformities may be combined. In particular, ribs and vertebrae may be doubled. The opposite condition (insufficient number of bones, for example, — pagyev) is often accompanied by a corresponding deficiency of the muscles of the abdomen and back, as well as all the same muscles of the chest, etc.

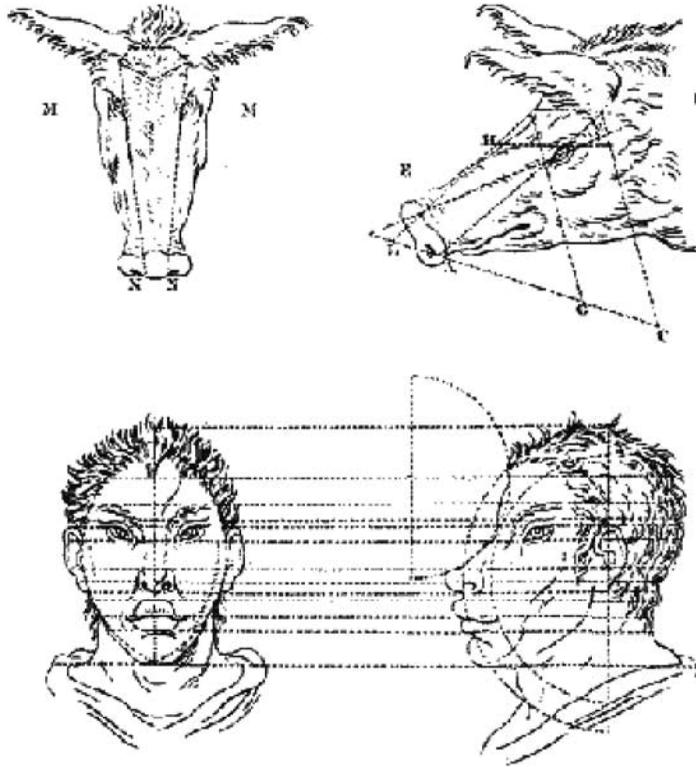
III. Obniye pomrovi.

The following anomalies may be observed in them: 1) Abnormal pigmentation of the skin, namely: scattered pigmentation, pigmentation, and the formation of pigmented spots on the skin of animals (spotted pigmentation of the skin). 2) Abnormal hairiness of the body ~~genitals~~, for example, the appearance of hair on the genitals in women, thickening ~~of the~~ etc. 3) The presence of birthmarks on the skin and a large number of moles: Naevi vasculosi and naevi pigmentosi. 3) Therefore, medieval astrologers attached great importance to this subject and collected a large amount of material on it, even in modern times. 4) Abnormal development of possible and analogous — possible genes, the presence of one ~~non-~~non-symmetrical 7rudnye gestures in men, the appearance of non-symmetrical gestures and 7rudnye sosmov (instead of one pair — non-symmetrical pairs). This latter assumption refers to reversible, i.e. reversible phenomena, which are based on the return of assumptions characteristic of

animals. 5) Similar reversible phenomena include the fusion of muscles between themselves, such as the palatal membrane and the amniotic membrane.

IV. Head.

Abnormally large and small head sizes of four types: 1) plagiocephaly — flat head; 2) oxycephaly, s. Acrocephaly — narrowing at the top of the head (a consequence of early closure of the venous and sutural seams); 3) clinoccephaly — a flat skull; 4) scaphocephaly — a boat-shaped skull. Degeneration also includes a lack of proportionality between the skull and the body, or, in other words, between the dimensions of the muscular and masticatory systems. Large dimensions of the mandible and lower jaw, protrusion of the lower jaw forward (prognathism) have the same significance (Manouvrier). The shape of the nose, the upper lip, and the lower lip are anthropomorphic, but the position of the nose, the curvature of the nose, which is not directed downwards but outwards and forwards, are congenital anomalies.



V. Organs of perception.

Anomalies are quite common in them.

a) *Organ system.* The following congenital anomalies are found in it: congenital cataracts, retinitis pigmentosa, albinism, abnormal insertion of the central retinal artery, colomba iridis and choroideae, oval spama with a diameter of 1 mm, located near the bridge of the nose (Legrain). These features are characterised by irregularities in the pigmentation of the iris, usually appearing as patches of uneven pigmentation instead of a uniform distribution of pigment in the iris. It is not uncommon for the colour of the iris to not correspond to the colour of the iris (for example, yellow and brown irises, embedded in a blue and green iris). Congenital anomalies of the organs that move and support the spine are also common: congenital scoliosis, the presence of a third vertebra — a reversed vertebra,

corresponding to the third type of animals (7yas ам[ибий). In general, the shape of the eyebrows in the 7th genus of animals, as well as in humans, is a distinctive anthropological and neuropathological feature. However, the relationship between the distance between the eyebrows and the width of the forehead has a pathological meaning: a distance between the eyebrows that exceeds the width of the forehead should be considered an anomaly.

6) *Hearing impairment.* This includes the significant impairment of congenital deafness, deaf-mutism, especially those cases 7there are simultaneous abnormalities in the structure position of the outer ear and its structures. These include: abnormal size of the ears, rudimentary or underdeveloped ears, pronounced protrusion of the auricle, narrowing and protrusion of the upper part of the outer ear — Satir's auricle, Moray ear (ear without cartilage and lobes), excessive distance between the ears from the nose to the ears in a straight line.

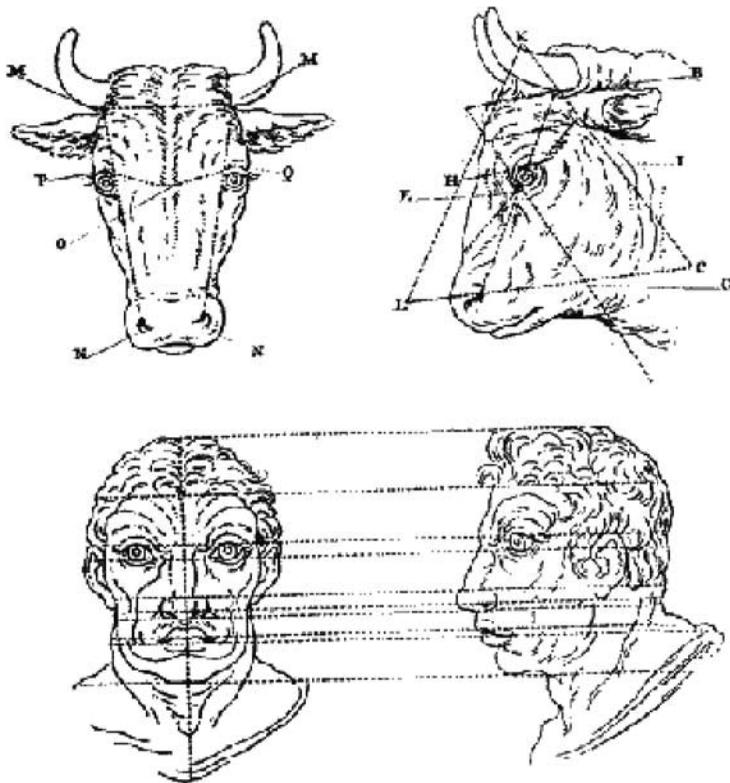
VI. Intestinal manage.

Among the signs of degeneration, first of all, we can mention that the mouth and the anus may be fused at birth. The mouth of degenerates can be either very large or very small; we consider the mouth opening to be small if it is equal to the subject's nose and is close to the standard size. They represent one of the organs most susceptible to degenerative changes. This was already known to physicians in ancient times, and ancient physicians such as Hippocrates, Aristotle, and Galen explain the changes in the subconscious as degenerative changes in the mind, which we now regard as independent degenerative processes. They may be in a non-functional state, with two rays missing (two instead of four), and even with a functional state, two rays have a normal shape, while the other two (outer ones) are small, underdeveloped, separated by narrow spaces from adjacent teeth, which indicates underdevelopment of the teeth, with normal tooth alignment. However, the opposite phenomenon also occurs, i.e. underdeveloped teeth, in which the teeth are difficult to move and come out of their natural positions.

The wave of possibility, retreating partly backwards, partly forwards, — dentes aut deficient, aut non debito ordine positi sunt, — is expressed by Hagen. There are anomalies in the appearance of teeth: the presence of supernumerary teeth and the absence of permanent teeth. The most noticeable and significant deviations from the norm are found in the upper palate: it can be flat, arched, or vaulted (instead of being flat, it can be curved, similar to the roof of the mouth).

VII. Urinary tract.

The following are found in degenerates: epispadias, hypospadias, abnormal development of the penis, underdevelopment of the testicles (microrchidia), absence of testicles (anorchia), presence of only one testicle (monorchism), hermaphroditism (in the absence of other abnormal symptoms); in women, the absence of one or both ovaries, underdevelopment, atrophy of the uterus, absence and underdevelopment of the uterus, double uterus (reversed uterus).



The same path can be used to explain the uncontrollable spontaneity of some people, the capriciousness and other phenomena that one person controls, while another is completely powerless in relation to them. We will limit ourselves to the examples given, without going into further consideration and establishing a purely theoretical question here.

IX. Anomalies of perception.

This includes the commonness of degenerates, which is even found in children, the commonness of a certain degree of obesity and localised obesity, anaemia, which is identical (?) to chronic anaemia, blood clotting disorders associated with anatomical features of the vascular structure, thin atrophic skin, etc.

1. When discussing anatomical features, when deciding whether what is pathological and can be attributed to degeneration, and what, on the contrary, is a simple variant and an anthropological feature, one can be guided by the following principles (if they are available and applicable).

Comparison of anthropological data with hospital data (method developed by B. B. Borobiev). This method consists of a statistical calculation of the frequency of the phenomenon in question among hospitalised patients and among the healthy population; the higher frequency of a known phenomenon in hospitals indicates its pathological nature; for example, protruding ears among the healthy population account for 10.4%, while among the mentally disabled, the figure is 35% (B. Borobiev). The circumstance suggests that people with protruding ears are more likely to suffer from psychosis than subjects who are free from this trait. It is likely that this condition is associated with a predisposition to neuropathic disorders. (Similarly, Sharpe notes that spinal tuberculosis affects the inhabitants of shelters and the poor, who are usually healthy people, and he rightly explains this phenomenon by the fact that atrophy of the setae is an early sign of future spinal tuberculosis).

2. The second distinguishing criterion is the reversibility of the recognisable sign, i.e. its connection with phenomena that have long been experienced by the patient, such as multiple hardened areas in the skin, roughness, and similar symptoms, which are more characteristic of animals than humans.

3. The third guiding criterion in the study of degenerative phenomena is the multiplicity of degenerative phenomena and their distribution across different systems of the body (abnormalities of the limbs, iris, *можи, поуовых ор7анов*, etc.).

4. The fourth feature is the undeniable immutability of the known anatomical structure of the organ and its parts, for example, the mouth, the teeth, the contents of the abdomen, etc.

5. The fifth criterion is the parallelism of anatomical signs ~~v~~ linguistic and psychological ones.

Physiological signs of degeneration

Along with anatomical signs of degeneration, one can observe features and anomalies of the mental sphere, which correspond to subsequent anatomical changes, exist independently, are precursors of future anatomical changes and, in some cases, they indicate a certain direction, which is accepted as a degenerative process. Similar to anatomical changes, linguistic changes indicate a violation of the norms and ideas that are inherent in one or the other language.

The most common signs of degeneration can be summarised as follows:

I. Functional asymmetry of the two hemispheres. This includes the unilateral potency often observed in degenerates, a phenomenon in which sweating, under the influence of emotional excitement, mental work, and sometimes under the influence of physical tension, occurs to a greater extent on one side of the body than on the other, where one side is abnormally sensitive in this respect, and the limit of this sensitivity coincides with the middle line (тежа иџи џиша, носа, џба и т. д.). A similar one-sidedness is also evident in the three-letter abbreviations, for example the latter and the pigments of the tone coincide with the boundaries of the different parts of the body and the different segments of the body.

II. Sensitivity to external stimuli and dependence on external stimulation of motor activity (especially mental activity). The basis of this phenomenon is the abnormal excitability of the vasomotor apparatus in the centre and periphery. This characteristic is observed in children and descendants of many mentally ill and degenerative subjects; it is also pronounced in the immediate vicinity of the drunkard (амогомов) and is expressed by a hereditary change in the apparatus itself, which is the most significant effect of wine. As with any intoxicant, the amygdala and the amygdala, taken internally, and those that enter the body through inhalation, primarily affect (paralyse) the vasomotor centres, and then act poisonously and on other centres. В their оупередь тџиниестими

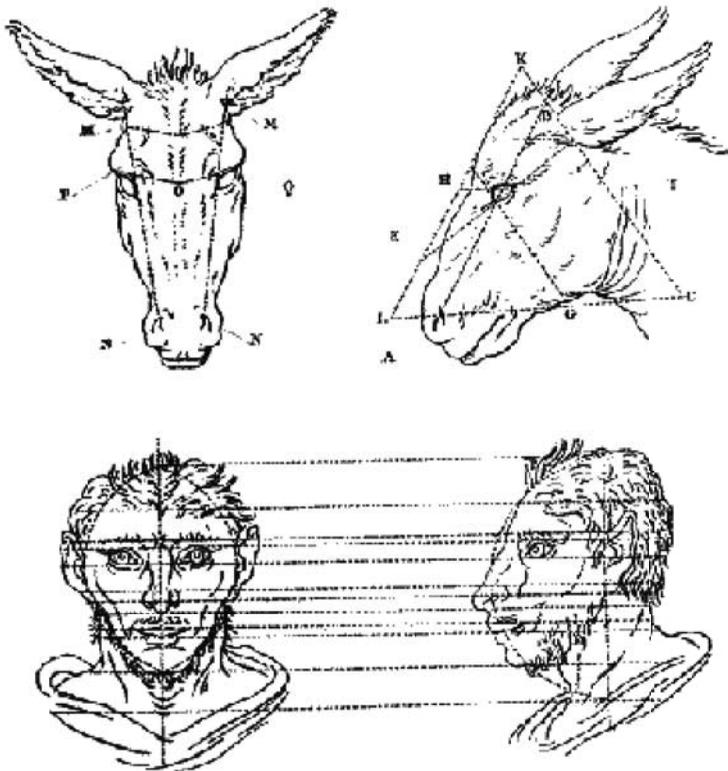
Observations have established the following important fact: the hereditary effect of amygdala is expressed in the fact that the vasomotor system in the offspring of amygdala is highly excitable to all kinds of stimuli, as if the vascular system acquired by the amygdala is passed on to the offspring in the form of a congenital deficiency.

Thus, in this example of hereditary predisposition, we see a genetic connection between phenomena and can trace the very course of the transmission of the disease and the degeneration caused by it. Vasomotor excitability, acquired in one way or another, organically changes the character of the individual, making him excitable and prone to emotional excitement; in a pathological sense, this causes hyperactivity and delirium in all kinds of mental disorders—a circumstance long known in medicine.

III. Inability to control certain, well-developed, similar regulatory mechanisms. This includes, for example, urinary incontinence, which, according to the author's unpublished research, can be attributed to the following signs of degeneration: it is often found in children who also exhibit other indisputable signs of degeneration. New incontinence can be considered a consequence of the special sensitivity of the bladder (increased reflex excitability), and may be an expression of the inhibition of the bladder by the central nervous system. A similar sensitivity of the bladder is sometimes observed during emotional excitement (e.g., when waiting) and most likely represents a dynamic-genetic phenomenon and, conversely, an inhibitory character. The same category of phenomena includes the observed (rare) phenomenon of nausea and vomiting from the anticipation of eating (one person had to leave the table, at the very anticipation of going on stage inevitably causes nausea and vomiting, motor anxiety, and the artist is already on stage and performing; immediately after vomiting, the mere thought of waiting to go on stage caused nausea, as did any kind of anxious anticipation. The same category of phenomena undoubtedly includes many cases of uncontrollable excitement and the very fear of excitement. The physiological mechanism of these states will be discussed below.

IV. Idiosyncrasy. Idiosyncrasy represents

a distinctive feature whereby certain subjects perceive the action of agents capable of stimulating their organs (nerve centres) in a completely unique way, characteristic of them. Due to this feature, such subjects are either insensitive to certain means or, on the contrary, are characterised by excessive sensitivity to the slightest stimulation of a certain kind (such as pain, hunger etc.). The described characteristic is based on the highest, exceeding all norms, excitability of the mammo-gib nervous centre and mammo-gib lunum. The above example of excitability of the vasomotor centre of the offspring of drunkards represents a specific idiosyncrasy, which is preserved by a single nervous apparatus. But experience shows that idiosyncrasies are numerous, relate to many organs and nervous centres, and can be triggered by many external agents (emotions and other influences, for example, sleigh rides, the sight of snow, etc.).



V. Boys' shoes. Some boys' shoes bear the characteristic mark of degeneration. These include speech disorders and defects, such as stuttering, lispings, and slurred speech (balbuties, psellismus, rhotacismus, etc.). The temporary nature of these phenomena is evident from the fact that these defects (with the exception of stuttering) are very difficult to correct, they are often irreparable, and therefore, some of the difficult subjects of the subject are accessible in some combinations of subjects and completely inaccessible in others. Deficiencies in pronunciation are one of the most characteristic features of such degenerative diseases, such as idiocy; the nature and cause of these deficiencies are still unclear.

VI. For example, certain biological characteristics can be attributed to degenerative (monogenic) causes of degeneration. decisive degenerative lamellae and species in healthy families, namely in degenerative lamellae:

- More infertile males than in healthy families, in a ratio of 1:7 (1:81/2 in healthy families).
- Higher birth rate and multiplicity of offspring.
- Higher infant mortality.
- Fertility decreases with each subsequent birth.
- There are more criminals coming from their environment than in healthy families.

The conclusions were drawn from a comparison of four hundred families with a history of hereditary neuropathy and one hundred healthy families. the former (400 families) comprised 7,000 subjects, while the latter (100 families) comprised 2,000 subjects. A comparison of the data from both matrices led to a number of conclusions characterising the biological properties of degenerative and healthy populations.

Psychological manifestations of degeneration

I. These disorders include hermaphroditism, leminizme, masmynisme, intantisme, and senizme.

Hermaphroditism, or hermaphroditism, is the combination in one individual of two sexes and immutable characteristics.

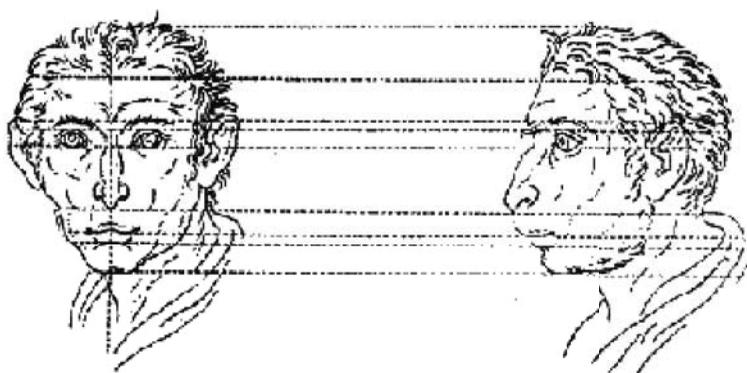
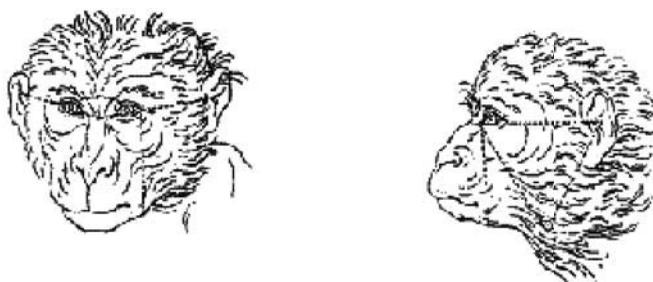
Feminism is the cessation of male development in adolescence, which gives the spiritual character certain feminine characteristics; in hermaphroditism, a more profound change is observed, depending on the presence in the male body of certain physical attributes (female hands, broad shoulders, thick eyebrows, etc.) and many of the emotional characteristics of women.

Masculinity — the presence in women of certain physical characteristics (beards, moustaches, etc.) and male mental traits.

Intangibility is the suspension of the development of young men and women in all respects, but mainly in relation to sexual characteristics (breasts, testicles, 7ruedy — in women and external sexual organs and yauem — in men) with the cessation of growth in sexual organs.

Senility is premature (early) mental and physical development with a gradual decline, the appearance of old age and the characteristics of an old soul.

In all of the above conditions, mental disorders are more common than physical disorders. We will illustrate this with some examples.



Some young women became masqueraders (joining the army, living and seeking refuge in male monasteries) and not only did they not reveal their true nature, but in terms of their emotional state, they even displayed typical male characteristics. On the other hand, feminine traits are not uncommon among male feminists; such men like bright costumes, feminine activities (rumodegia), and they excel at them. (Gogol paints us a picture of a governor who behaves like a lady by wearing a veil). From the characteristics attributed to the Lemnians, it is necessary to exclude those phenomena observed in ordinary modern people, young men, driven by an instinctive desire to be pleasing to women, display slavish imitation; in their own way, they should be distinguished from the manifestations of young women of the female sex, мо7да сти особы, and, driven by imitation, they devote their souls to the typical attire of the male character. In both cases, recognition is based on the existence and absence of жизненных

attributes describing the state and on the impermanence and temporary nature of phenomena characteristic of imitative forms.

II. Mimica and Lisi7nomica, mam snam degeneration. Numerous scientific testimonies from ancient times — ~~in~~ the days of Aristotle, Poemon, and Adamantius — have established with certainty that mimima and lisi7nomia can be partial and complete manifestations of the same symptoms of degeneration. Aristotle and Poemon were not afraid to take risks, deciding to define the bad character and bad moral traits of their contemporaries on the basis of mimics. They focused on those traits that appeared to be permanent rather than temporary symptoms. Many authors of the Middle Ages and modern times also pay attention to physical signs of degeneration (birthmarks, warts, pigmented growths, etc.), irregularities in facial expressions, which have already been mentioned above. The most obvious one leaves no room for doubt.

III. These anomalies are among the most characteristic signs of degeneration. They manifest themselves either in the form of neurotic disorders or in the form of unconscious anomalies, information about which is collected in the archives of forensic medicine and forensic psychology. The relative frequency of these mental abnormalities in degenerates confirms their pathological nature. The most common and well-known abnormalities since ancient times are: The most common and well-known anomalies ~~in~~ ancient times are: spotomania, satirism in men, nymphomania in women, as well as perversions known as pederasty, sodomy, and necrophilia (sexual attraction to corpses). A classic example of such anomalies of this kind can be found in the case of the posthumous, unnatural, and criminal actions ~~of~~ the corpse of Possart, psychopathic tendencies described by him in intimate letters, which became the subject of a court investigation and psychiatric examination.

IV. Obsessions and delusions, i.e. intrusive and violent mental states (thoughts, feelings and violent urges) are ~~among~~ the most indisputable pathological signs of degeneration. These states are currently well documented ~~and~~ well understood.

An example of intrusive thoughts could be, for example, the idea ~~in~~ a certain thing (a bug, a mosquito, etc.) is present, although at the same time the subject clearly understands that this is not the case at all; therefore

Here we encounter the gradual growth of family and social norms, emotional anomalies, and the gradual accumulation of family and social norms. Here we encounter a gradual increase in family and social vices, mental abnormalities and character flaws, and ultimately, a process of psychological degeneration.

The most serious degenerative features (according to our observations) consist of the following:

a. In relation to the mind. Mental faculties are often developed normally and constitute the only significant aspect of the soul, through which the subject resolves for himself all questions of life and spirit, and even those questions which are not accessible to mental analysis and are usually resolved (in normal people) with the help of feelings, which are a more subtle tool (for example, questions of morality, faith, conscience, etc.). The main features of the mind of demonic natures are: multifacetedness, argumentativeness, sociability and dialogue, dry wit and intellectualism, striving to rise above conscience and moral norms, and even more so — the desire to supplant the soul with mental constructs.

b. With regard to feeling, at the forefront is always a deeply developed feeling of love and an organised, spontaneous love, which often reaches the level of passion (in Kant's sense) and is therefore difficult to control, even for intellectually developed subjects.

Thus, the novelty of 7neva becomes irreplaceable, constantly present and always ready to be used, giving the whole soul a romantic note and turning it into a dream, a desire, memory, understanding, and vengeance. Many higher feelings: kindness, love, compassion, hope for a better future, faith in people and goodness — are not developed and never reach the heights of idealism; Therefore, such subjects are pessimistic, distrustful, dry, do not know the essence of pure feelings, do not feel the creative power of the spirit, and are devoid of feelings. With such foundations, a spiritually degenerate community develops, and in the souls of demonic subjects there is a tendency towards a gradual strengthening of the ego, their own interests, struggles and hostilities, and the aggressive feeling of uncertainty and insecurity is a powerful weapon. Insufficient development of higher feelings even destroys the very ability to see and understand.

and to recognise the highest feelings and idealistic aspirations in others. Such moral pragmatism leads to serious consequences; it intensifies degenerate feelings and gives rise to pride, conceit, and arrogance, along with disrespect and contempt for others. Pride in degenerates is the same as a deep-seated character flaw, and it instils in the subject a sense of superiority — *noli me tangere*. With such fundamental flaws in character, integration with people in the family and in society is impossible: any disagreement is taken as an insult and a slight. It is the ideal that is unclear to degenerates, but the real.

Not understanding others, degenerates are deprived of that highest form of shame, which consists in perceiving the conscience of others and the conscience of society within oneself. In this way, they are deprived of social shame and guilt — two important moral motives in life. In their actions, they are guided by a false conscience, which is driven by passions, especially lust. This is the source of their moral integrity and self-respect in their personal development.

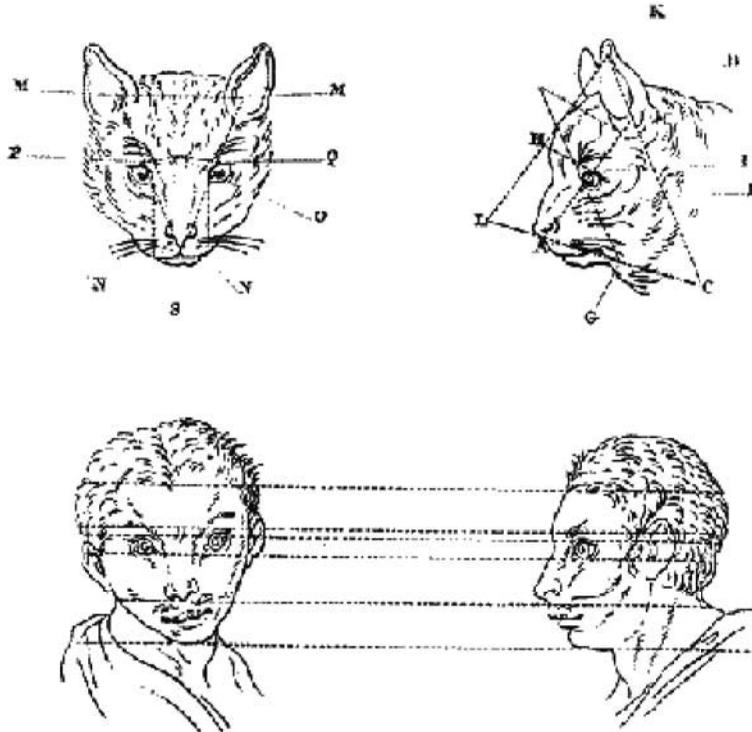
Due to the established basic traits of character, their future life, already beginning in youth, is directed along a moral path that leads the soul not to perfection, but to decay and depravity. At the same time, the following moral steps are observed. The young people become more or less isolated from their peers and, falling into moral loneliness, continue to feel alienated from their peers and remain in a state of "hopelessness and despair," as the poet expresses it. These living conditions lead them to gloom and doubt. Doubt is the result of perception, with the passage of time, the conviction that many questions of life and spirit are irresolvable, with the help of the most important tool with which the degenerate is endowed, i.e. the mind.

c. In relation to war. The weakness of higher feelings inevitably leads to weakness in war, and this state is aggravated by gloom, doubts and passions.

Internal disharmony, combined with the stagnant development of the higher instruments of moral life, makes it impossible for the degenerate to achieve individual improvement and the attainment of the higher external goals of life. Therefore, the moral life of degenerates moves not forward, as one might expect, but backward. This naturally leads to stagnation, loss of joy in life, moral decay, and

this moral metamorphosis occurs to a greater extent in those who have developed higher feelings. Instead of the moral progress that continues to grow in healthy people until it reaches its peak, degenerates experience irritation, fatigue, and despair early on, and their entire life falls apart, while life itself turns into moral decay and moral degradation. But the degenerate inevitably reaches this state.

The picture painted by Martina, and the moral type of degeneration, differs



from the type of moral idiocy (*insanitas moralis*) not so much in terms of morality, but mainly in that in the manifestation of mental degeneration, we have to do with completely monstrous forms of mental disorder and their typical manifestations.

If we compare this mental state of degeneration with the image of a "demon" depicted, for example, by Nermontov, then the many similarities between the two types make them very similar and, in our opinion, identical. The process of the degeneration of life, and life itself, are phenomena that are equally old, and therefore it is natural to think that the observers of life are moralists.

We cannot fail to notice this typical pattern of the decline of the highest life, and, having noticed it, we cannot fail to use it as a tool for our own purposes. We believe it is necessary to draw a parallel between the Melistoteles type, the Lemons type, and the Zhenerata type.

In the image, for example, of Nermontov, he is presented as a being greedy for knowledge, he is a seeker of knowledge, according to his own words; but this is the only positive side. All the other qualities of the demon are negative: he is proud, but at the same time he is weak, indecisive, full of doubts, he cannot believe, he cannot love (Lemon. Part II, 7. 1). But what is his essence? What does he have? What programme, what life plan has he devised for himself with his subtle mind? He has no positive thoughts, no predictions of his own, no plans in his mind. What a strange, aimless mind! What a strange being, lacking any initiative of his own. It is a mind that stands still and watches events unfold outside itself. He oppresses people, but lives by their initiative, he destroys what people create, tramples on what they admire, but he himself cannot think, decide or create anything. Obviously, a demon is a morally degenerate, degenerating being; external events bring the soul of such a being into action, but the soul itself is dry, inactive, lifeless.

The figure of Melistotea, as depicted by artists, is quite typical. This is the sum of all the features that are not characteristic of normal people and are, at least, very rare. The physiognomic image of Melistogeya will be discussed in detail below in Section V. Here we will limit ourselves to noting that Melistoteya's image contains typical features of degenerative mimicry, which is directly proportional to the psychological features of this type. The image of Melistoge, painted by a group of artists, contains the same features, represented by posts, which are evident in the analysis of Melistoge's mimicry. It shows: the contraction of the upper orbital muscle (the muscle of the mind), combined with the contraction of the pyramidal muscle of the nose (anger, hostility) and a more or less simultaneous contraction of the large zygomatic muscle (joy). The simultaneous contraction of the latter two muscles expresses anger. Thus, a calm mind, anger, anger, and heartlessness are equally inherent.

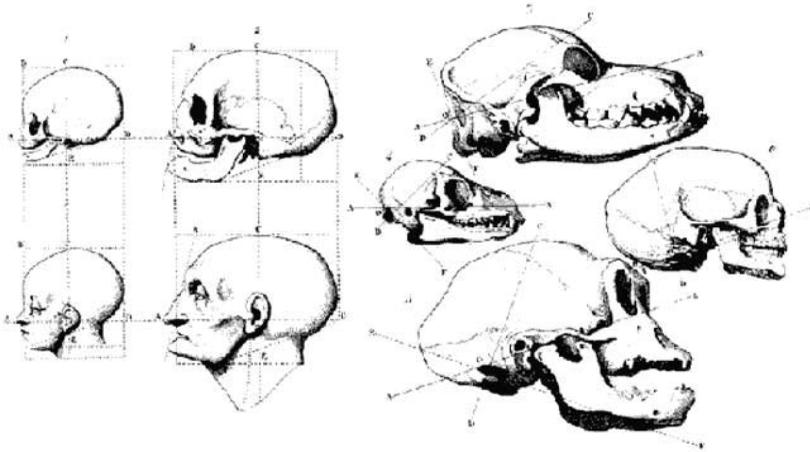
The creativity of artists, writers, and psychiatrists. But, since both scientific and artistic creativity draw their material from the real world, it is very likely that degenerates are the model that inspires creativity in their works.

Putting all this together, one cannot help but come to the conclusion that "demonic" in the images of poets and artists is a kind of "image" that is the prototype for those real phenomena which are given by the process of degeneration which are considered to be true "demons" of a certain kind, subordinate to a pathological state, worse than death itself, dying, decay, the destruction of life and the psyche.

The essential feature of "demonic" is the ability to *7nevnaya*, then the question arises as to why this particular feeling, and not another, is at the centre of the degenerative process, and *mamov ligones tamoto lamta*. One possible explanation is as follows. The process of life, expressed in a certain systematic work, in a certain correct strategy, deprived of its natural paths, outcomes and possibilities, in a spastic fit, give pathological bursts through the mediation of one of the oldest, in a genetic sense, stereotypical patterns. The novelty of *7neva* satisfies this condition. The anger and sobriety of degenerates is similar to the irritability of *spicepts* and has the same spontaneous, organically irredeemable character. The degenerate's mental and emotional energy is not directed towards progressive endeavours, but towards chaotic, sporadic outbursts and attacks; here, energy is expended not on self-improvement, but on self-indulgence, as Spencer would say.

In summarising the present section, we shall draw attention to the fact that the process of degeneration with its stages, manifestations, direction and outcome can be traced not only in psychological and linguistic terms, but also in anatomical terms: the similarity of previous and subsequent manifestations, transmitted by mothers, of exceptional linguistic features (habits, idiosyncrasies, peculiarities, etc.) are preserved in the descending branches and modifications of degenerates, and, conversely, are absent and avoided in the ascending branches. Photographs and anthropological descriptions will provide reliable material for true judgement. But in this broad question, as in all scientific endeavours, it is necessary to be guided

all possible linguistic, linguistic and psychological data.



S. S. Korsakov Physical manifestations of mental degeneration

In mentally ill people, we often find a number of abnormalities in physical development, such as an abnormal shape of the skull, disproportionate development of certain parts of the body, abnormal shape of the ears, abnormal growth of the ribs, hardening of the palate, protruding teeth, crowding of the teeth, etc. All these features, although not strictly speaking symptoms of mental illness, are very important for the diagnosis of mental disorders. The most important of these are the so-called signs of degeneration, which occur in subjects who, from the point of view of mental health, represent the mental organisation of the organism, causing, on the one hand, abnormal development of mental activity and, on the other hand, abnormal development of certain parts of the body, manifested in various developmental disorders. The consequences of developmental disorders are to a certain extent determined by symptoms by which we can judge the insufficiency of the development of the organism as a whole and, consequently, the insufficiency and abnormality in the development of the organ of mental activity — the brain. thus, the stages of development have the meaning of stages of degeneration.

Given the attention that modern psychiatry pays to the issue of degeneration, it is necessary to have a fairly good understanding of the conditions in the structure of the organism that are considered to be signs of degeneration. It is therefore necessary to bear in mind that the conditions and stages of development must be very clear in order to have a clear understanding of the system. On the contrary, there are certain developmental disorders that are easily recognisable (for example, an abnormal structure of the palate, abnormalities of the teeth or ears), which a normal person would not pay attention to, but which are of great importance to a psychiatrist in terms of the causes of the disorder. In view of this, I consider it necessary to dwell in more detail on those morphological features that should be sought out in mentally ill people.

These three characteristics can exist in all parts of the body, and we will examine them in order. However, it should be noted that this examination is not exhaustive. It is impossible to list all the anomalies in the structure that can be encountered, and therefore I will limit myself to the most significant deviations from the normal structure.

I. From the outside, there may be deviations from the norm due to the incorrect development of the upper limbs.

Irregularities in the development of motor skills are often encountered in mentally ill patients and are caused by various factors. For example: 1) sometimes they are dependent on the abnormal development of the brain (e.g., when brain development is halted and in cases of hydrocephalus), 2) sometimes due to improper ossification, 3) sometimes due to bone diseases (e.g., silicosis, rickets); 4) often from early scarring of the wound and other sutures and the effects of inflammatory processes, the effects of early obstruction of the vessels of the sutures; 5) sometimes from disorders in milk production due to incorrect positioning of the baby, for example, in torticollis; and 6) from uneven muscle work, applied to the neck muscles, and 7) from artificial deformation, for example, tightening the neck in early childhood with bandages, as is common among some peoples. Here in Russia, artificial deformation can be seen in the feet of people found in the Kerui tombs. Depending on the cause, there are various changes in the structure of the skull, which can be determined by examination, palpation and measurement using special instruments. The most common structural features of buildings are as follows:

- Microplasty — reduction; if all parts are proportionally reduced, then there will be microplasty, the most prominent parts of the arch (the frontal and parietal bones) are reduced, rather than the base of the skull, then it will be a "atemov" type.

- Mammoplasty (in mild cases — melastomy) — reduction of the volume of the breast; at the same time, the forehead resembles a ball, narrowed at the bottom, and is relatively small, so it all points to a hydroelatic origin.

- Prolapsed forehead, and macrocephaly; in this case, the forehead is asymmetrical, for example, the front part on one side is more developed than the front part on the other. Oblique sutures are quite common and are usually treated by suturing

In addition to the changes mentioned above, there may be various protrusions, depressions, smostosts, and rubs on the 7o7obe. All of this must be noted when examining mental disorders, as we want to collect as much information as possible about the specific characteristics. Thus, 6the side, its weight, asymmetry, compression, large protrusion of the parietal bones, satyama, a prominent chin, a prominent forehead, a straight nose, the height and prominence of the bridge of the nose, prominent protrusions at the site of the first and second sutures, 7repebshm at the site of the suture and other seams, with a large development of the lineae nuchae and protuberantiae occipitalis externae, indentations, usury, smostosy, ruby and other features, all of which cannot be overlooked.

II. From the side, it may be: 1) abnormal curvature (in relation to height and width) compared to the norm, 2) tam nas. pro7natism, i.e. excessive protrusion of the front of the mraya ue7yu (measured by the tam nas. "ginevo7o u7ga"), 3) excessive protrusion of the chin and excessive development of the lower jaw, 4) mismatch between the lower jaw and the upper jaw, excessive protrusion of the upper jaw, and the lower jaw, 5) excessive development of the cheekbones, 6) abnormal appearance of the nose (monolid 7non-bridged type in people of the Caucasian race, atopic type, retinoid type), 7) asymmetry of the face (minor asymmetries are common many people, but in degenerates, idiots, spastics, etc., asymmetry is sometimes pronounced, 8) satem, one of the most common features of degeneration is an elevation on the lower jaw of the lower jaw (Abrecht's process) —an atavistic feature corresponding to the structure of the lower jaw in some animal species (e.g., lemurs).

In addition, anomalies in the structure of the nose, 77as, pra and other parts will be considered anomalies, which will be discussed below.

On the side of the nose, there may be deformities in shape, height, projection and width, as well as a complete deviation of the nose to one side, absence of the nasal bridge, a very wide nose, a nose that is compressed in the middle and upturned at the top, obstruction of the nasal passages, and sometimes a congenital absence of the nose. In degenerates, the sense of smell is sometimes impaired; congenital absence of smell also occurs.

There are also many degenerative disorders on the part of the nose. For example, it is not uncommon for degenerates to have an irregular

Orbital position: 7Уаса and Үиштом бҮисми дру7 from дру7а and Үиштом удаҮены; the brow ridges may be Үиштом расвиты. On the side, there may be a narrowing of the 7Уасная речеи, unevenness on both sides, tam nas. mon7оҮьстий type 7Уаса, irregular growth of the реснищ, their greying. On the side of the monontive, there may be excessive growth of the eyebrow, 3-7 hairs, congenital pterygium, etc. The most common type of cataract is sometimes visible and does not disappear, but remains, sometimes with veins; sometimes the cataract is small, sometimes there is a congenital insufficiency of the lens. The respiratory system sometimes presents with congenital opacities, anomalies of the larynx (asthmatis). Sometimes the old soul on the respiratory system is noticeable in many degenerates and idiots.

On the iris side, there may be a congenital deficiency, there may be an invisible hole in it, there may be an incorrect position of the pupil (corestopia), there may be multiple pupils (polycoria), absence of the pupil (acoria), congenital irregularity of the pupil; the intrauterine membrana pupillaris may persist until after birth. The iris may also have irregularities; there may be abnormality, unevenness of the iris, spots on the iris, one eye may be one colour, the other may be another colour. The lens may have congenital opacities, lens stomatia, and other features. During an ophthalmological examination, retinitis pigmentosa and other congenital disorders of the retina are sometimes detected. It should also be added that degeneratives often have musculoskeletal disorders, nystagmus, and other movement disorders. It is not uncommon for degenerates to have insufficient visual acuity, blurred vision, narrowing of the visual field, daltonism, progressive blindness, and cataracts.

V. The most common signs of degeneration are:

1) The lips may be slightly protruding and thick, but they do not curl up; they may be turned outwards with a clear curve; the mouth opening may be narrow; in some cases, the upper lip is often protruding. 2) The hard palate may be flat or high; it may be very thin, like a membrane. A cleft palate (faux lupina) is often found. 3) The sky can be flat and high, or it can be curved and low; sometimes there is atrophy of the sky, one-sided and oblique. Here it can be noted that in degenerates there is

In addition, there is a significant increase in the incidence of mental retardation. 4) A very large increase in the incidence of mental retardation is observed in children with degenerative diseases. In degeneratives, the timing of tooth development is often abnormal. Some children in degenerative families are born with teeth, while others, on the contrary, do not develop teeth until the age of 3. Some teeth may remain in place for a long time and then fall out when the second teeth appear.

It is necessary to carefully examine the teeth to determine their condition, shape, and mutual position. It is known that there are 32 teeth in total, but 16 in each jaw. Their distribution is expressed by the following "tooth formula":

pezc. 2-2 / 2-2
canine 1-1 / 1-1
small copers. 2-2 / 2-2
6th molar 3-3 / 3-3

In this interpretation, the upper lines correspond to the upper half, and the lower lines correspond to the lower half. The new lines correspond to the right side, and the right lines correspond to the left side. According to this form, changes observed in mentally ill patients by their relatives are usually noted.

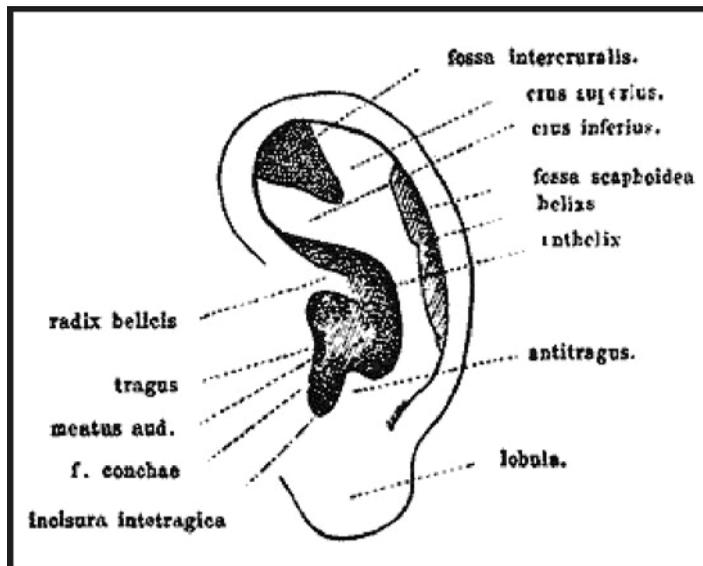
Changes in the subjects may be as follows: a) their appearance: for example, absence, lack of development, presence of abnormal subjects (absence of myomas is not observed). Sometimes there may be extra teeth. b) There may be incorrect positioning of the teeth: for example, the teeth are not in their normal place; there may be incorrect direction of the roots (e.g., the roots grow sideways, turned forward, etc.); sometimes there is a large distance between the roots (especially often between the upper and middle teeth on the upper jaw and between the middle and front molars on the lower jaw. This arrangement corresponds to the normal position of the teeth in monkeys and some lower primates). c) There may be a change in the volume of the sinuses (they may be slightly enlarged or, conversely, slightly reduced). d) Their shape may be abnormal. In particular, there is often a curvature of the ribs and the formation of vertical ridges on them along the line of the shoulder blades and the shoulder joints, мамбыденных ("Gettinson's subes", often associated with congenital synechia).

The teeth are often misaligned: the upper teeth do not match the lower teeth, causing the lower teeth to protrude forward, and both jaws are misaligned, etc.

It should be added that in degenerates, even the front teeth are often affected by a progressive process at the earliest stage.

VI. The development of the auricle is of great importance in psychiatry. Changes in the shape of the auricle are very common in degenerates and idiots. Here we will focus mainly on changes in the structure of the ear. Since abnormalities in the shape of the auricle are of particular interest to psychiatrists, I present a drawing of a normal auricle with explanations of the names of its individual parts.

As is well known, the auricle has protruding parts and depressions. The



protruding parts are: the helix (helicis) with the radix hellicis; from the posterior margin, it sometimes continues in a horizontal direction to the crista hellicis; then — antihelicis, which is divided into two parts at the top — crura anthelicis (superius et inferius); on the side, two protuberances — tragus and antitragus. The depressions of the auricle are as follows: fossa conchae, fossa scaphoidea and fossa intercruralis. The lower part of the ear is called the auricle, and the earlobe is called the lobula. The space between the tragus and the antitragus is called the incisura intertragica.

Changes in the structure of the ears are extremely diverse. They include: 1) length and width; the ear may be

with a sharp and pointed nose, with a broad nose; one ear may be longer than the other: 2) the position and distance of the ear — it may be slightly protruding, standing at a right angle to the head, or slightly pressed against the head; 3) changes may be observed in the development of individual parts of the ear: a) the helix may be altered, sometimes it is very large, and some parts are more developed than others; there may be creases on it, and the ear may be deformed and asymmetrical (in this case, the ear cavity is deformed). One side may be unevenly developed (turned out, bent, turned to the side); the top may be pointed (satyr's top), there may be a protrusion on the upper and middle parts of the top (harp-shaped); b) the antihelix may be depressed to the level of the ear and protrude more than the helix; the earlobes may be deformed; there may be a third and even more additional lobes of the antihelix; c) the tragus may be very small, and there may be a small bump on it; 7) the antitragus may be very large, may protrude excessively, may have an irregular shape; d) the earlobe, or lobula, may be very large and may protrude excessively; it may be attached to its inner surface, may be irregularly shaped; it may have ridges; it may be split; e) there may be congenital ear defects, such as extra parts; sometimes the ears are covered with hair.

The combination of various changes found in the ear give it unique shapes, which have special names (Moray ear, Vigerma ear, Lapin ear); There are dozens of such varieties. It is not surprising that malformed ears are called "Morayev's" after Morayev, who first drew attention to them.

The irregularities in the shape of the ears in relation to the question of degeneration are mainly reflected in the fact that the irregularities in the shape of the ears of degenerates often resemble the shape of the ears of certain breeds of monkeys and lower races and thus constitute what is known as a manifestation of atavism. Of particular note in this regard is the so-called Lapin's fold, found in some degenerates. It is located on the free side of the ear, on the border between the upper and lower parts. According to most authors, it has an atavistic origin and corresponds to the shape of the ears in many mammals. However, this opinion is disputed by many and cannot be considered reliable. No

interferes add, uto, apparently, abnormality ear cartilage are found on the left side, not on the right.

It is not uncommon for degenerates to have insufficient development of the ear, sometimes even deafness.



VII. As for the structure of the skull, there may be abnormalities in growth on one side. Among degenerates, there are cases of dwarfism (dwarfism), marasmus (marasmus) and people disproportionate growth. On the part of the spine, there are also deformities of the spine (kyphosis, lordosis, scoliosis), irregularities in the structure of the pelvis (pelvic obliquity), insufficient ribs, spina bifida. Sometimes there may be abnormal development of the tail vertebrae (caudal vertebrae), an external opening above the anus. It is also necessary to note changes in the shape of the nose (absence or abnormal development — flatness).

Changes in the uterus should be accompanied by abnormalities in the development of the foetus. Sometimes there is underdevelopment of the breasts in women and overdevelopment of many breasts (polymastia) and excessive development of the breasts in men (gynecomastia). Sometimes in women, the breasts are located too low and unevenly.

VIII. On the part of the nipples, there may be: a) absence of one or both nipples and absence of one or both areolas, fusion of the nipples with each other; b) positionality, the external development of the parties, syntomy, i.e. the comparison of parts

brachydactyly — short fingers, 7-fingered fingers, insufficiently developed and immobile fingers, drum-like bones, uneven development of bones, for example, in idiots, incorrect foot shape, flat feet. In addition, during the examination of mentally ill patients, it is necessary to note the presence of rickets, silicosis and childhood paralysis in the form of muscular atrophy, montramur, athetosis, and various types of foot deformities.

IX. A significant feature of degenerates and idiots is the development of sexual organs. A man may have a large penis and a small scrotum, it may be twisted incorrectly, there may be various types of phimosis, epispadias, or hypospadias. There is often an absence of testicles in the scrotum, cryptorchidism and monorchidism. Very often, the genitals in men develop either very early or very late. Frequent masturbation in males (in the form of a masturbation habit) indicates onanism. In women, there may be atresia of the vagina, abnormality of the location of the vaginal opening, absence of the uterus, enlargement of the large and small labia, enlargement of the clitoris, absence of the opening in the hymen. Among the degenerates, there are also hermaphrodites. As a rule, the development of sexual characteristics in boys and girls occurs earlier (sometimes in early childhood — the appearance of pubic hair, breasts, menstruation in adolescence), and later — are also manifestations of degeneration. The underdevelopment of the reproductive organs in adolescence is a key feature of this change in the structure of the body, which is called infantilism.

It should be added that the aforementioned anomalies of the reproductive organs are particularly common in degenerates.

X. On the part of possible attempts by degenerates and idiots, there are also many anomalies. There, very often there is an abundance of birthmarks, sometimes moles, sometimes fish moles and old moles in young subjects, moles, upresvyano ge7mo rising in cmadmi. In addition, in neuropathic individuals belonging to degenerative families, there is a noticeable instability of the vascular system, which manifests itself in the form of swelling, then subsiding, and then the appearance of dermatitis. It is worth noting that degenerates often have tattoos and scars, wounds, and strange habits and lifestyles. Speaking of abnormalities on the part of degenerates, it is worth mentioning

that they often have to deal with various anomalies of possible sensitivity, but they are always able to cope with them.

The genitals of degenerates also often present abnormalities. Some have a small penis, others have a large one, they grow where they should not; there are hairy people whose entire bodies are covered with thick, dark hair, and there are women with beards and moustaches. Sometimes there is a sudden change in the hair on the head; sometimes premature greying occurs. But the hair of degenerates often grows irregularly, spoiled by beards and moustaches.

XI. To the obvious signs of degeneration, we must add certain changes in the face and body. The voice of degenerates is abnormal; for example, men retain a childish voice into old age, and sometimes there is no voice at all. In terms of speech, idiots and degenerates often suffer from mutism (most often mutism) and speech disorders in the form of stuttering, stammering, and the inability to pronounce certain sounds. Often, speech in degenerates develops very late.

XII. The general appearance (habitus) is also altered in degenerates. It is striking how disproportionate the proportions of the head, neck and shoulders, shoulders and chest, excessive stoop, etc. In addition to the gigantism and nanism we have discussed, we must also consider the so-called microsomatism. I use this term to refer to the insufficient development of the body, with the motor being too small, the proportions of the body are in the same ratio to the proportions of other parts of the body as in people of average height. The difference is that in normal people, the proportions are approximately equal in relation to their height (the same as in children), and we are used to seeing a larger body in people of average height; while in microsomia, the proportions of the head in relation to the body remain approximately the same as in normal people, but since the body is very small, the head is striking in its smallness, giving the subject a bird-like appearance; There, in the museums, stood the bird-like figure of Lobos.

Infantilism can be attributed to the anomalies of the structure of the body. There are individuals who have reached middle age but have retained all the characteristics of a child's physique — childish facial features, absence of hair on the head and under the arms, no beard or moustache in men, no breasts in women, as well as a peculiar childish gait, childish speech and a childish level of mental development.

and a childish level of mental development. This is the essence of infantilism. In most cases, there is a violation of the activity of the pituitary gland, as a result of which mimecedema develops (mimecedematous infantilism and sporadic metritis); but in other cases we do not see these signs of micturition in such patients, and they are rare and mild (Norena-type incontinence). Sometimes there is a female structure in men, and a male structure in women, and a combination of male and female features in one body (hermaphroditism).

Thus, among the morphological changes in the body, the inverted position of the organs (heart on the right side, liver on the left side, etc.) should also be mentioned.

Some anomalies in the structure of internal organs, such as Botter's passage of the heart, abnormal heart size and aortic insufficiency, abnormal width of the inguinal canal, leading to the formation of inguinal hernias, etc. There are also other signs of abnormal development, but I will not go into detail about them here.

These are the main signs of degeneration, and it is necessary to know them in order to be able to identify during examination, carefully examining all of



them. However, it is important to remember that the abnormalities we find during a thorough examination do not always necessarily indicate abnormal development. There are some shortcomings that may

be completely consistent, for example, the absence of bruises, which may be caused by injuries, indentations on the skin — from blows to the head. It should be remembered that not all anomalies found during examination and actually affecting development have the same significance in terms of degeneration. For example, some abnormalities, such as certain irregularities in the skull, are caused by conditions in early childhood (pachycephaly, syringomyelia), and therefore do not constitute innate characteristics, but may be the result of unfavourable living conditions in early childhood. There is no doubt that many of these phenomena are incomparably more common among the poor, such as irregularities in the teeth, a crooked nose, the consequences of rickets, monogamous appearance (not only in our country, Russia, where there is an admixture of the monogamous race in the population, which is natural given the historical conditions, but also in Western Europe). However, these factors cannot be ignored, because, on the one hand, the conditions themselves, their manifestation (poor nutrition, rickets, silicosis, tuberculosis), can affect the nutrition of the nervous system and, in particular, the brain, causing its insufficiency and susceptibility to damage, and, on the other hand, these diseases themselves, mam sogotukha, rhatitis, may be present in a given subject because their organism exhibits congenital instability and susceptibility to the influence of pathogenic agents. But whatever the case may be, the meaning of the verse is different, referring to those who are taught, on the one hand, the pathological content of the development of an individual during the period of intrauterine life, such as hermaphroditism, spina bifida, hypospadias, polygamy, mimpoelagia, and others, which are manifestations of hereditary transmission of traits. Of particular interest are those that are considered by some naturalists to be manifestations of atavism, i.e. anomalies corresponding to certain features in the structure of the organism in lower animals and monkeys. These include certain forms of irregularity in the ear cartilage (Sapin's bony protuberance), certain deviations in the position of the ribs, excessive prostatism, the growth of the appendix, the death of all teeth, etc.; of particular interest are the existence of a tendency towards degeneration, as noted by Nombroso, that degeneration is characterised, among other things, by the discovery in the modern uevobeme of those properties that were inherent in the uevobeme's ancestors and in the uevobeme itself during the period of its existence.

prehistoric, according to the state of the earth.

Thus, among the so-called signs of degeneration, it is necessary to distinguish between important and unimportant ones; some, for example, are unimportant features in the form of a sign, minor differences in the form of the nose, although they may be hereditary (this is confirmed, for example, by a survey of portraits of many representatives of those ancient families, such as the Habsburgs and the Bourbons), do not have a significant influence in terms of their actual degeneration, while others, on the contrary, have a very significant influence in this regard; The latter are characterised by pronounced microcephaly, a flat forehead, unusual facial features, certain irregularities of the ear, subes, hard palate, underdevelopment of the jaw, jaw organs, — mam 7ermalrodism, 7ipospadia and other deformities.

Many of the above-described disorders are found in the structure of the brain, but they are not represented by mental disorders. This raises the question of whether it is fair to say that the existence of these manifestations is, to a certain extent, due to a predisposition to nervous and mental disorders, and that this opinion is biased is due to the superficial nature of the observations of some researchers, especially those who are influenced by the theory of degeneration and its application in psychiatry and criminology. The question is being resolved on the basis of a number of studies (though, admittedly, not very numerous) in the sense that that, in fact, the aforementioned morphological features are observed in mentally ill people to a greater extent than in healthy people. This conclusion is based on the following observations: 1) if we carefully note all the characteristics in the structure of a known group of healthy people and the same group of mentally ill people, it turns out that that mentally ill people have such features significantly more often (according to some studies, twice as often); 2) if we assume that these characteristics represent an incorrect development, then, в general, что среднее число таких областей у душевнобольных также значительно более чем у здоровых; 3) If we compare число mentally ill у моторых who have the above-described anomalies, and число mentally healthy people, then the positive attitude of the former in объеме числу исследованных will be significantly higher, than the positive attitude of the latter. 3to positive

The ratio is the same among criminals and non-criminals; 4) and among healthy individuals who underwent examination and were subsequently monitored for a considerable number of years, suffering from mental disorders, belonging to that group, which there are significant anomalies in the structure of the brain; it is concluded that the presence of degenerative changes in the brain is associated with a greater predisposition to mental disorders; 5) If we compare the frequency of structural abnormalities in patients who have a family history of the disease with those who do not have such a history, it appears that the anomalies in the former are significantly more pronounced. Furthermore, 6) in the most severe forms of underdevelopment, the most significant anomalies, especially important ones, are observed. All of this leads to the conclusion that the above-described anomalies are undoubtedly signs of mental disorders closely related to mental disorders and neuropathic heredity; Therefore, they are called "degenerative disorders."

However, it should be remembered that exactly the same symptoms, and indeed to a considerable extent, are found in completely healthy people who are not burdened by heredity and mental disorders. It should be remembered that there is hardly a single person who, upon careful examination, would be found to have one, two, or three signs of abnormal development. Therefore, the presence of two or three such signs, especially those that do not belong to the category of important ones, does not at all indicate the degeneration of a given individual. The diagnosis of degeneration requires the identification of sufficiently important physical signs of degeneration and, along with them, psychological signs characteristic of degenerates. At the same time, it is necessary to always weigh and consider racial characteristics, because many things that are considered anomalies for people of one race are normal for people of another race.

K. A. Bari

Variations in the modern world and their significance for resolving the question of the origin and formation of race

"Russian Anthropological Journal" 1903 No. 1

When we talk about variations in the structure of modern society, we usually mean changes in the structure of the state, rather than society as a whole. The latter has attracted attention only very recently; there, under the leadership of Ramé, Neman-Nische has processed a rich collection of ancient bridges in Southern Bavaria. The works of non-European authors are mainly English: Foy, Henburn, Thomson, Turner, and others, among whom Manouvrier is particularly well known for his works. Despite the numerous observations collected in the studies of the above-mentioned authors, it cannot be denied they are preliminary works, and we must strive to develop a comparative anatomy of the species and, in particular, its digestive system.

When we consider the racial differences between people, we immediately encounter seemingly insurmountable difficulties, which are inherent individual characteristics that ~~are common~~ most animals. With careful consideration, one can, however, view the numerous variations ~~and~~ anomalies as transitional stages in the history of development, while the other part can be attributed to progressive and regressive metamorphosis. Previously, we looked at the diverse arrangement of vessels, for example, on the rumen, as a "whim of nature"; now, based on morphological studies, especially those of Ruge, we understand that these differences should be attributed to the developmental process undergone (and, of course, not completed) by the *уеѳовема*.

The two large arteries that meet at the neck

correspond to a more ancient state, while the usual and more perfect method of distribution is a single large vessel. This ancient condition is sometimes associated with the presence of the processus supracondiloideus and can be attributed to those animal forms in which the internal artery, running together with the median nerve, is covered by a bridge over the internal carotid artery. No less significant changes in the structure of the vertebrae and ribs are represented by variations in the vertebrae and ribs. There, the increase in the number of ribs corresponds to a more ancient stage of development, while the decrease in the number of ribs, as well as the increase in the number of free lumbar vertebrae, — of late origin. An extreme example of the above is the vertebra described by Rosenberg and stored in the Neiden anatomical museum: it has 15 ribs; one free rib on the 7th cervical vertebra, 14 thoracic ribs and 5 free lumbar vertebrae. The existence of 19 vertebrae, thoracic and lumbar, is unique, with 18 thoracic vertebrae and 13 lumbar vertebrae, to which the ribs are attached.

Moving on to consider variations in the development of the molars, we encounter the following patterns: the third premolar and the development of the molars, which is considered to be a return to the lowest stages of development, corresponding to the rodents and primates. There, for example, the 4th molar is found. We assume that, like humans, among primates at the top of the Cebus genus (in the Neopithecidae family). The racial differences in the upper jaw give rise to the more pronounced development of the submandibular glands in Australian monkeys. Their glands are all significantly larger than in higher primates. On one lower level of Australia is E. Schmidt. Schmidt in Neip7cmom soop7iuecmom institute Kyaau our on both sides three vpozne pasvydy premoypa, and on the right side, on the inner surface, sauatom gishne7o mogapa. The most important feature that is with all Australian specimens, there is free space in the upper part of the 4-7th ribs. In the collection of one Australian woman, Godrua Neynutskomo, it is even worth mentioning. In the trend towards preserving moles, which are not found in any of the higher races, primitive Australians are even lower, according to the observations of Spy d Karpina, they are closer to all 7, but they are the most stable of all subs in general, and especially the 3-moles.

All the properties inherent in modern ueyoveму [изниестие

can be divided into three groups: the first includes all the properties that primates possessed before they became humans; the second includes changes and acquisitions of special characteristics; the third group is characterised by those changes that occurred later. Here we will focus our attention on the last group, as the race is related to it.

Considering the characteristics of the last group, let us first focus on the monotonies. Here, there is a significant difference between the upper and lower monotonies. While the lower monoliths provide rich material for studying variations, the upper monoliths appear to represent less potential for development. The degree of variation in the upper monoliths, compared to the lower monoliths, corresponds to the fact that they are in the process of transformation into ueogeva. The brush existed in ancient prehistoric times, and the lower monads have undergone a number of changes since then. This includes, among other things, the predominance of the lower monad over the upper monad in European races. The smaller size of both molars suggests a closer resemblance to the original appearance of humans and higher primates. From this point of view, the snout of Australians, Weddos and non-Christian races can be considered the primary stage. In Europeans, the primary stage resembles that of newborns.

Among the bridges, Radius stands out in particular, thanks to its unique design and medium span. We have already mentioned that it is important to have a strong back, which is characteristic of apes and monkeys, with adaptations for support and climbing. The latest research has revealed a significant degree of convergence in the Australian species and one European species, but not quite reaching the level of Neanderthals. Racial differences have been known for a long time. It is worth recalling at least the position of the 7th rib, which is more prominent in Australians and non-Caucasian races than in Europeans. In Europeans, the axis of the nose is aligned with the axis of the forehead, with a sharp angle opening outwards. The Neanderthal differs in many respects from humans of more recent origin, primarily in the width of the joint surfaces. The transverse axis of the Neanderthal's skull is now

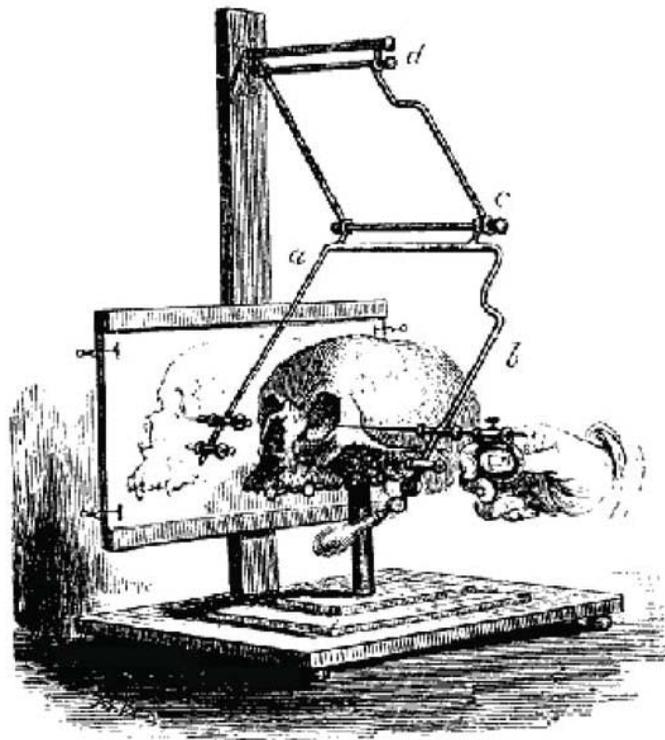
In humans, they are slightly different, while in Neanderthals they are almost identical, and therefore the articular surface appears to be a ball, reminiscent of the same phenomenon in chimpanzees. The glenoid fossa of the lower jaw differs from that in Europeans. The oval joint surface in Europeans is wider, narrower in Australians, sharper in the former, and the surface is more concave; in the remains of Neanderthal, Spy and Karpina, as well as in Australians, the margin is more rounded, and the surface is more concave. The lower stages of development are striking in their thinness; Martin notes the same phenomenon in the living O7nennaya Yemgini, and Kgaau in the Australians.

With regard to the lower monotonies, it should be noted that even now, in the lower classes, one can see traces of the inability to sit on a chair, and the necessary vertical position is acquired gradually; and even now, in the lower races, the habit of sitting on mortars is widespread. In the lower races, apart from the large beruova mosti, its nasad the promisagovaya uasti also attracts attention. The primary form of the large beru bridge should be taken from the primates, namely with moderate turn nasad obgasti mynegov, with retroversion 7ogovmiti tibiae connected to the protruding is7ib Condylus externus and oval-shaped transverse paspes of the middle third of the axis. The tibia is located in the middle between the modern bones and the stoy mobinaia. The tibia is not fused, but its protruding state in Europeans is associated with the straightening of the greater tibia. At lower stages of development, it remains straight. In Japanese women, the position of the pubic bone is different from that of other races. The bone runs from the top of the foot forward and downward, crossing the longitudinal axis of the large toe with a sharp angle; it is slightly curved upward and reaches the calcaneus at the bottom. In view of this, the large beru bridge has features that distinguish it from the beru bridges of the Japanese, which are significantly different from those of the Europeans, non-Christians, and Australians. These three types can be considered as gradual developments and derivatives of a single prototype. The Australian type is most similar to the scientific model. With regard to the thigh, it can be said that it most closely resembles the structure of the original type of modern thigh bones, due to its massiveness and relative width.

joint bones and transverse bones. It should be noted that in Japanese people, the lower thigh bone has a narrow width and is relatively short. One might expect the Australian thigh to be similar to that of Neanderthals, but, on the contrary, it appears that thin thighs are often found in modern lower races; their joint surfaces and transverse diameters do not exceed those of Europeans in terms of weight. Nevertheless, similarities with the ancient dexterous type can be found in them; in the stoic type, there is a discrepancy between the distal condyle of the femur and the width of the articular processes, which is evident in the structure of the entire leg, and the same phenomenon is observed in Australians; despite the smaller size of the articular processes on their hips, the resulting deep and shallow depressions are significantly reduced in them. From the foot, the ancient deviation remains only slightly. In the latest anatomical monograph in Hage, Nebbo and Menevy demonstrate preserved Talus and Calcaneus bridges. We find the incorrect position of the Talus neck and the smooth articular surface of the bridge in Australians, although the foot is significantly smaller. In terms of weight, the bridges are closer to the monolithic type.

There is hope that, even in the case of some species, it will be possible to observe the lowest possible values, based on fundamental principles. The most well-known studies are those conducted by Cannings on the lumbar spine in monkeys and humans. He found that the height of the lumbar vertebrae is lower in primates and higher in humans, and concluded that while the lumbar spine is not as pronounced in lower primates as it is in higher primates. When studying the vertebrae of Australians, in comparison with Europeans with the same hip length, it can be seen that in our opinion, their entire spine lags significantly behind that of Europeans in all measurements, which is striking and cannot be ignored. This is especially true of the lumbar spine; the os sacrum of Australians is also relatively small. There are also differences in the structure of the canal vertebralis, which is wider in Australians than in Europeans. With regard to the cervical vertebrae, it should be noted that the epistropheus in Australians is significantly smaller than in Europeans and less pronounced in its middle part. The explanation for the lower degree of development of the vertebrae in Australians may be that they have fewer

We observe in other races secondary manifestations of the influence of the vertical position. The modern remains of the ancient Australian population are closer to the animal prototype than to the other race. Regarding the question of the characteristics of our animal prototype, it should be noted that the "lower" species do not resemble any of the existing species of apes, and therefore the term "pethecoid" should be avoided altogether. On the question of the division of humanity into races, K. Kaau concludes that the European, non-Christian, Mongoloid and Australian races originate from a single prototype. According to our understanding, the essence is very similar, with many lower characteristics, and although Australians are at a relatively low stage of development, they are still higher than the prototype in terms of their linguistic organisation; the lower monotonous and monotonous forms are similar to the forms of animals. The "higher" species are considered to be modern animals that can develop independently of each other in the spread of their species. Many similarities between monogamists, non-monogamists, and Europeans can be considered as a result of parallel development and the phenomenon of monogamy. However, since monogamy does not always lead to completely identical results, it is necessary to study the characteristics of these three racial types in detail in order to find their differences. A thorough and detailed study of the types of poems provides equally important and valuable material, the usefulness of which is beyond doubt.



P. A. Minamov

The role of anthropology in medicine

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Medical science has made tremendous progress in recent decades. The causes, symptoms and treatment of various diseases have been successfully identified. Well-developed methods for identifying the latter have been established. Thanks to the prevalence of bacteria and viruses, significant progress has been made in identifying the external causes of diseases. — causes that are inherent in the surrounding environment. But until recently, the causes of the disease were not understood, and the disease itself was not understood, and the attention of researchers has been focused on the study of the causes of these processes, their symptoms, methods of diagnosis and external manifestations. Having long studied and paid close attention to the impact of the environment on the human body, I believe that the environment itself is a serious problem in medicine that has already been recognised. This serious gap in medicine is now widely recognised, and in recent years a number of works have appeared in Russian and foreign literature on the question of the hereditary nature of internal, nervous and mental disorders and the inheritance of pathological processes among relatives. However, not enough attention has been paid to the racial and hereditary characteristics of the organism in the context of disease. Racial and gender characteristics, transmitted from generation to generation, are often the cause of illness with the assistance of external factors, which do not usually cause pathological changes in subjects of other organisations. Embarking on a new path of research into pathological processes, medicine must study the anatomy, physiology and pathology of the body and understand anatomical and lysosomal features characteristic of pure and mixed races, and which types in mixed races are most susceptible to, or, conversely, immunised against certain diseases. Hence, it is clear that when investigating the internal causes of pathological processes, it may not be possible to use the data and methods of research of the science that is the subject of the study.

Among other things, the study of anatomical, linguistic and pathological features of the organism in humans and animals is called anthropology.

Anthropology should be understood in the sense of the natural history of a species, just as, for example, ornithology is the natural history of birds, and entomology is the natural history of insects. It is divided into two branches: physical anthropology and psychological anthropology. Physical anthropology can also be called somatology of human races; it studies the morphological characteristics of the human body and the causes of the formation of these characteristics. It also includes the somatic pathological aspects of the disease, but only to a limited extent, the specific features and known biological processes associated with the specific features (the structure of the organism and can thus be considered a characteristic feature of a particular race. Psychological anthropology deals with the study of the psychological manifestations of individual ethnic groups, i.e. their spiritual life and its products. Consequently, it considers not a moral individual, but a person in connection with a known mythological group, a known community of people.

Anthropology, representing the natural history of humanity, is, among other things, a discipline that generalises many important aspects of medicine and significantly expands our knowledge of the human body. Hence, its scientific significance and the role it can play in the education of a specialist are clear. "The main thing in all medical knowledge," says Birkov, "is based on a solid foundation of natural science research into *uevobema* at all times and in all manifestations of life," and this path leads us to anthropology.

The anatomy of the human body, which forms the basis of medical knowledge, should represent the racial anatomy of the human species. This is how many prominent representatives of this science (Baudeyer, Schwabe, etc.) understand anatomy. It should be understood that it is the animal that distinguishes one animal from another. After all, animals differ from each other not only in their external features, but there are differences in their structure and, at least, in the relative size of their organs, and along with these differences, there are of course, a difference in the nature and intensity of their reactions and a difference in the degree of immunity and susceptibility to certain things. When

In the current state of anthropological knowledge, anatomy cannot be limited to the study and description of certain representatives of the homo sapiens species, homo sapiens, but also to study their relatives belonging to the same and other races, with all their inherent innate characteristics, and as well as with characteristics determined by the influence of the surrounding environment, the nature of the environment, the conditions of communal life, customs and traditions, the course of historical development, social status, profession, etc. Adaptation to the conditions of struggle for existence produces a series of changes in organisms, and these changes are transmitted to their offspring.

I am unable to provide detailed data on the racial characteristics in the structure and features of the organs of the human body. It is well known that, in addition to the obvious external differences between races in terms of skin colour, iris colour, hair colour and texture, etc., there are also significant differences in the shape of the head, nose, mouth, etc. the rotation of the eye, etc., there are significant differences in the shape, tone, and colour of individual parts of the eye, and especially in the shape of the iris, which is most often caused by anthropogenic factors. There are separate changes in the muscular system, the musculoskeletal system, the mesentery, the pancreas, and the spleen. There are also some peculiarities in the structure of the beard and moustache, for example, in recent time dormitory P. N. Beinberg from dlya sstov, vytyish and pogamov. However, it should be noted that the data currently available on the racial characteristics of many internal organs with the exception of the liver, are insufficient, and therefore we must continue our research in this regard. It is necessary to study in great detail the variations in the structure of the organs in order to identify racial characteristics in these variations.

Anatomical data on the structure of the uterus require us to conclude that very carefully, as it largely relates to racial linguistics, which is currently in its infancy. However, the data relating to this, although very limited, clearly convince us that, who will begin to scientifically study certain issues in this field, will take on a very difficult task. There, Good and Bamster, based on American military statistics, conclude that the representatives of the

surpassed the natives and Indians in terms of their capacity for survival. This phenomenon is worth considering, as it is associated with the greater efficiency of the exchange of goods and the greater development of the natives.

The intensity of blows is also not the same for different races. The table below provides the average values (blows per minute) in this regard:

in men	77
Indians	76
in black people	75
among non-Indians	74

In some tropical countries, the capacity of the lungs is smaller than in Europe, the breathing rate is higher, the volume of the lungs is smaller, a more pronounced type of abdominal breathing, greater frequency and less tension in the chest. Along with these features, there is a decrease in muscle tone, a decrease in sweating, and an increase in perspiration. However, it is not yet clear whether the phenomena observed by Luzhset depend on the individual and the conditions of the environment, and whether they actually constitute a racial characteristic. The above data from Guida are important for us in terms of understanding racial differences in the functioning of the body, but this data is based on research involving a large number of individuals who were approximately the same age and lived in similar conditions.

As for the important question of the composition of the species, there are no sufficiently convincing observations or studies in this regard. But one of the most prominent authorities in the field of anthropology, Prof. With regard to the racial differences in the nervous system, it is interesting to note that in some peoples, for example the Negroes, the nervous system is characterised by a certain degree of atrophy.

With regard to the racial differences in the nervous system, it is interesting to note that some peoples, such as the Negroes, have a significantly lower sensitivity to pain compared to others. This feature has been established on the basis of extensive research and is well known to surgeons who perform operations on Indians. The latter calmly and painlessly endure even the most difficult operations.

It should also be noted that some non-motor species have less developed vision, hearing and smell.

Many peoples do not recognise certain colours of the spectrum. There,

For example, Arabs use the following words: uery, segeny and brown, which are synonyms. Koreans do not distinguish between segeny and oguby, referring to both with the same word "pehurada". The Bon, who live in Central Alrim, use the words uepno7o, 7ogub7o and seeno7o to refer to the same thing — "Kamakulutsch". The colour spectrum consists of three colours: uepno7o, mrasno7o and be7o.

It is important to note that, despite their similarities, many dimars are characterised by an unusual sharpness of vision and hearing, allowing them to perceive distant objects in detail and hear the slightest noise, completely inaccessible to the European ear; However, harmonious combinations of sounds, rhythms and tones are accessible to the deaf.

Having touched upon the question of anatomical and physiological characteristics in representatives of the same species, I cannot pass over such an interesting and useful topic, namely that significant differences in the structure of individual parts of the body may exist even when these parts appear completely similar to the naked eye. I am referring to the essential racial differences that can be observed in the structure of the two races. Let us take, for example, on the one hand a straight and sharp upper jaw with a monogloss, and on the other hand a straight and sharp lower jaw with a monogloss. The study shows that the transverse cross-section of the monolith is represented by a narrow and wide oval, with the motor diameter of the oval being 80–90:100. 80–90:100. In the case of the monograph, the transverse distribution of the water has an elongated oval shape, the motor diameter of the motor is related to the diameter, 61–71:100. In the branches of the monogous tree, the pigmentation is less pronounced than in the branches of the veignmorussa, and, moreover, the branches of the veignmorussa are on average thinner than the branches of the monogous tree. Let's compare two identical types of hair: red Arab hair and red hair. In red Arab hair, I noticed that where the serrated pigment is located mainly in the central parts of the morphological structure, and in the hair of the Venomorussa, it is located in the peripheral parts of the structure.

Perhaps, similar to what we observe in the eyes, it also exists in other internal organs, i.e., perhaps, despite the external similarity, there is a more or less significant difference in the internal structure. But in this respect, anthropology does not give us a reliable answer and opens up

a wide field for scientific research.

I think it is necessary to note, however, the important role that may be played by the remains of primitive prehistoric settlements in certain parts of the globe, where they are preserved together with the remains of centuries and even millennia of human activity, for example, in caves and mounds. In our opinion, the appearance of moulded objects does not allow us to make conclusions about their original purpose, as the latter can change significantly under the influence of chemical and physical agents; in most cases, it is not the pigment that changes, which is usually very expensive, but the raw substance of the wood, which takes on a yellow, orange and brown colour. Due to this change in the colour of the substance, dark objects may become lighter, and light objects may become darker. A single systematic study of colours on cross-sections allows us to determine with certainty and with greater lesser probability the original colour of the wood, namely its size, shape, location of the serrated edge, and other characteristics. Based on the findings in central Russia, we conclude that the population was dark-skinned. This circumstance contradicts the widespread opinion that our ancestors had light hair, and confirms, on the contrary, the opinion of some anthropologists, including our colleague from the Anthropological Department, Dr. B. B. Borobiev, that the ancient people most likely had dark hair.

Having examined some data on the anatomical and pathological characteristics of racial differences, we can now turn to racial pathology. It should be noted that in this regard we have more data than on the racial distribution. There is no doubt that among different ethnic groups, depending on their racial characteristics, have varying degrees of immunity and predisposition to certain pathological processes, similar to what we observe in the animal world. It is well known that some species of animals are susceptible to certain diseases, while other species have complete or relative immunity to them. The study of racial characteristics in pathology presents many difficulties, firstly, the impossibility of identifying other factors that may play a significant role in the development of the disease, such as living conditions, nutrition, diet, and secondly, — вследствие

The lack of extensive and widespread medical and statistical research. As a result, we often encounter the most contradictory opinions on this issue. For example, some authors consider non-Muslims to be immune to marriage; others argue that non-Muslims are equally vulnerable to this phenomenon as Europeans. However, based on the available data, it should be noted that the truth lies somewhere in the middle, as is often the case when there are two opposing opinions. There is a difference between Russians living in their homeland, i.e. in tropical countries, it is less frequent than among Europeans, and is transferred by them to the same extent as by Europeans. However, when they migrate to more temperate countries, with a complete change in all conditions of life, they gradually lose their immunity. Europeans who find themselves in tropical countries inhabited by natives are incomparably more susceptible to diseases and suffer more severe forms of them.

It is interesting to note the degree of receptivity of different types of people to different races. According to Bush, the most receptive are the Swedes and Norwegians; less receptive are Germans and Russians, and least receptive are Anglo-Saxons, followed by Latins, Jews, Italians and Spaniards.

The Mongolian race seems to be relatively less receptive to marriage and tuberculosis.

According to some statistics, Jews are less likely to suffer from heart disease, stroke and cancer; but it is known that they are particularly prone to nervous and mental disorders and are more likely than others to suffer from diabetes. Statistics show that mortality from diabetes among Jews is 3–6 times higher than mortality from this disease among other races. The data available on the susceptibility of Jews to nervous and mental disorders convince us that that neither special living conditions, nor social status, nor marriages with close relatives can explain the unusually high incidence of these diseases. Even if these and other conditions of Jewish life cannot be explained by the influence of superstitious beliefs, they certainly do not dominate in this respect, and in many cases of suicide, nervous and mental disorders play a greater role. They do not play a dominant role in this regard, and in many cases of nervous and mental disorders, one must first and foremost see the racial characteristics of the Jews. Rimsen, Banshar, and especially Sharom emphasise that no race provides as much material neuropathology as the Jewish race. Statistical data from various countries

Europeans tell us that the number of Jews suffering from mental illness is 4–6 times higher than that of other races. Among other mental illnesses, mania appears to be prevalent. Tabes is much less common among Jews than among other races (Minor, Stembo, Gaimev).

With regard to mental disorders among European peoples, it has been noted that the peoples belonging to the Scandinavian-Germanic group, i.e. representatives of the light type, are generally affected by depressive forms of psychosis. Among the peoples of the Indo-Romanic group, i.e. those of the dark type, manic forms of psychosis are most common (Bannister and Herriot). Among Germans and Swedes, melancholia is observed more often than mania. In Denmark and Norway, according to Bannister and Herriot, mania occurs in two types, namely mania. In East Germany, where the melancholic type predominates, mania and mania, according to statistics from psychiatric institutions, occur approximately equally in identical populations, with the latter being more common than the former.

In connection with the widespread prevalence of melancholy among the Germanic-Scandinavian group, and among the Metro-Romanians and Slavs, there appears to be a non-uniform incidence of suicide among these peoples. According to James Bayra's statistics, from 1880 to 1893, it is estimated that for every million people in the Germanic-Scandinavian group, i.e. representatives of the light-skinned type, there are 116 suicides per year, while among the Metro-Romans, i.e. representatives of the dark-skinned European race, there are 48 per million, which is, of course, two times less. Khevrom came to similar conclusions. It is known that in those parts of Austria where the German population predominates, suicides are much less common than in areas with a predominantly Slavic and Venetian population. The lowest suicide rate is observed among Southern European nations. For example, in Italy there are 40 suicides per million people, and Spain there are 35 suicides per million people, i.e. significantly less than in Germany, where there are 271 suicides per million people. Similarly, in the southern provinces of Italy

— In Apulia and Calabria, where the rural population predominates, there are 17–33 suicides per million inhabitants, while in the northern provinces, such as Lombardy and Venetia, where representatives of the Germanic group live in a mixed population, there are 65–66 suicides, i.e. at least twice as many

than in the southern provinces.

As for the prevalence of nervous and mental disorders among other races, such as Mongols, Neethroves, etc., our information is very limited. There are, for example, indications that Japanese people are predisposed to manic forms of mental disorders.

Among the Ostiaks, Samoyeds, Tungus, Buryats, Yamuts, and Mamadags, there is a tendency toward violent behaviour, accompanied by fits of rage. Among the Mains, according to Pagas, menstrual psychosis is particularly common. There are also indications of peculiar mental disorders among the Mays and the inhabitants of Java and Sumatra, but further verified observations are needed to clarify the connection between such psychoses and racial characteristics.

However, the data on the anatomical, and the immune system and predisposition to disease, this data is still sufficient to convince us that that, in addition to external factors, racial characteristics and the nature of the disease undoubtedly play an important role in the development of disease. These features should be the subject of further observation and research.

Perhaps mto-ŷi bo will now raise the question: is there a need to apply m isyu to the internal structure of the boŷesney with the anthropological type of individuals there, where one has to deal with a homogeneous, apparently material, wh homogeneous anthropological characteristics, for example, wh representatives of a monolithic people who speak one language, profess one faith, and have one historical past? But in reality, the Venetian people, like the Magyars, don't consist of homogeneous units, but have undergone, in the distant past, the assimilation of at least two or three races. Between the Venetians and the Magorians, we find the Brachiates and the Donihotes, the tall and the short, the dark-haired th the fair-haired, and these characteristics are distinct from those races, from which the modern Venetian people originated.

In connection with the peculiarities of the climate, 7gas, [ormy uerepa, & they are distinguished, monounu, and other anatomical and physiological characteristics , and together with them — a certain degree of immunity and predisposition to certain pathological processes.

In this regard, it is interesting to note the observation of our compatriot Dr. 3me, who himself that predisposition to marriage varies among different types of people: fair-haired people are less predisposed to marriage than dark-haired people. However, Gemme notes that fair-haired representatives of mixed European races are concentrated in tropical countries and are less often exposed to certain epidemic diseases, such as yellow fever, which is common in Europe.

Perhaps mto-yi bo will ask the following question: does anthropology, apart from scientific knowledge, have any practical application? To this question, I would first like to respond with the words of the well-known anthropologist Topinara: "True science, guided by the most brilliant ideas, does not have practical applications in mind. Its only motive is the need for knowledge, the expansion of the realm of the possible, the satisfaction of self-love. Applications are made in the course of this and appear by themselves..." However, it would be unfair to dismiss the already existing practical application of anthropology. I will focus on some areas of application in forensic medicine.

The relative importance of certain aspects of forensic medicine, within the limits of known cases, is determined by anthropologists. These findings can be used in forensic medicine to establish the identity of a corpse. and in some cases, when parts of the body are found, it is necessary to determine the approximate height and age of the subject.

The fact observed by Renier and myself that the right hand is wider than the left hand in right-handed people, and vice versa in left-handed people, may be useful in forensic medical examinations of corpses. For example, a corpse that died under unknown circumstances has a bruised, swollen and unhealed wound. The wound has a position, direction and other properties that could have been caused by an outside hand, or by the victim's own hand, but not by the right hand. Therefore, in order to clarify the question of whether this was a murder or a suicide, it is necessary, among other things, to determine whether it was a violent act or whether he could have inflicted the injury on himself. This question can be answered with greater or lesser certainty by examining the evidence.

Professions are undergoing significant changes, internal, external, and those that are the subject of anthropological, medical, and forensic research. Such changes take place, among other things, in the workplace and are caused by the tools that workers have to use in their work, for example, a hammer for a mason, a chisel and a knife for a tailor, a carpenter's knife and a saw for a carpenter, a pen for a writer, etc. Such tools are used daily and are produced in workshops, smithies, etc. the profession can be determined by the shape and position of the tools, at the same time the age of the corpse and the living person, which is very important in forensic medical examination of unknown persons.

The application of anthropometry in the science of law is very promising. I am referring to the anthropometric method of identifying repeat offenders proposed by Bertillon. A description of this method has now been included in the curriculum of forensic medicine for doctors and lawyers. Repeat offenders, professional criminals, for whom criminal activity is the main source of income, constitute the most dangerous segment of the criminal world, the most dangerous violators of the law. The fight against them must be given serious attention by all civilised countries in the world, by any means necessary, to make such criminals harmless and safe for society. Therefore, all measures must be taken to identify the past lives of such repeat offenders and their previous convictions. Experience shows that what deters repeat offenders from committing crimes is not so much the prospect of severe punishment for violating the law, i.e. the severity of the punishment, as the fear of the inevitability of punishment, the fear that, if they come into conflict with the law again, their entire past will be revealed and all their crimes will once again be well known to the representatives of justice. The methods that existed before the introduction of Bertillon's method the methods that exist today for determining the identity of repeat offenders, such as the passport system, criminal records and lotteries, are unsatisfactory in practice. As for passports, criminals can obtain them, as often happens, or they may not have a passport at all. Criminal records are based on official data, but criminals often falsify their own information. Photographic evidence

They did not live up to the expectations placed upon them. Beards, moustaches, hair, mood, lighting, the skill of the photographer — all these things change the image more or less significantly. Unfortunately, maptums are not subject to any mass production, so every time you need to review everything you have in your maptum bureau, even if there are tens of thousands of them, in order to find the one that is needed, it is possible to view it at any time. Bertillon's method is based on numerous anthropometric studies, which showed, first of all, that when a subject reaches the age of 23-25, the proportions of individual body parts cease to grow and remain unchanged for a certain period of time, and secondly, it is impossible to find two people who have reached the same age and whose all body dimensions are the same, i.e. the height and width of the head, the length of the arms, legs, etc. are the same. height, etc. From this it is clear that if measurements of individual parts of the body are taken from a criminal, then on the basis of the recorded data it is possible to identify him even after many years, when re-measuring the same subject, to identify its uniqueness, i.e. to determine that it was measured earlier. Of course, it is also possible to find out what it was measured for.

According to Bertie, the following measurements are taken: 1) height, 2) bust height, 3) arm span width, 4) longitudinal diameter of the head, 5) transverse diameter of the head, 6) length of the middle of the forehead and the middle of the nose, 7) length of the forehead. 8) length of the foot, 9) length and width of the right ear. In addition, the following is noted: 1) colour of the iris of the eye, 2) length of the nose, 3) distinctive marks on the body (scars, birthmarks, etc.). All this information is entered into a special anthropometric chart, which is attached to the photograph taken by the forensic doctor. The name, surname and criminal record of the person being measured are also recorded. All existing records are sorted into groups at the anthropometric bureau and distributed into multiple categories. There are four main groups: 1) Group 1: women; 2) Group 2: adolescents up to 17 years of age; 3) Group 3: young men and older men from 17 to 25 years of age and from 45 years of age and older. 4) Group of men aged 25–45, whose physical abilities are characterised by a certain degree of immobility. The cards belonging to the latter group are distributed primarily into three categories (three suits ~~and~~ trump suit) according to the value of the longitudinal diameter of the card, i.e. one

One section has small dimensions, the second has medium dimensions, and the third has large dimensions. Each of these three sections is again divided into three parts according to the transverse dimensions. Then there are further subdivisions according to the average size of the head, chest, feet, height, etc. It is clear that with this method of subdivision, it is impossible to determine the average height based on the new measurements of the criminal-repeat offender. In view of this, it is impossible to classify the group of juvenile offenders using the method described above, as the exact measurements of these subjects cannot be established, classification is based on age. In the age group from 17 to 25 and 645 and above, the basis for the distribution of the martum is the height width of the subject, The weight is constant, not subject to change, and is not subject to change.

Anthropometric bureaus exist in many cities in Western Europe and Russia. The Paris bureau identifies thousands of repeat offenders every year.

The examples I have given, of course, do not exhaust the scientific and practical knowledge of anthropometry. The knowledge of anthropometry is necessary for many other fields. For example, a doctor who wants to investigate the influence of the social environment on the development of children with disabilities will not resort to methods of research developed by anthropologists. developed by anthropologists. a doctor who has decided to investigate, the interests of protecting public health, the influence of certain environmental conditions and professions on the human body, will bypass anthropology, and if it does, can the conclusions drawn by him on the basis of his research be considered strictly scientific? How, in our opinion, can a doctor who wants to make a significant contribution to the study of anthropological types of the population of our country do without knowledge of anthropology? This attitude in medicine and scientific understanding of anthropology, мам дисшипѹины, идудей на встреуу т 7уавной шивсех иеуовеустих знаний, а именно «т исуению само7о иеуовеата во все времена и во всех проявѹениях е7о жисни».



I. I. Meunimov

The struggle for existence in a broad sense

I

O6shche began to struggle for existence in the human world. — The struggle for existence in the broadest sense. — An outline of anthropological views on the struggle for existence among people.

Linking his ideas to Malthus' theory, Darwin naturally could not avoid the question of the struggle for existence in the natural world. And here he sees the most essential source of struggle in the inherent diversity of nature. With the population doubling in a twenty-year period, the current population of the globe would already have multiplied to such an extent that people would have to stand close together, unable to sit down or move from their places (G. Fim). It follows from this that the unhindered growth of the population must lead to overpopulation and an intensified struggle for existence, and the establishment of various obstacles to curb reproduction and reduce the number of people born.

The question of "overpopulation" is extremely important, and should be subjected to careful study here, since, according to Larpin, it is the most important, if not the only, source of the struggle for existence. It should be noted, however, that the concept of overpopulation is highly subjective: a condition that is most desirable for one people may be less desirable for another, but it is certainly not completely unacceptable. may be quite tolerable. Many people destroy the natural growth of their offspring, feeling that they are in a state of overpopulation, while Europeans in the same areas find it possible not only to reproduce freely, but also to accept a large number of immigrants. The concept of overpopulation is largely subjective in nature and, in this sense, can be applied to certain phenomena in reality.

The stimuli that provoke the struggle for existence are numerous and varied throughout the organic world, but nowhere do they reach the degree of intensity that is characteristic of the human race. All natural aspirations lead to a struggle for their satisfaction, the very fact that these aspirations are natural usually means that they are reduced to the level of animal instincts. and, until then,

The struggle for true existence is inherent in human nature. The desire for beauty and splendour is one of the earliest and most widespread human desires and is a constant source of various manifestations of struggle. To judge this, it is worth remembering how widespread tattooing and other similar practices are, which always cause significant pain and are sometimes even fatal. An American Indian in the process of becoming a warrior performs hard labour for two weeks in order to be able to acquire the necessary wealth for his initiation ceremony (Gumbojht). The desire to dress up in a variety of ways is satisfied by nutrition and the health of the body. The need for reciprocity costs many lives every year, as shown by suicide statistics.

It is not at all necessary to resort to explanations of the causes of the struggle, accepting the intensity of the population and the resulting lack of food and drink. There is no such thing as a social being, and the condition itself already makes life extremely difficult, as has already been mentioned above in the example of the struggle between bees and ants (see "Our life is a struggle!"). In society, we see a struggle between communities and between individuals. The first category includes war, the expression of active struggle, competition between nations in the global trade and industrial market, that is, a struggle that is apparently more peaceful in nature. The second form of the same struggle is the historical side of national and racial life, that is, the ability of different social groups to endure certain hardships, misfortunes, and other natural changes. Social struggle has a wide range of degrees and subdivisions. It encompasses the struggle between races, nations, political parties, and, in general, between all groups united in the name of a single common principle.

The same is true of individual struggle. Here we also encounter active, muscular struggle, then monomania in its most diverse forms and, finally, somatic struggle. The struggle takes place between more or less homogeneous groups, which, of course, significantly affects its course.

Those who participate in the struggle, even if not always equally, are not equal, and therefore do not maintain a balance, but rather one side prevails over the other. This is true, applicable to the organised world,

This is particularly applicable to млекопитающим. Usually, the more complex an organism is, the more individual characteristics it exhibits. This conclusion alone is sufficient to suggest that the differences between humans should be more pronounced than those between other animals. Numerous measurements of human races have shown that individual differences are generally greater in higher races than in lower races, greater in men than in women, and more pronounced in adults than in children. Individual differences are evident not only in external characteristics, but also in internal organs. Professor Eernov studied сстой шеюю stomoshov, belonging mainly to elderly men, natives of central Russia, and came to the conclusion that "the pattern of beards in the Russian army is subject to a multitude of individual variations." The opinions are quite clear, but another author, Beichbach, accepted them as an expression of permanent differences. They are, of course, hidden in the depths of the organism and are subject to greater changes. Garton himself (and can confirm the accuracy of this observation) states that businesses that are similar in appearance to the point of indistinguishability can be distinguished by their power. Despite their external similarity and unbroken connection, these businesses nevertheless represent very different characters.

The differences between the seven major groups, peoples and races are so great and obvious that I even hesitate to dwell on them here. The influence of nature on the development of individual differences is undoubtedly the same in the world of domestic animals. The influence of genetics depends at least in part on the same reason mentioned above to explain the comparative uniformity of domestic animals. Civilised peoples use all their efforts to protect people from those dangers that would inevitably destroy them in primitive conditions. The high mortality rate among the children of primitive peoples is perhaps the most striking example of the struggle for existence in the human race and is the result of the selection of the weakest individuals. "There is reason to believe," says Warvin, "that vaccination has saved thousands of people who would have died prematurely from smallpox due to the weakness of their constitution." The same applies to many other diseases and dangerous conditions. Vaccinated states not only protect the lives of their most vulnerable citizens, but also give them the opportunity

It is not uncommon to marry and produce offspring; consequently, they allow the transmission of their characteristics and the limitation of their own organisation. To illustrate this point, I will cite an example that is somewhat unusual, but nevertheless quite characteristic. In Bavaria, there is a village called Bigingen, with a population of 356, which is considered to be materially prosperous; but since it professes a strictly Protestant faith among a largely Catholic population, all the inhabitants of the village are more or less related to each other. Most of them suffer from poverty, which is passed down from generation to generation; yet the population of Bigingen, that is, with the exception of the mataphims, "hio, sabao and maroposho". There are even known cases of marriages between the two groups. According to the Württemberg law of 1687, if a person is old enough to enter into marriage and understands "the nature of the marital state," then he cannot be denied marriage.

At that time, the relentless struggle for survival in primitive conditions provided ample opportunity for natural selection to eliminate weak individuals and thus level the remaining ones. The theory, which set as its goal the preservation of as many individuals as possible, regardless of their shortcomings, on the contrary, it moves in the opposite direction and thereby encourages the growth of more and more individual differences, that is, in general, it reinforces inequality.

The above considerations may, I believe, serve to clarify the very important question of "natural inequality," which has played an important role in economic science and has therefore been brought to the forefront in the well-known dispute between Trayume and Shmoger. At that time, the former attempts to reduce all manifestations of social inequality to the basic natural difference between people, while Schmoberger tried to completely dismiss the latter and place most of the blame on natural influences.

"You say," he turns to Trey, "that you believe inequality as a fact of nature. You know that anyone who does not want to distort history must admit that nature makes all beings unequal." "It is the same teaching," he continues, "that denies the unity of the human race." "But in general, we can conclude that the persistent and logical movement, continuing since for thousands of years, has stood since

impossible, and the latest direction in science, based on Darwin's theory of gradual and gradual transformation of individual species, returns to the idea of the unity of the human species and in no way doubts the unity and equality of the human species in terms of intellectual ability" (Grundfragen, p. 21). Here, Schmoeger mixes two completely different ideas, which leads to obvious misunderstandings. The first position, which he puts into Treyume's mouth, is that "nature makes all beings unequal," is not only not in the slightest contradiction with Darwin's conception of the unity of the human race, but, on the contrary, constitutes one of the fundamental principles of Darwinism, the essence of which consists in "the survival of the fittest individuals in the struggle for existence," which already implies that all individuals are naturally unequal, and that some of them are more, and others less adapted to the given conditions. The unity of the human race is a theory according to which all human races originate from a single common ancestor, although the races themselves have diverged that is, they have become different in many respects.

Itam, natural inequality between individuals, nations and races is a common phenomenon in the organised world. This inequality can, of course, be subject to random influences and therefore shift in one direction or another. We have already seen that man can intensify natural differences and even create greater diversity among the members of a given society, however, nevertheless, at the root of it all lies a primitive, albeit lesser, inequality. It should be borne in mind that the recognition of natural inequality can be the result of directly opposing aspirations. No more than the provision of equal rights to all individuals, including the mentally disabled, the elderly, chronically ill people, etc., equal rights to life and its benefits, the more it tends to limit natural, hereditary, and acquired abilities. On the other hand, it also contributes to the reinforcement of inherent inequality, which is often associated with natural, by granting special rights and privileges that enable those who are naturally less gifted to prevail over those who are more gifted.

Three types of inequality (firstly, primitive natural inequality, secondly, reinforced by

natural, and, on the other hand, муьтурой обусовенное муьтурой в paspese с natural inequality) are often confused by the disputing parties and therefore lead to the impossibility of reconciliation. I will have to return to the old subject, but now I will start with the fact that natural inequality between individuals and groups is inherent in human nature, and that in the competition between the former, there must be a preponderance on one side or the other, and in the end there must (by the very nature of the game) be winners and losers.

Now, naturally, the question arises: is it possible to find any objective criteria that would allow us to distinguish the victors from the vanquished and, on that basis, predict the outcome of the struggle? Naturalists who have written about this are generally quite clear and definite on this point, although they mostly decide the question in the affirmative, without making any preliminary assumptions ~~at~~ the actual positions. For example, here is a summary of the conclusions reached by the well-known German linguist Preyer: "The weak," he says, "that is, the less capable of life, perishes, while the strong, that is, the more capable, that is, the more perfect, prevails ~~and~~ survives." In relation to us, this position is applied ~~and~~ developed by him in the following way: "The more we penetrate the consequences of rivalry between people, the more favourable they will appear to us." "In the struggle for existence, the good and the more perfect triumph over the worse and the less perfect, but it constantly turns into a struggle for the most beautiful and noble existence ~~and~~ gradually brings us closer to perfection, although in the existing order of nature we cannot achieve it immediately. But even that has a significant meaning, because competition teaches us that by rejecting the bad, we harm ourselves, and that immoral actions bring pleasure. Thus, we come to the conclusion that the weapons with which we fight for our existence are none other than acts of good morality, honesty and justice. Thinking like a philosopher, Preyer concludes: "The idea ~~of~~ natural process, of an unstoppable, inexorable development, observation and improvement, does not present us with anything incomparably more valuable than the wonder we feel at the harmony of nature, the motor in activity at all not

Does it exist? Is there harmony, balance between hostile forces of nature, the immutability of natural laws, the victory of good over evil, not boundlessly sublime, but rather, where there are no such things, where we are forced to invent them artificially, where, on the contrary, everything is done in accordance with reason and necessity?

By replacing one idealism with another, Preyer does not remain consistent and moderate. A renowned naturalist, anatomist and anthropologist, Mmper, born in 1871, that is, during the Franco-Prussian War, in his work he essentially expresses the same ideas as his predecessors, but perhaps in a more concise and precise form. "Just as," he says, "in trade and industry, victory is achieved, so too in the higher sphere, no matter how separate the causes may be, good triumphs, truth prevails, and right remains right. And if the laws of nature are immutable, then there is natural selection in society, that is, the replacement of the weak by the strong, acquired in the struggle for existence. This conclusion applies in particular to the struggle between races and peoples.

Among similar idealists and naturalists, we must mention Professor Bemtov, who first published his views in public forums (see "Bestni Europe," 1873, October, especially p. 7), as well as his predecessors, Preyer and Merr. But not only among naturalists, that is, scientists, who are far removed from the realities of life and judge them with greater a priori certainty, but also among representatives of science who are familiar with the realities of life, there are no less optimistic views. At this point, it is worth mentioning, for example, Shlomo, one of the prominent contemporary economists. In an attempt to derive the foundations of morality and law from the struggle for existence and natural selection, he puts forward the following axioms: "The most moral societies are at the same time the most powerful." "Natural selection is not only an instrument of social improvement, but also a court, the only spiritually comprehensible judge of the moral structure of nature, which elevates the more perfect and eliminates the more inferior," etc.

It is understandable that, following an a priori path, one can arrive at such conclusions; but in order to understand the subject, inductive reasoning is also necessary. Many writers, says Mamiawegi,

The images of states and republics are so vivid that it is impossible to imagine them in reality. But what is the purpose of such images? Meanwhile, people live, and the distance between them is immeasurable. Let us try, in fact, to turn first of all to reality and draw from it information for resolving questions about the course of the struggle for existence among people.

II

The origins of competition in human society. — The strength of the moment of cooperation, following the determination of the moment of cooperation. — The role of the individual in the formation of the individual.

Competition between people is an inevitable consequence of the mismatch between needs and the means to satisfy them. The greater the discrepancy, the more numerous the needs and the greater the number of people who feel them, the stronger the competition must be. Culture, with its amazing discoveries, constantly provides new means of satisfying human needs, but at the same time, by significantly raising the level of development, it also significantly increases the number and variety of needs. Hence, there is an intensified clash of interests and an intensified struggle for an incomparably more demanding existence. From this point of view, it is easy to understand that the phenomenon of universal monomania among the members of a large and diverse society is extremely significant and essential, and to a certain extent similar to inevitable natural phenomena. The opinion that monogamy is not inherent in human nature and is therefore impossible to eliminate is clearly unfounded. "It is well known," says Adolphe Baner, — the modern system of free monomurenia is a product of recent history, and it is not at all clear why it should represent a monomaniacal view of historical development in its current form. As a living history, depending on the circumstances of space and time, it, on the contrary, has the meaning of a certain stage of development and is necessarily transient. In my opinion, it is not necessary to attribute to the meaning of восприятия против the concept of the inevitability of monomureni, and it can be understood in relation to the features of the "modern system of free monomureni". But even according to the most ardent supporters of this system, it is not something that already exists, but rather an ideal to strive for. "In a well-organised system of world economy," says Smirnov, "monopoly would be insurmountable, constant, and its actions would be

be defined, similar to the actions of nature itself. We can see this clearly in the social sphere, where we can observe both positive and negative aspects in the current situation, as well as the consequences of past actions.

Competition in the animal world, as in the world of all other social animals, is a phenomenon that is extremely common. Every society consists of different groups that come into conflict with each other; but at the same time, we also see competition between members of the same group. In trade, for example, "first, there is a struggle between buyers and sellers; the former want to acquire the required goods at the lowest possible price; the latter strive to sell them at the highest possible price. Secondly, buyers compete with buyers and, of course, sellers with sellers. In any such struggle, the strongest side wins" (3min7sec7aus). Of all the theories of struggle, the most important, in my opinion, is the one that represents competition between the most homogeneous entities. It is this theory that we will mainly focus on.

Competition requires the exertion of all one's strength and therefore contributes to a significant degree to the advancement of useful activity. This position can be accepted as obvious, as it is confirmed by daily observation. The elimination of competition usually leads to the elimination of energy.

"But," says Roscher, "free monarchy liberates all people, both good and bad." Therefore, it promotes not only knowledge, enterprise, diligence, honesty and virtue, but also eliminates cunning, deceit and other aspects of the intellectual nature that are generally considered immoral. which are usually considered immoral. At the same time, active struggle contributes to the strengthening of the positive aspects of the human character, that is the strength of the muscles, the flexibility of the mind and the agility of movement, peaceful monomania contributes, in particular, to the development of all aspects of mental activity.

The influence of monomania is especially noticeable in the modern European world, where, due to the above-mentioned motives, there is a constant struggle for existence. On the one hand, there is a significant increase in intelligence, knowledge and diligence, and on the other, there is a disregard for moral principles. Those who are committed to the freedom of monomania admit that "a broad conscience helps to achieve

victory in monomania; the same great uncertainty is reflected in harmful trade (3min7sec). Herbert Spencer, in his rather lengthy article "Trade Morality" (Essays, Vol. II), provides sufficient data to judge the influence of commercial morality on morality and, more importantly, shows us a process by which people, who are not themselves motivated by moral considerations, are compelled to commit acts that are clearly immoral. Herbert Spencer describes a number of tricks used by merchants to achieve their goals, tricks that go as far as deliberately simulating honesty and integrity. "He explains this subtle deception to us," writes G. Spencer, "as someone who himself resorts to it, who was involved in wholesale trade and had become so accustomed to it ~~he~~ often resorted to subterfuge, he could not help himself, despite all the efforts of his fellow merchants. The point is that he wanted to appear simple and honest; at first, he would gain their trust by pointing ~~at~~ the shortcomings of the goods they were selling, and then, having gained their trust, he would sell them bad goods at high prices. Various tricks, more or less cunning and unacceptably immoral, have spread throughout the modern world, so they must be eliminated, starting with the most basic ones. "The greater the pressure, the more we succumb to it," says Spencer, "and the more widespread the pressure becomes, the more difficult it is for others to resist. The pressure is becoming more and more intense. Honest people have to fight an unequal war: they are deprived of one source of income, which their opponents use to their advantage, and they are forced to follow in the footsteps of others. The following passage from the same article is extremely important: "We know the story of one merchant who wanted to give his conscience the right to speak in his heart and distance himself from all the deceit that was common in his industry..." "Since his goods were not selling and remained unsold and unprofitable, he decided to give up. The person who told us about the circumstances of the case assured us that the merchant had caused more harm to his neighbours by his bankruptcy than he could have caused by ordinary commercial fraud. However, the issue is somewhat complicated, and it is difficult to determine the criminality of the act in question.

similar situations. He always has to deal with two extremes. If he conducts his business with strict honesty, sells only genuine goods, and takes only reasonable measures, then his competitors, deceiving the public, have the opportunity to sell cheaper: his shop will become empty, and his customers will leave, and he will not be able to fulfil his obligations and support his family. What should he do? "...Follow the example of the moneylenders and resort to fraud... seems to be the most reasonable solution not only for him, but also for other people. How can he support himself and his family in his attempts to live differently, when others are not doing so? And he decides to do what others are doing." It is worth noting that economists of the modern school of thought are divided on the issue of the influence of monetary policy on morality. "With free competition," says one of the most prominent representatives of this school of thought, Adolphe Banner, "It is not the most capable who win, but the most cunning and unscrupulous, who are able to take advantage of the circumstances that are favourable to them." "But even the honest ones are influenced by the success of others, and are directly forced by circumstance to act just as unscrupulously. In this way, the overall level of industrial and commercial morality inevitably deteriorates." Shmogher, another representative of the same school of thought, says: "No one who has had the opportunity to get to know the most honest entrepreneurs will deny that they themselves are beside themselves with everything they have to see and what they themselves have to endure in this monstrosity."

This is the opinion of knowledgeable and, at the same time, scientifically educated people. Of course, we cannot expect that the other side of the coin will be subjected to thorough, statistical analysis, but in all cases, there is a tendency to raise the bar for moral behaviour, and we have to observe actions that do not correspond to the standards of morality accepted in Europe. The recent years have been marked by a number of processes that have contributed to the clarification of this phenomenon. Of particular interest in this regard is the case of Baron Olensky, a prominent railway entrepreneur in Austria, who, the former minister-president, who was on trial, received "the highest praise," and the other former minister did not notice "the obvious and reasonable action." The court found that such reckless actions are extremely common in the business world, but

evident, among other things, from the excerpt from Oleneyma's letter. "We want to run our business honestly, fairly and straightforwardly. If we do not meet with ~~an~~ attitude on their part (that is, on the part of the wealthy and powerful), they will force us to resort to fraud and deception, and perhaps surpass the local authorities in this regard.

Shmogher satisfactory metmo, although and it is impossible exaggerated, characterise the victors in the modern industrial struggle.

"Th r e e people," he says, "believe in money and the stock market, ~~to~~ only virtue is respectability, that is, the usual customs of the external life of a good society; the success of enterprises is the only thing they respect, and material possessions ~~at~~ the only thing they strive for." This last statement is not entirely accurate, but the rest is true. It is especially important are us the following the Herbert Spencer: "People of the most diverse occupations and positions, people who are by nature extremely conscientious, unwilling to submit to the humiliation they are forced to endure — all of them express to us in one voice conviction that in industrial there there is no possibility of maintaining strict integrity. The opinion of all and each of them is that a highly principled person should not work here. "Life in our world," he says, "requires us to accept a moral model, to stand no higher and no lower than it, to be no more and no less honest than everyone else. Those who fall below the established standard are lost; those who rise above it are knocked down to a safe height and brought back into line." These words, written more than three hundred years ago, are obviously applicable to our time. "It is impossible," says Mamiaev, "to be in every respect honest and upright in our days, to remain in the midst of a vast and senseless majority. It follows that anyone who wants to hold on may not be virtuous, but must certainly acquire the ability to be flexible and not to be rigid, depending on the circumstances.

If our society is based on the principle of contradiction, in my opinion, there are a priori conclusions of theorists about the struggle with the existence of lamtiuets action, then one could be guided by the above considerations. But since the answers to the questions that concern us are insufficient, we should try to penetrate as deeply as possible into the causes

of the struggle between people.

Why is it that people often and quite inevitably resort to means in their struggle with others that they themselves consider immoral? In a frequently cited article by Herbert Spencer, we find a consideration that will help us resolve this question. "Compassion," he says, "is strong enough to prevent actions that immediately harm a known person, but it may not be strong enough to prevent actions that cause remote harm to an unknown person. It is assumed that the conclusions confirmed in this case are that moral obstacles to such actions vary according to the clarity and comprehensibility of the concept of the consequences of a known action. A person who would never dream of stealing anything from a friend's house, without thinking twice, steals goods from a shop; the one who would never dream of spending a single penny, takes part in the activities of the millionaire banks.

The more complex this society is, the more confused the relationships are, and the consequences of this action become more and more complex and lose their original clarity. Madness in one place can turn into madness in another, and vice versa. The murder of one person can save the lives of dozens of others who might have suffered and died from the consequences of the first. The suppression of one nation is often carried out in the name of the supposed good of the whole community; on the contrary, the interests of the community, which are the most distant and unclear, are often sacrificed to the interests of more powerful social groups. "The impossibility of a civilised life," says L. S. Migue, "is to blame for the fact that it is impossible to establish rules of conduct that would not require exceptions" (Utilitarianism, p. 58).

Hence, on the one hand, there is a general uncertainty in all judgements and, consequently, a lack of clarity in the perception of all the consequences of a given action, and, on the other hand, the extensive scope for conscience and justification of one's behaviour. "There is nothing more unusual," says Nemmi, "than the fact that people who represent the image of honesty in public life excuse and even justify the most outrageous manifestations of political dishonesty and violence." "This is a surprising moral paradox," adds he says, "it is not uncommon for political

crimes are linked to national virtues" (I, 135). The more widespread the crime, and the more it affects larger and larger groups of people, the more difficult it is to determine the severity and harmfulness of the actions. However difficult (and indeed impossible) it may be to form a clear concept of the "nature of evil" of a nation and the vastness of a state, but it is immeasurably more difficult to determine the essence of a state, present and future, and on the basis of which to evaluate the actions of the state. On the contrary, it is incomparably easier to take into account the interests of the smallest groups, namely: the family and something similar and defined society with clear boundaries, such as a monastic brotherhood. In the case of a conflict between the common and undefined interests of a large community and the interests of a small but specific group, victory must be on the side of the latter. We have already seen in the example given by G. Spencer that a man who wants to act in accordance ~~the~~ rules of strict honesty, but gives in, not wanting to ruin "himself and his family". The family and every other protected group, providing ample scope for activities inspired by self-sacrifice and other high moral motives, thus detracting from the actions of larger groups. This explains the apparent inconsistency of many people and the discrepancy between their moral standards when judging the actions of "real life," which is reflected mainly ~~with~~ the family, and actions related to broader social activities. Therefore, in order to form a correct judgement about this family feeling, at least in European societies, it is necessary to recall the struggle that had to be endured against matriarchy, with the most specific rules ~~and~~ organisation, and the prejudice associated with its excessive rigidity and liveliness. "As soon as I took this step," says Goguenard, "I encountered fierce opposition from the clergy and the clergy themselves, and the suppression of marriage by the clergy. At all times," he adds, "violent interference in family life has been one of the most difficult tasks." The economists of the past obviously had in mind the inequality of the conditions of struggle between the aspirations of the family and the aspirations of a large social group. Hence their main focus on the common interest (which does not apply to

Not only the immediate interests of this community, but also the interests of the whole family are the main driving force behind our activities. For example, this is clearly expressed by Magtus: "Our current situation requires that everyone keep in mind, first and foremost, their own needs." With regard to children, who have an undeniable right to the care and attention of their parents, it is obvious that the attachment that motivates the latter to fulfil their sacred duty is equivalent to love for themselves. We have every right to assert that, with the exception of a few rare cases, this love will be divided equally between them. The evidence of this instinct is that even the most ignorant people work for the common good, even if it is not their main motivation. In order for creation to be the main and continuous motivation for our actions, and in order for it to be the unchanging basis of our behaviour, it is necessary that we be familiar with the causes and their consequences. "Such a well-informed person, I believe, would be destroyed if it were governed solely by them, and everything would be thrown into disorder: abundance would give way to want. And the cultivated fields would be left fallow" (Experience of the People, II, 359). This position is justified by numerous examples of harmful consequences, actions, at the root of which lies the most sincere desire for good. It is well known that, instead of alleviating real suffering, indifference leads to the accumulation of sins and punishment. In view of the circumstances, I have come to a paradoxical conclusion, at first glance, that "by rejecting virtue, you restrain yourself," and build your well-known teaching about the impossibility of morality in the historical process.

The representatives of the Manchester School adhere to the same principle. "The promotion of the economic well-being of the people as a whole," says Smith, "is the sole object of this work." Smith, the writer sees only one possible way, namely the freedom of each individual to contribute to their own welfare as best they can. Everyone understands the promotion of their own good, their friends, their good, and all their friends. This is the basis of the previous situation. It is based precisely on the position that "the common good" in itself is vague and indefinite, while "the particular good" is, on the contrary, clear and definite. The new non-material ~~smo~~

economists, calling themselves "strict" and asserting that "Moral activity is subject to moral judgement," he argues against stoicism. But in order to fight with equal weapons, it would be necessary to engage in direct and thorough research into theoretical positions, and practical aspects of the theory and establish some kind of guiding principle. However, one can consider one of the most prominent representatives of the school of economists, who put forward the following requirement: "We already know enough about the actions of the system, but we do not know the consequences of morality. we do not know, then we cannot achieve a truly democratic society, because we will not have a scientific theory of morality, and we will not have a scientific basis for progress in the social sciences." Success in everything is impossible given such uncertainty and instability in the foundations of science, which is encountered by the representatives of scientific economists. Shmoger, a motor⁷⁰ repeatedly cited composition, is recognised as "the most objective basis for the modern state of the national economy" (A. Banner, 1, p. 3), and motorists' views are shared by supporters of this view, never directly raises the question of the nature of the moral principle that could serve as the basis for a new political monarchy. Incidentally, arguing against the five fundamental rights recognised by Treyume, he concludes that "the most important principle of modern society can be attributed to Scheiermacher: no one should be a means to an end for another; on the contrary, although it fulfils the role of a means for others, it must at the same time be recognised as having its own role, recognised as a monad" (1, p. 121). The meaning of this is unclear, but it does not even fit the meaning that Shmoger gives it. Neither Treyume nor anyone else asserts that the unity of the whole is determined by the sum of its parts, they may be outside of its boundaries; the degree of its existence is determined by the above-mentioned interpretation. It is therefore clear that Shmoger did not rely on it to establish his theoretical views. At the same time, he does not even touch upon the fundamental questions. The moral principle to which he refers in his argument is summarised by him in the following way:

The essence is and always will be that we are moving forward in the direction of sustainable development, that we

The more we produce, the more correctly we distribute what is produced, the more our consumption will be directed towards satisfying the most noble and highest needs, as well as the lowest needs, so that we become more educated, more knowledgeable, more intelligent ~~th~~ore just people" (p. 51). Here, of course, we are referring ~~to~~ concepts that are common in everyday life, but which are subject to the most diverse and often contradictory definitions. The logical conclusion, which is not surprising in any way, is precisely the result of this uncertainty and accessibility to diverse interpretations. The supreme principle put forward by Nan7e is, in all respects, incomparably more significant ~~an~~ definite. "A decision, once made," he says, "must be kept." Nan7e's position is based on the principle of universal validity, and therefore he intends to base his rule on it, or at least the elimination of the struggle ~~to~~ existence in the social species.

One of the main principles of the state is ~~to~~protect free competition, and from this point of view, it is of particular interest to us. But on this issue, as on the fundamental moral principles, the school does not give us a clear and definite answer. Its main representative, Shmogher, clearly recognises the beneficial effect of monomania, at least in some cases and within certain limits. There, he talks about its positive effects in the competition between developed representatives of large trade. The same ~~is~~ is evident in ~~and~~ and ~~and~~ and 7o7o ~~and~~ 7o7o ~~с~~чОВ:

"I believe that inequality is fair, because it is caused by the distribution of talents; but the difference explains why Bank X has earned only one in the last seven years, ~~Manir~~ Y has earned twenty million, and that is why worker A has become an apprentice with an annual salary of six hundred, while worker B has remained a porter with two or three hundred." Here, of course, the fairness of the victory of one rival over the other is evident; the same is true in the following cases: "Everyone should be judged ~~on~~ of their merits, but not on the basis of their wealth ~~or~~ birth." The very theory of "distributive justice" (Vertheilende Gerechtigkeit), that is, the distribution of goods according to need, obliges us to give more to those who are most in need.

"I am not sure," says Shmogher, "that virtue is born ~~on~~ on ~~stom~~ stom ~~in~~ in the light, that ~~attachment,~~ attachment, ~~great~~ great

activity and great tension will not be in vain, the more all the strings of the instrument are stretched.

Summing up, it is necessary to come to the conclusion that Shmogher recognises the existence of moral values, consisting in the rivalry of individuals, and moreover, those who are considered moral masters, but he rebels against it when immoral means are used, that is, cunning, deceit, and so on, - and the advantages conferred by birth and wealth. True, he does not express a materialistic view of life anywhere, and often contradicts it. For example, he rebels against the freedom of monarchy "in all areas where the rich rule over the poor, can wait, with another who must hurry, the intelligent with the stupid, the strong with the weak." The first two can be reconciled with the theory summarised above, but can we reconcile the recognition of the advantages of talent and the restoration of justice with the victory of the intelligent over the stupid and the strong over the weak? How can we reconcile the theory of fair distribution and monomania, based on the recognition of the primacy of talent and education, with the right of inheritance recognised by Shmogher? "I recognise the right of inheritance," he says, "because it is natural, both in economic and moral terms." The absence of a clearly formulated concept and the inconsistency of Shmogher's basic principles make it impossible to recognise his statements about monarchy as a positive phenomenon. Constant references to moral principles ("virtue must decide" questions of distribution, the participation of restored virtue in the tension of economic activity, the recognition of hereditary rights, whether it is morally acceptable, etc.) and the introduction of the basic principles of economic science leave us no less satisfied, as it would be possible to find in Schopenhauer a clear formulation and development of these principles.

Бс7хяд, similar to the one the one we have already mentioned by Shmoghera, but distinguished by incomparably greater clarity, precision and consistency, was conceived ten years before the appearance of Grundfragen by the well-known populariser and public figure Büchner. He considers the struggle for existence to be unavoidable and therefore raises the question of equalising the means of that struggle. "Let them take away the form," he says, "but the motor that drives it will remain."

At least, to a certain extent, the inequality of social struggle will be reduced, and social and labour issues will be resolved, at least to some extent. "This form has been found," he continues. "We have no reason to reject it, since it is a convenient means that does not directly contradict the current conditions, and at the same time, a means that, with gradual implementation, becomes increasingly effective, that significantly helps the poor without directly harming the rich, and, moreover, a means that, that reduces social inequalities and, moreover, does not dull, but, on the contrary, strengthens the stimulus and motivation that leads to the whole. The means consists in the gradual, step-by-step transformation of hereditary rights into universal rights. The essence of this understanding, as it relates to our question, is quite clear: Büchner stands for competition based on natural inequality and, conversely, rebels against participation in the struggle for the existence of the moment of historical inequality.

Maurus' opinion is incomparably less radical. Like Büchner, he also does not consider it possible to eliminate the struggle for existence. "In contrast to the common opinion ~~the~~ necessity of eliminating all monarchy and abolishing capitalist production in general, he says, "together with bourgeois economics, we consider poverty to be an economic necessity and think it would be a mistake to think that society is a mere economic entity, a mere product of the division of labour and the exchange of goods, and to replace it with another, with a less monistic organisation of production. The inequality of the conditions of struggle Maurus, like many other monists, reduces, in his own words, to natural inequality. "The desire to establish material equality between people," he says, "will always remain a dream, because it will suffer defeat due to the influence of individual human nature. All attempts, even those of the most perfect systems based on material equality and common ownership, have failed and will continue to fail" (p. 11). In view of the inevitability of inequality, Maurus proposes measures to eliminate some of its harmful consequences and, with this in mind, advocates the intervention of the state, which should determine the nature of "subject

The device is subject to state control, guided by the law and the interests of the people, and thus protects them from poverty, etc.

Adolphe Banner takes a completely different view. "It is true," he says, "people are by nature unequal, and this is a natural and individual inequality, just as all members of the same species and type are equal, so too are they equal in terms of their nature. From this, one could deduce that this applies to all other creatures, but not to humans, the necessity desire for victory of the unrivalled, the more gifted by nature. I assert this on the basis that, at least in part, it is possible to equalise natural inequality through education and training and through protection, which society can must provide to its most deserving members. Natural inequality inevitably leads to the demand that not all rights be granted to the monarchy without distinction, and that the people not be sacrificed to it. It is from this that the further protection of free monarchy should be derived, which in recent times has been increasingly implemented in practice (measures to protect children, the elderly, etc.). (l.c. 200).

The above statements can be grouped into two categories. The first category includes the opinions of scientists who recognise the struggle for existence as a phenomenon that is inherent in nature and therefore inevitable, and therefore unavoidable, and, in view of this, those who seek to eliminate historical inequality and restore harmony to its natural state. This view implies a struggle, the success of which depends on some kind of natural privilege, for example, the victory of a rich fool over a poor but intelligent rival, and, conversely, it recognises as legitimate competition between people who are equal in terms of social status and material circumstances, but different in terms of natural abilities. In this form, this view can be reconciled with the views of some representatives of the Manchester school. One of its staunchest supporters and, at the same time, a fierce opponent of the existing social order, he advocates immediate change. He argues that "the natural differences in social status do not justify other inequalities, and inequalities in social status do not justify other inequalities," and that inequalities in participation are unjust.

"Is inequality not present everywhere in society, he asks, and indeed throughout the world? Is it not

Can natural social monarchy eliminate inequality? — You may think is there an antagonism between Pop Art and ordinary painting, because the former consists of original creations, while the latter consists of mediocre copies, and therefore the former is preferred to the latter? If you wish, you may also antagonism, the struggle production, and consumption, and distribution, — the struggle between the conscious and the unconscious, but, but conscience, distribution you can impute her natural to the natural order of things? — And do you, my friend, believe in it?'

Warvin can also be attributed to this category. Analysing the question of the influence of the military on the struggle for existence, he emphasises the intensified competition and the majorat's influence on circumstances, which distort the natural course of the process in a harmful way; he does not attach particular importance to the first obstacle, since the wealth of the rich is never particularly great and, moreover, they often squander their entire fortune through incompetence. The relationship between parties is possible, of course, on the basis of not the current form "freedom monmureonii", committed on the basis of privilege and other moments of historical inequality, but that form of struggle with existence, which would most closely approximate the conditions of unhindered natural selection. At the same time, as Büchner rightly points out, the incentive to struggle will not diminish, but rather increase, and to the greatest extent possible, all forces, "both good and evil," will be liberated. At the same time, it is possible to achieve the same degree of natural equality that is observed in the unhindered course of selection in living nature, where, in a struggle based on natural inequality, the victors will remain the "adapted to the struggle", while competitors who do not possess these qualities will be defeated. In the process of struggle, all participants are perceived as equal, and between them and the "strong", They should gradually become more and more developed.

A. B. Bener's view is completely different. He does not want unhindered competition between people who are naturally gifted; he rebels against the acceptance of natural inequality and, consequently, stands for the elimination of inequality as a means of preserving natural differences. He demands that nature give everyone the means to withstand the struggle with a stronger rival, and therefore wants to expand the existing privileges with the help

Protection of the weak. Bossrenie is directly derived from the moral principle that all living beings are equal, and that "life, once produced, should be preserved," a principle that Warpin considers "the most noble part of our nature." Taking this position, Banner naturally refers to the charitable system, which is supposed to compensate for the consequences of natural inequality. However, when discussing the application of this system, he cannot help but see many sources of abuse. After running through some of them, he comes to the following conclusion. "True," he says, "but all these problems can be eliminated with proper application."

The "maritime" system, especially if it adheres to the principle of cautious individualisation in meeting the needs permitted by the system. But from the outset it is clear, and all experience confirms, that mistakes in this regard cannot always be eliminated, and with the passage of time they become more certain, more numerous, etc. (1. p. 222). We do not find in Banger's work how to establish the "correct" application of the maritime system, nor do we find the elimination of the impressions first made by English scholars. Warpin summarises these objections as follows: "In the dimarae, the body and spirit are eliminated, and those who survive are usually blessed with good health. We, the civilised nations, are doing everything possible to prevent the process of destruction: we are building shelters for the homeless, the poor and the sick; we publish books for the poor, and our enemies use every possible means to prolong life to the last possible. There is reason to believe that vaccination has saved thousands of people who, given their current state of health, would have died of smallpox. In this way, even those who are not vaccinated can spread the disease to their families. No one familiar with the breeding of domestic animals will have the slightest doubt that this circumstance is extremely unfavourable for the breed. We are struck by how quickly insufficient care and improper care lead to the degeneration of domestic breeds; and with the exception of a few, who are themselves ueУовема, едва ли найдется стоУъ невежественный саводиит, чтобы допустить т размножению худших животных». "We would not be able," he adds, "to restrain

Our conscience, following the dictates of reason, without destroying the most noble qualities of our nature... and we must unquestioningly endure the undoubtedly harmful consequences of experiencing and propagating evil.

Gemme emphasises that the most important thing is to protect the most vulnerable

"medical selection" and, emphasising its harmful consequences, even suggests means of eliminating it. The most moderate of the possible means is to prevent people suffering from chronic diseases from entering into marriage. This measure is in no way inconsistent with the modern moral order, that is, the desire to preserve life, ~~and~~ is accompanied by the most severe suffering. "But there is no poison more terrible than the one that can be injected into a person's heart, the accusation of hopeless love," asks Dr. Gartsen, who is concerned about the current status quo of medical selection.

In all cases, it is evident that that by giving free rein to our compassion, that is, by acting contrary to natural selection, we thereby weaken our species in the struggle for existence, just as we weaken it in the animals protected in our domestic households. Even if we could limit the manifestation of our compassion to certain limits and balance it with the conditions of the struggle at a given moment, then with the intensification of the struggle, due to overpopulation, and other factors, this balance could be disrupted. There are two paths to choose from. Following one of them, guided by "the noblest qualities of our nature," we can "not restrain our feelings" and submit to natural selection with all our might, but in that case "we must unquestioningly endure the undoubtedly harmful consequences" of that system and fearlessly go to defeat in the struggle for existence. By "following reason," that is, by choosing the other path and striving to suppress and protect our conscience, we can be more confident of victory. But we must not resign ourselves to the present situation, which is the result of the humiliation of the noblest side of our nature. At the same time, we are faced with the same question, which, as we have seen, inevitably arises for everyone involved in industrial and commercial competition: to uphold the demands of high morality and win, or to act in accordance with those demands and remain defeated. The choice between these two alternatives depends on a purely subjective factor, on that

The mixture, the motor, constitutes the essence of the character.

Everything we have achieved so far is the result of a struggle between the desire to win ~~the~~ satisfaction of broad moral aspirations. The importance and relevance of the interests of an individual and the small group closely associated with him constitute the main reason why ~~in~~ practical life, these interests prevail over all others, that is, the interests of larger groups, whose well-being (i.e., their highest moral aspirations) is presented as being extremely important and impervious to both scientific research and the resolution of immediate feelings. Therefore, any theory based on the interests of the individual and the family (Selbstinteresse) has a better chance of finding practical application, than theories based on scientific research, since the latter are not yet firmly established.

III

The complexity of the relationship between human beings. — The blurring of boundaries. — The role of the emotional and the rational moment. — Omcmunleu with the aim of proving the possibility of objective revaluation of the value of the company's assets. — Verification of the correctness of the conclusions in the model numbers for the existence of small waves in America. — Kumatsi as a cultural phenomenon in the context of the existence of small countries. — Conclusion.

Like other social animals, the connection within the community has a significant impact on the process of struggle for existence. Under certain conditions of sociality, competition between individuals may be significantly reduced or even disappear altogether, but then it is directed entirely ~~to~~ competition between social groups. In fact, there is a social essence in everything, it must, in ~~any~~ case, unite into larger and smaller communities, develop a certain flexibility, and the ability to sacrifice its own interests to a certain extent for the sake of the community. In this sense, there is nothing uniquely human about it, Shlush believes. In many animals, sociality is developed to an incomparably greater degree. Not to mention insects, which have developed special organs for social purposes and whose individuals are often sacrificed for the sake of the community, there are many lower animals where the individual is sacrificed for the sake of the community and reduced to the status of a mere organ. In the current situation and in the ideals of the future, the individual always retains its individuality and, to a certain extent, submits to society. But, at the same time, all animals

"Social instincts never extend to all individuals of a given species" (Darwin), but humans have at least a desire to unite all humanity into one large society.

When considering the struggle for existence between different societies, we naturally focus our attention on anthropological and sociological groups about which science has the most data. Thus, we move on to the question of rivalry between nations and the displacement of

one by another.

In his treatise on the struggle for existence in the animal kingdom, Darwin extends his observations to the struggle between nations.

"Whatever our regret may be (regarding the most recent races), — he says — we must nevertheless recognise the law of nature, applied with romantic necessity, according to which the race with the highest intellectual capacity, in the struggle for existence, prevails and displaces the inferior race." He expresses this in the following words: "The recent (Prussian-Prussian) war shows us that the history of nations is also based on natural laws and consists of a series of inevitable necessities, a series in which moral and intellectual progress always prevails. Thus, one cannot deny the existence of a moral system in the fate of nations." Here are two quotations that succinctly and concisely express the view held by many who have pondered the question that concerns us. The same is stated in the following words of Shlomo, the most recent author on this subject. "Progressive civilisation," he says, "provides the highest degree of self-preservation, as well as victory in the struggle against nature and the enemies of the environment of the species itself."

Warwin, who was deeply involved in the issue of the struggle for the existence of races and peoples, came to the conclusion that that "the degree of civilisation is, apparently, the most important factor in the success of civilised nations." As for the content of the statement itself, he emphasises the following: "Although the path of progress is dark, we can nevertheless see that the nations that have developed the most in terms of intellectual development, brave, patriotic and virtuous people, will inevitably prevail over less gifted nations." He expresses this idea in the following way: "The superiority of well-endowed people and the progress in morality undoubtedly give one nation an undeniable advantage over another." From this it follows that "at all times and in all places, one nation has supplanted another, and that morality has played an essential role in the success of nations, then the standard of morality everywhere tends to rise, and the well-endowed must gradually become more confident."

Along with these psychological motives, Warvin recognises the influence of the somatic moment and therefore explains the extinction of many primitive peoples mainly by a decrease in fertility and an increase in infant mortality, due to changes in the surrounding living conditions — even those cases where the latter are not harmful in themselves.

Gevard, who agrees with Yarvin regarding the somatic moment, does not accept either the idea of reincarnation or the idea of 3mmera (he is particularly opposed to motorisation) on the part of intellectual and moral forces in the struggle. "Indeed, he says, "the superior race is indeed the one that is higher in spiritual terms, but this does not constitute an inevitable rule, as Professor 3mmer thinks." In confirmation of this observation, he refers to the fact that the Indians of Central and South America defeated the Spanish conquerors, that in Belgium the Germans are undoubtedly inferior to the Dutch, etc. "Thus," he concludes, "in the struggle for existence, it is not always the spiritually superior race that prevails, but the one is always better adapted to the struggle, and the decision is sometimes made by other, less obvious qualities."

Therefore, in order to resolve the main questions ~~the~~ struggle for existence of living species, it is necessary to strictly distinguish the decisive moments of this struggle, which in most cases are presented as being very similar.

It can be safely asserted that somatic phenomena played a very important role in the victory of Europeans over many primitive peoples. In many places, it is clear that Europeans are constantly plagued by epidemic diseases, even in those areas where they themselves do not live. Here, of course, Europeans are unwilling to tolerate the spread of disease, just as they are unwilling to tolerate it in smaller communities. In the most developed countries, there is a firm belief that the arrival of foreign workers contributes to the spread of disease. Smallpox plays a particularly important role in epidemics, taking a huge toll on many unvaccinated populations. In America, it killed ~~a~~ least half of the entire population. It was ~~an~~ devastating for the peoples of the Pacific and Australia. ~~On~~ the Sandwich Islands, between 1853 and 1854, between five and six thousand people died from it. On the Pacific island of Pohnpei, smallpox

It was brought by a single sailor, and in a short time carried off three-fifths of the entire population. It is known that it raged terribly on the islands of Fiji not long ago. The extinction of the Mamuadag people can be explained to a large extent by their mortality from the same disease. The outbreak of a smallpox epidemic often causes panic among the unvaccinated population. There, for example, the patients are scattered, abandoning the sick, in front of whom they place water and food; but despite this, the disease continues to spread. The same thing happened with the Mamluks, who left most of the sick without any supervision. Some attribute the high mortality rate among the Mamys to smallpox. But apart from this reason, there are others, perhaps even more significant, in the same vein. During my stay among the Mamys, I often heard the assertion that they are incomparably more susceptible to infection and mortality from smallpox than Russians under the same conditions. Neither vaccination, which they often resort to, nor care for the sick, which is usually provided by those who have already had the disease, offer any serious guarantee. To get an idea of the intensity of the epidemic, let's imagine in one place, in the nearby steppe (in the Khoshout district), in the summer of 1874, out of fifty families, only one remained alive. Some people assure me that in one hundred years (1874) a third of the entire population died. This statement is somewhat exaggerated in relation to the population of the steppe, but it may be true in relation to the where poverty, due to proximity to the Russians, is usually most severe, especially in the steppe. There is reason to believe that the very organisation of the Mamys (and other peoples equally susceptible to smallpox) is more sensitive to the perception of smallpox, than that of their neighbours, who lead a lifestyle quite similar to theirs, but are incomparably closer to the Mamazmo race, smallpox does not cause such devastating destruction there.

When their way of life changes, primitive peoples are extremely vulnerable to disease. Most people who transition from a primitive way of life to European customs die prematurely, for example, the Māori (Noyonov), the Ua'u, and the Prou. The mortality rate of the latter, under the same conditions, is estimated at 164 Australian prisoners held at in according to Tremehda, "one and of the first

в 1700-х годах австралийской расы", через четыре года, в живых осталось только три. The Negro, distinguished by their remarkable insensitivity to malarial diseases, especially the fever, is a non-Christian, aged 1800, who was transferred from the Antigone Islands to Gibraltar, died of starvation after fifteen months of imprisonment.

In addition to mortality, the coexistence of primitive peoples with civilised ones is also reflected — often to a significant degree — in the fertility of the former. Since ancient times, the most primitive peoples have had a relatively low fertility rate. Some authors explain the extinction of the Sandwich Islands, the Maoris, the Indians and many others "Dimarey" is precisely the meaninglessness of their wives. There can be no doubt about the existence of this phenomenon; however, a sufficient explanation for it has not yet been found. They see in it simply the assumption that the "lower" races are the least intelligent; Others explain it by the submissive position of women, the nature of their behaviour, etc. Gratio draws a parallel between the helplessness of primitive women and many animals kept in captivity. He explains it as follows: "The wolf, a country conquered by Europeans, no longer feels at home — and although it remains in its native land, it longs for its homeland; it despises it, but then falls back into it; he is rusty and disheartened and wanders, like an animal in captivity. Captivity is enough to make him lose his appetite for other animals; dogs, constantly kept in captivity, lose all their natural instincts. The same reason may explain the sterility of the dogs of Ponine and Australia. In recent times, a similar idea has been developed by Darwin, who, as we have seen above, considers the absence of fear to be one of the main causes of the extinction of primitive peoples. He does not explain it with the psychological motives that Gratio uses, but he does provide detailed observations on the similar extinction of many animals that people have tried to domesticate. The reasons, based on the degree of adaptability under changed conditions of existence, are sufficient to explain the high mortality rate among children born under such conditions and consequently, their high mortality rate.

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somatic phenomena on the course of the struggle for existence, it is necessary to pay attention to their participation in the spread of European peoples, which were particularly resilient and also had at their disposal extensive resources, delivered by the military, to protect themselves from harmful external conditions. In Madagascar and Senegal, for example, no European people showed any ability to assimilate. In Rwanda, and indeed on the islands of the Manga archipelago, despite all the efforts of the colonists, they have been able to adapt to local conditions. Similarly, in Algeria, despite its striking resemblance to southern Europe, most Europeans are dying out, and yet some, such as the Portuguese and Spanish, manage to assimilate.

When discussing the displacement and extinction of peoples, it is necessary to bear in mind, first and foremost, the historical moment in all its diverse manifestations. This explains, first, the extinction of those peoples who, unlike others, display a strong vitality, such as the Maori, a people distinguished by their unique ability to perceive the universe and adapt to circumstances. On the other hand, the same point can help us explain the often paradoxical experiences of peoples. Bejot draws attention to the fact that in ancient times, the Dimari did not die out, despite their numerous relations with the Massic peoples. Both he and Warvin see in this a sign of the current degree of civilisation, while Mam explains it by the fact that the peoples who came into contact with the ancient civilised peoples belonged to the same anthropological group as them, and were therefore less susceptible to violent attacks. The same (at least in part) may explain the absence of extinction among the peoples of the Caucasus, despite their dependent position and, in some places, extreme poverty and generally poor, often primitive living conditions. Meanwhile, some peoples, such as the Mam, are steadily dying out due to their contact with the Russians.

Now everyone is convinced that such a significant and important phenomenon as the extinction of peoples does not depend on a single cause or even on a single set of causes (

For example, the aforementioned moment), but from the sum of immutable, often very diverse circumstances. We can observe the painful disposition of many peoples and their ability to remain unchanged when external conditions change, but these phenomena are not immutable themselves. Thus, a people that is not subject to other causes of extinction may recover and subsequently prosper. In this way, some primitive peoples, such as the Tonkhan, are not dying out, while others, although they continue to die out, do so at a slower rate than before, which gives Garand reason to express the most optimistic hopes for the future of the indigenous peoples. European peoples quickly recovered from the most severe and widespread epidemics. Perhaps the endurance of the Slavs, Magyars and other peoples, who had long been in contact with numerous other peoples, was acquired by them not suddenly, but gradually and at the cost of great sacrifices.

In addition to the ideological struggle, there is another struggle between nations, one that is being waged on a more subtle level. In this case, one nation seeks to completely displace the other and make it more or less dependent on itself. The more similar two peoples are, the more likely the former is to occur; the less similar they are, the more likely the latter is to occur. The result which stems from the rivalry between primitive and civilised peoples, is well expressed in Mishen's dissertation "On Gviana and its penitentiary institutions". "The mind and life," he says, "are fundamentally incompatible with each other, but at the same time they cannot exist on the same plane, and in their struggle, victory is not in doubt. This is the struggle between the adult and the child." The immaturity and impracticality of primitive people, in fact, bear a childish character and constitute a phenomenon so widespread that it cannot be ignored even in the most remote areas. It is clear that this characteristic of theirs is a common reason for their interaction with more civilised and educated peoples. This is clearly evident, judging by the words of one of the mythical creatures addressed to the missionary traveller Gyum: "Don't you realise that all children are the same? When they want to go to the city, they have a desire to buy everything they can get their hands on. But usually they don't have any money, so we help them; we

We sell them goods at a discount and then, in fairness, charge them more. Since the goods are cheap, we don't have to make a huge profit — from thirty to forty per cent. This, of course, is the case with our goods, but in China it is regulated by imperial decree. But we, forced to constantly travel through the "land of grass", can demand profits for profits. Isn't that right? After all, it's completely fair, isn't it? Monopoly ~~is~~ goes away; it passes from one form to another. Every year we send out proten, which are replaced by sheep, goats, lambs, calves, etc. This is incomparably more profitable, day after day. Monopoly is cheap for us, but we sell it very expensively on the market. Oh, monogamy, what a wonderful thing! **I**s the true source of happiness. I have chosen this one example from among many examples of the very similar practices of non-monogamous peoples. In the same way, the Maori are robbed by the Russians, and the same thing happens to the Bashkirs and many other peoples by the Russians, the Mari ~~and~~ the Pomors by the Jews, and so on. The same capable people, the Mamoris, in their early relations with the Anguanians, deceived themselves by signing contracts and agreements, the meaning of which was completely incomprehensible to the "dimary".

Thus, ignorance and injustice are among the seven main causes of poverty in the struggle for existence. In general, it can be said that the intellectual qualities of a people play a primary role in this matter. What Paul Brom said (during the famous debates in the Paris Anthropological Society on the question of the extinction and improvement of races) about Australians can be accepted as correct, with some reservations. "There is no connection," he says, "between kindness, gentleness, gratitude, love for family ~~and~~ other moral virtues on the one hand, and foresight, order, inventiveness, perseverance, resourcefulness, abilities that are not strictly intellectual in the narrow sense, that is, abilities that enable one to live in a properly organised society — in working with others to reap ~~the~~ their labour, not to sacrifice one's own freedom for the sake of others, to live ~~in~~ properly organised society — in working with others to reap the benefits ~~of~~ organisation, and, moreover, in submitting to its organisation in order to in order to benefit from their protection. Races, u n d e r s t a n d i n g the foundations of society, can be divided into

To a greater or lesser extent; some can act independently, while others act through imitation, persuasion, and coercion, depending on the nature and degree of their intellect; races that do not understand this principle remain in a state of darkness. This does not mean, however, that they are deprived of moral qualities ~~and~~ even mental abilities; it means that they do not have certain intellectual qualities at all. The conclusion, however, should not lead to the denial of all knowledge ~~in~~ the struggle for existence, and especially of all moral qualities. Some of them, for example, such as a certain degree of solidarity between the members of the fighting side, independent of race, often play an important role in achieving victory. The same applies to courage, which is considered by Warvin to be one of the essential elements of victory, but its importance should be pushed to the very back of the mind. Undoubtedly, in some situations it plays a significant role. But in general, by fostering a particularly belligerent spirit among the people, it is a source of danger. The peaceful form of struggle gives much more promising results ~~in~~ military success. The well-known bravery, inseparably linked, as is usually the case, with the spirit of independence, has a strong influence on the extermination of anti-Christian Indians and the extinction of many peoples. The Maoris, the most warlike and freedom-loving of the indigenous peoples, rebelled against English rule, putting forward the slogan, "Better to die than live under English rule." than live under oppression." Of course, this decision, which did not prompt the Maoris to open hostilities, led to a decrease in their wealth and, consequently, to their decline and extinction. "A warlike ~~and~~ stubborn people, unwilling to submit to national slavery ~~in~~ their homeland," — says Voghech about the Papuans of New Guinea — must inevitably face the ~~same~~ fate, мам воѳм and ти7р." One must consider that the renowned bravery and spirit of independence of many peoples of the Caucasus has brought them more harm than good; one can imagine (if one can decide to imagine such things) that the majority will lead them to mutual destruction, Meanwhile, the more peaceful, although, generally speaking, not at all more moral peoples of the East (mainly the Armenians) will suffer incomparably more. Even peoples who have achieved a high degree of civilisation, such as the Romans and the Greeks, are cruel to ~~themselves~~

Militarism, — маѳство, closely linked to снайтеѳнаѳа bravery. Among the current European peoples, some nations are showing signs of decline and, perhaps, even extinction, signs that are undoubtedly linked to their excessive belligerence.

He refers to "spirit" and "virtue," but in reality, the development of motor skills should contribute to the struggle for the existence of nations. If we consider the first of these properties, it implies the moral character of the individual, since the spirit is directed not at the individual, but at the community. In all cases, it is an important factor in victory and survival, but only under the condition that it is used wisely and sparingly. The same applies to virtue, which is the condition for victory in the struggle for the existence of nations, but is highly questionable. As we saw in the previous chapter, Warvin himself emphasises the "undoubted harm" caused to the state of the race by the exercise of virtuous feelings. If we imagine the highest degree of protection of the weak, we will see that the results may be quite different. In addition, it should be added that the exercise of sympathy, developing sensitivity, makes people more prone to participation in the struggle for existence, which, even in its highest form, is connected with the infliction of suffering. It is well known that sympathy is generally more characteristic of women, but, of those who stand aside and do not take direct part in the people's struggle for existence. Herbert Spencer draws attention to this psychological moment, coming to the following conclusion: "The indifference of the upper classes to the external manifestations of poverty and misery," he says, "necessarily produces (and, supports) a proportionate indifference; and since indifference is an inevitable companion of the endless struggle between the members of each separate society, then it is also an inevitable companion of the bloody struggle between different societies.

In the unequal struggle between Europeans and primitive peoples, the former, for the most part, displayed not only immoral but often cruel feelings. It is well known that it is necessary to dwell on this point. Gerand makes the following statement on this subject: "Let them not say that the vices discovered by Europeans originate from individual cases, and h

Therefore, they must bear responsibility: such actions are committed, to the same degree, by all members of society and, in every respect, receive the highest degree of approval from them. "It follows from these considerations," says the same author, "that moral perfection is achieved unusually slowly and is accompanied by intellectual development." "Everywhere, whether it be Oran7-Putti (that is, a white Christian) or not," said one Javanese in a conversation with a Dutch official, "Loyalty and trust are disappearing, and drunkenness, на7уость, immorality, greed, 7иШемерие and наси7ие follow him everywhere, striving to establish themselves wherever he stops" (Bastian). This is a harsh judgement, but there is a grain of truth in it. "Honesty, loyalty, decency, hospitality, reliability, genuine generosity, and moral integrity are found more often not among Europeans (i.e., European monarchists), but among the oppressed primitive peoples," says Gerrand, one of the most prominent contemporary writers. Even in those cases where the government and certain missions did everything possible to improve the situation of the oppressed peoples, they did not succeed, due to the diametrically opposed aspirations of the monarchists and the revolutionaries, i.e. those who were in direct contact with the "dimars". In the most primitive parts of the world, for example, there is a ban on the import of alcoholic beverages into areas inhabited by primitive peoples, which are hostile to them; but nowhere is this rule observed by local European settlers. Having conquered New Eegandia, the British government, in its attempts to support and develop the local population, encountered a major obstacle in the form of the "New Eegandia Company", i.e. a society formed under the leadership of wealthy and influential Anglians, which ruthlessly exploited the completely inexperienced Maori. One could cite a large number of similar examples. Our government, in view of the welfare of the people, has decided on a series of measures to bring them into the fold and into a more proper social order. It was decided to cross the entire length of the country by road and to build settlements along the way. Since it was not possible to build many roads, all the processes fell into Russian hands, and thus a fairly large Russian population appeared in the regions, hostile in all respects.

Mothers, who, in their own way, have lost the most important part of their lives and have been forced to adapt to a new reality.

Having touched upon this aspect of the question of relations between the Slavic and Germanic peoples in their struggle for existence, I cannot help but make a brief digression, which is not directly related to the issue now under discussion about the positive aspects of this struggle, but I can illustrate the general position expressed in the previous chapter. Opinions on the actions of governments in relation to the indigenous peoples in question are very diverse. They can be divided into two categories. Some believe that it is necessary to support these peoples, regardless of the cost, in order to raise and educate them. Those who are most familiar with primitive peoples tend to hold this view. For example, Mam expresses himself on this subject in the opening lines of his work "On the Extinction of Primitive Peoples." "Let that which can be preserved of these peoples be preserved. The development of civilisation in this respect depends on natural selection. The struggle for existence, in which the strongest wins, is most evident in this regard. The dominant races spread with force and (unlike irrational nature) with pleasure, without any need, destroying the races they conquer. But man is capable of reasoning and loving; and it is precisely in this that the most powerful of the intelligent species must exercise its power, striving with love to raise up to itself the beings it has conquered. Then there would be freedom of spirit and moral choice, and humanity would take a great step forward on the path it must follow, that is, the path of liberating the spirit from the shackles of external nature. Grand and, in general, the whole theory of opinions, which he expresses, refers, in many ways, to the fact that, for the sake of the spirit, it is necessary to protect and support the entire human race. The suppression of that great part, the primitive peoples, is inevitable, because it inevitably leads to the destruction of the most precious, truly universal values.

The opinions of the other category, which are completely opposite in character, also have a lot in common. But with their views, it is impossible to help him with the help of those who are standing by.

Measures to protect indigenous peoples. Many representatives of these peoples may rise to the level of modern civilization, but this is not yet the case and in some cases is highly doubtful. Meanwhile, by leaving the most gifted individuals in the homes of primitive peoples and restraining the influence of European missionaries there, we are contributing to the destruction of the former by the latter. It is obvious that these tribes are capable of producing incomparably greater wealth than the civilised Europeans, who often have not even reached the stage of civilisation of primitive peoples. It follows from this that the deliberate preservation of the current disparities can be achieved not only by the living and future Europeans, but also by the preservation of the minority by the majority; and therefore it is necessary to leave the struggle for existence to its natural course and not to hinder the displacement of primitive peoples by civilised Europeans. Among contemporary scientific writers, this view is held, for example, by Gevard, as can be seen from his recent statement on the extinction of Native Americans in the United States:

"The statement of the idea that is so obvious, —he says — does not imply any criticism of the actions taken and does not constitute a call for their reversal, but, on the contrary, emphasises that the extinction of free nations is now only a matter of time and offers the most fundamental and most favourable of all possible outcomes. Meanwhile, my union will be freed forever from the burden of "true brothers," and the mujtahid will celebrate a victory that is forever linked to the extinction of the foreign element.

A definitive answer to the question under consideration cannot be given due to the considerable complexity and uncertainty of the factors involved and the vagueness of the definition of "objective basis". Should we take account the interests of those who are alive today, or should we also consider the interests of future generations? How can we weigh the material and moral costs of the displacement of Europeans against the moral costs of the inevitable violence that accompanies it? Bearing in mind the oppression and cruelty of the persecution directly involved in the process of displacement, and also take into account the possible mitigation of the rights of future generations, who will no longer be witnesses to the process of racial struggle? Can we take into account the protection of primitive peoples for the sake of science, which is now

Should we take them seriously, and should we neglect them for the sake of immediate economic interests of the population? There are many similar questions that are difficult to answer objectively. After all, when making a decision that requires the expertise of state policy, there remains a wide scope for subjective choice, the direction of which can be, at least in part, predetermined. In all cases, it will be influenced by the character of the greater good on both sides of the issue. The economist, who is most familiar with the interests and needs of the people, will insist on their protection and will be biased in their favour. The monologist, who is most familiar with the interests and needs of monologists, who are burdened by the harsh conditions of monomania in their densely populated homeland, will be more inclined to grant freedom of worship and advocate for the expulsion of those who are ignorant of the truth. The missionary will be more inclined to agree with the opinion of the state, while the practical man will side with the economist. The naturalist, I think, will completely remove himself from the decision on this difficult question, just as the pathologist and the surgeon, with their greater expertise, refrain from judging the sick. The predominance of this and other sentiments in the government may significantly influence the measures it takes; action will be taken on their behalf and will bypass them, depending on the need, and the struggle for existence by direct and indirect means will lead to the domination of the strongest over the weak, and the peoples who are unable to withstand the onslaught will perish.

Returning once again to the question of the decisive moments in the struggle for existence, I consider it necessary to remind everyone of the law of all living nature, according to which victory is measured by adaptability to the given conditions of struggle. "If we can," says Mamiawengi, "change our course of action in accordance with the times and circumstances, then nothing will change for us." At the same time, the first step is to understand the circumstances and be able to adapt to them and take advantage of them. This is true both in the struggle between individuals and the rivalry between nations and races. Therefore, it can be assumed that the groups most affected by internal strife will be the most powerful when competing with other groups. If this is true, then the conclusions drawn in the previous chapter regarding individual rivalry

should be extended to the struggle between nations and races.

Let us examine the provisions set forth above and consider the specific circumstances of such conflicts.

Friedrich Müger, in his statement, suggests that the struggle for existence will result in the victors being cruel, monstrous and unchristian. He overlooks the fact that there is only one race, distinguished by its greater capacity for suffering; I am referring to the so-called Magical Race (i.e. Magical in the broadest sense, including, of course, non-magical and semi-magical peoples). The very extent of its spread — from the Magammi and Eondsmich Islands to Formosa and Madagascar — demonstrates its capacity. Encountering other peoples, it sometimes displaced them, sometimes merged with them, and sometimes was itself subjugated, but in any case, it remained more or less intact, which in itself is very important, considering that it had to deal with the most powerful nations of the Old World. On the vast Macarena archipelago, moving from north to south and east, pushing back the powerful race more and more, which Vogues identifies as the Papuan race. Pesheg gives us a description of the characteristics of the Papuan race, which allows us to judge its strength in the struggle for existence. "The Asian race (under the name Pesheg, he means exactly what we call the race), he says, "with its self-importance and arrogance, its servile attitude towards those above and its strictness towards those below, its harshness, vindictiveness and resentfulness, does not make a pleasant impression, but he wins us over with his kindness towards children and his ability to conduct himself with dignity and respect." This characteristic also evokes in us an idea of the endurance and adaptability of the Indian race, which is confirmed by the testimony of travellers and historical data. The Mayas were initially influenced by Indian mythology and Brahmanism, but later converted to Islam. The Dutch government forbade missionaries from preaching Christianity, probably fearing that it too would be adopted by the Javanese. The character that is applied and accepted is especially prominent among the Javanese, who are themselves a very diverse and cosmopolitan people; This property and composition are the source of the fact that уерпают 7оухандшы. One

The traveller is struck by the sight of the slave-like conditions in which the Javanese and Europeans live. "It seems strange," says Spal Bovar, "that everyone sits down on the motorbike out of respect and reverence. On the busy road, we drive at full speed, and not a single person remains standing. As our horses raised their hooves, the Javanese on both sides of the road fell down, and were surrounded by soldiers. The famous monarchy system of the Oghuz is based precisely on the ability of the Oghuz to obey. The government exploits them, imposes compulsory labour on them, determines their wages, and monopolises the trade in the products they produce. The local population, under these conditions, shows a steady increase. From three million in the 18th century, it reached 4,168,416 in 1865 and 17,882,396 in 1874 (Bsm and Banger); Over the course of twenty-six years, the population doubled (Vogets).

Magical peoples, who are able to communicate with each other, and themselves that, made them available. In their relations with the primitive tribes of the island of Borneo, the Malays considered themselves deceivers, and the Malays considered themselves slaves. In many places, they suppressed and displaced the Papuan race in the struggle for existence. The comparative characteristics of both races of the Malay Archipelago, presented by Vogues, are interesting. I quote the following from it: "The moral character of the Papuans is very different from that of the Malays and Chinese. It is alive and expressed in speech and actions. He expresses his feelings and passions with gestures, laughter, cries and wild leaps. Men and children take part in all conversations and seem to be confused at the sight of foreigners and Europeans. It is difficult to judge the mental abilities of the people, but I am inclined to think that in this respect they are superior to the Maori, despite the fact that to date the Papuans have not made a single attempt at civilisation. However, it should not be forgotten that the Mayans were influenced by immigrants from India, China and Arabia, while the Papuans were subjected to the very harsh and cruel rule of the European traders. The Papuans are more inclined towards a life of leisure, which undoubtedly helps them on their path to intellectual development. "Papuans love art, not money. They decorate their gardens, houses and even household utensils.

They are usually very rare among people of the same race. Passions and moral feelings, on the contrary, seem to be well developed among the Papuans. They are often cruel in their treatment of children, but at the same time, they are always gentle and affectionate. They hardly ever interfere in their children's activities and games, giving them complete freedom, as long as they do not go too far. But the peaceful relations between children and parents to a large extent stem from the carelessness and apathy of the character of the race, so that the younger ones never seriously oppose their elders. Meanwhile, the harsh discipline of the Papuans is mainly due to the fact that they are naturally strong-willed and quick-tempered, which often leads to the father rebels against the son, the people against their rulers, the slave against his master, the child against his parents. It is clear that the Papuans are more inclined towards Vogues, who are more like them, because they are more compatible with the highest spiritual manifestations (art, love of independence); but, despite this, they are less strong in the struggle for existence and must yield to the Mayays. The same, to a greater extent, follows from the comparison of mayas with dayas, i.e. one of the most significant in the struggle for existence with the most insignificant in this respect of the peoples of the Mayan race. "It is impossible," says Vogets, "to place the Dayams above the Mayans in intellectual terms, but in moral terms they undoubtedly surpass them." Based on twenty years of observation, Shogun asserts that the Dayas are distinguished by their loyalty and honesty in their relations with each other, and says that in this respect they can be held up as an example to all nations (Bastian). However, although the Mayans are not particularly distinguished in intellectual terms, it is by no means true since mental abilities are not of paramount importance in their struggle for survival with the Dayaks and Papuans, having adopted the existing military forms from more advanced peoples, and thus possessed a powerful weapon for their struggle. At the same time it is obvious that when speaking of mental abilities, Vogets has in mind primarily their highest manifestations, which have no direct application in struggle. The same applies to practicality, i.e. a property that is particularly important in this regard, then there is no doubt that the Mayans, with their momentary abilities, are superior to the Mambo, the , the and the Papuans. The same applies to

From a moral point of view, in the example given, it does not appear to be an outstanding weapon of victory. I am confident that the adaptability and ability of the Javanese to submit to slavery will not be attributed to the current moral values.

Compared to primitive peoples, the Mayans themselves have, in many areas (for example, in the Philippine Islands), ceded their position in all respects to the more powerful Mayans, which have recently become firmly established throughout the territory occupied by the Mayan race.

An example of intense and fierce struggle for existence can be found in the widely publicised struggle in America. Originally a relatively homogeneous nation, America has become a theatre of intense ethnic conflict, the results of which are unclear. The common race was insufficiently strong at that time, and although it remained in some areas, it disappeared from others with surprising speed. Since the arrival of Europeans in America, there has been a struggle between the newcomers and the indigenous peoples — in some places, a war — but ultimately it was closely linked to the arrival of new settlers; for the most part, it was a result of the Europeans' desire for domination. It is known that in the course of the struggle, somatic influences were mixed in, such as, for example, epidemics introduced and spread by Europeans; but there is no doubt that their role was secondary (Bay). At first glance, the superiority of Europeans in the preparation and conduct of war was evident, a superiority that was perhaps not so much a matter of intelligence as of the nature of external conditions (domestic animals, etc.). The moral factor, as we know, did not determine victory in any of the wars. Generally speaking, the level of morality of the victorious Spaniards and the defeated Tusemues was not particularly high, but in this respect, the latter should be given the upper hand. This is the opinion of Inman, who says that "in mutual relations between the Spaniards and the Peruvians, the Americans surpassed the former in terms of brotherly love, and in terms of mutual respect, mutual assistance, education and good governance," and may be supported by some evidence, there is no doubt that the Indians did not display such behaviour.

Those who would destroy their enlightenment, entangled in the most treacherous intrigues. The character of Tusemuev, with his courage and military skill, with all his virtues and vices (a character diametrically opposed to the one we see in the Javanese), made them incapable of adapting to their new circumstances and prevented them from enduring their new status. Many Indians preferred death to slavery. The inhabitants of the Antilles, unable to allow their offspring to be enslaved and humiliated, resorted to extreme measures, and then took their own lives. An epidemic of suicide spread throughout Cuba, and it was not uncommon for entire families and even entire villages to gather together to take their own lives (Peshe).

It is impossible to say, those who did not adhere to high moral standards in their relations with each other, defeated those who were hostile to them according to rules that could not be approved of from the point of view of the moral concepts of that time. This is evident from the actions of the Spanish government and the missionary priests, who sought, albeit unsuccessfully, to introduce a peaceful coexistence with the defeated tribes. The ingenuity of the Europeans in their desire to convert the Indians can be judged, for example, by the fact that not so long ago, the Portuguese distributed clothing taken from those who had died of smallpox, in order to prevent the spread of the epidemic among the Indians (Bai).

It is not surprising that, under all circumstances, the extinction of the Amerindians occurred with a speed that had no parallel. In Haiti, the second generation after the arrival of the Europeans died out completely; the same fate befell other Antilleans. The most isolated and, consequently, the most tested in internal struggles, the Indians of Central and South America remained the most viable. They have not died out, but in some places they have even been displaced by the local population, mainly due to their insufficient ability to adapt to the tropical climate. However, the moral aspect does not seem to be of any significant help to them, as it is already widely believed that since the European invasion, the morality of the natives has deteriorated. "Everywhere," says Bai about the Indians in general, "we encounter a rapidly spreading demoralisation which

the time of their appearance, under their influence; and we even encounter traces that the later character of the Indians bears no resemblance to the former. Not only in moral terms, but also in material terms, the level of "civilised" Indians is currently very low, and despite the fact that they have successfully endured a difficult struggle for existence, this does not bode well for their future survival. Although in some places (for example, in North America) they show considerable skill in industrial activities, they are generally poor, ignorant, and are easily exploited and given over to more enterprising people. The relatively high status of the Indian Mam people in Guatemala, who are ignorant and uneducated, are dependent on the gadi (mixed race), in whose hands all enterprises and trade are concentrated. "Although the gadi — says Morgan — are superior to Indians in intellectual terms, but their diligence and even morality are lower than those of Indians, with whom the Gadians have no relations and whom they treat with utter contempt."

Restrained in tropical America due to their greater adaptability to local climatic conditions, Indians will naturally have to yield to the pressure of another race, which will be able to combine physical endurance with a sufficient level of mental and moral development. The Indians are obviously incapable of fulfilling this role. Having been transported to America in the sixteenth century, they have sufficiently demonstrated their ability to cope with difficult physical and moral conditions; but at the same time they proved themselves incapable of leading an independent political life and maintaining the level of material well-being necessary to survive. Indeed, their addition to America, which took place amid great calamities, was the result of one of the few measures taken for purely moral reasons. Nas-Kasas, concerned about the fate of the Indians, proposed to transfer them to his own country, a people especially capable of the hardest work. But then, perhaps too late, he saw that the position of the Indians was not going to change, and that they would remain in a state of slavery. And at the end of his life, he repented, excusing his actions by saying that it was impossible to foresee the violence and

The oppression of life, discovered by the merchants of slavery. No matter how difficult the situation of slaves may be, many cases it is less painful for them than the degree of independence and freedom they enjoy. This is demonstrated by examples of independent non-Christian states, such as the Republic of Haiti. By protecting them, it is possible, Europeans, by taking away their right to citizenship and family, Haitians could gain a certain degree of independence, but at the same time they would be reduced to the most vulnerable position. According to the findings of a commission appointed by the government of the United States of America to investigate the question of the annexation of San Marino, there is no manual labour in the Republic of Haiti, and the government is bankrupt; roads and bridges are destroyed, the population is overwhelmed by poverty, men live off the labour of their wives, and they are in their original homeland, Alrime. It is also known that the freed slaves of the southern states found themselves in a similar situation. Reports of their extinction are confirmed by many authors and cannot be doubted.

Everything that has been said indicates that the future of the New World is not secure, especially since it cannot sufficiently adapt to the conditions of many parts of tropical America. For example, there is evidence of the extinction of birds on the Antilles (Buden). The most likely assumption, already made by people who are well acquainted with the subject, is that in the future history of tropical America, the most prominent place will be taken by the Mayans. The ability of the people to adapt to life in the New World is achieved by numerous workers who migrate there every year in search of a better life. In 1861, there were 35,000 of them in Cuba.

"The Chinese would have been created for that purpose, to live here," says Rae, author of a book on the subject of migration.

The situation of racial struggle in North America is well known, so there is no need to discuss it in detail in this article. The Europeans who settled there were undoubtedly more numerous than the Spanish, but the indigenous population, on the contrary, was incomparably larger than that of Spanish America. The third part of it has not yet shown any ability to settle down, and since it occupies fertile lands, attracting numerous settlers, its fate can already be considered sealed; the name

Indian (there are more than 80,000 of them) must be completely eradicated. Whatever measures are taken from above, it has already been hundreds of years, and the struggle for survival cannot be sustained artificially against the most unreasonable and often harsh measures taken by the authorities. Missionary work, introduced with the most humane intentions, is still unable to establish contact with the Indian tribes and do everything possible to bring them peace. But these peace-loving people immediately encountered an insurmountable obstacle on the part of the locals, who were determined to maintain their quarrels with the Turks, as this gave them the opportunity to supply the enemy & deceive the government. By these and other means, in every way incompatible with the rules of even the most lenient morality, the population of the United States is rapidly moving to the East, displacing and destroying the unyielding forces of the old regime, and increasingly consolidating its position on the continent of the New World.

The remarkably rapid development of the United States may serve as a striking and most recent example of the discrepancy between the successes of practical, material prosperity and the success of the highest manifestations of the creative spirit. Alongside the unparalleled progress in agriculture, industry and trade, the United States represents a relatively insignificant movement in the field of art and theoretical science. According to many people who are well acquainted with the country, the morality of Americans is also at a very high level. I will not quote here the well-known sensational statistics about the prevalence of actual and suspected drug abuse, prostitution, etc., but I find it necessary to mention the following, well-documented facts, which may shed some light on the question at hand. According to the latest estimates, in the decade from 1860 to 1870, the population of the United States grew by 22.5%; Looking at the growth by type of occupation, we see a very uneven distribution. The share of agriculture is 18% industry — 2.8%, trade and delivery of goods — 44%, and so-called free professions, such as lawyers and accountants — 5.5% Here, the high concentration of people engaged in trade and transport of goods is particularly noticeable, i.e. precisely those who

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