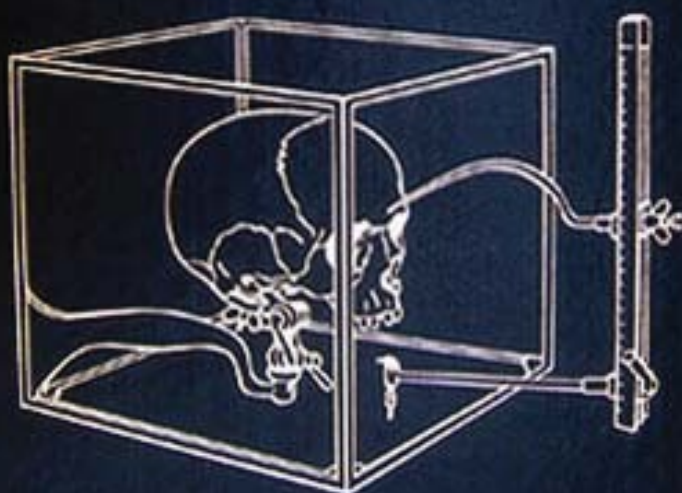


**РУССКАЯ
РАСОВАЯ ТЕОРИЯ
ДО 1917 ГОДА
ВЫПУСК № 2**



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Vladimir Borisovich Avdeev

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

The collection includes works by pioneers of Russian anthropology, psychophysiology and neurology — works A. P. Bogdanov, V. A. Momkov, M. A. Sikorsky, M. M. Mechikov, S. S. Korsakov, and others.

The book addresses the problems of natural differences between races, which to a large extent also predetermine 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 a marginal influence; 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 one of the most interesting and significant aspects of Russian official spiritual life in the pre-revolutionary period. This fundamental publication is intended to fill 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.

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RUSSIA RACIAL THEORY 1917

in 2 volumes

A collection of original works by Russian masses

edited by V. B. Avdeev VOLUME II



Foreword by V.

B. Avdeev

*"We were swords. In memory of our sons
We left our swords and shields, our brave
names, and our high spirits, our swords
terrifying to distant lands. We fought
fiercely — and our proud descendants, as
brave as you, will wear chain mail with
shields and swords.
In the halls of our fathers, we remember our sons.*

N. M. Ryzkov

The publication in 2002 of the seven-volume work *Russian Racial Theory before 1917* caused a huge public resonance among intellectuals in our country both at home and abroad. ~~For~~ for over seventy years, communists ~~and~~ their followers have been able to maintain a consistently negative image of Russia in society, whose integrated life is imbued with the spirit of Christianity and universalism. Biographical works and artistic images have for decades illuminated the fate of those who were forced to leave their comfortable homes fitting into the prevailing model — the spiritual and unshakeable "Mother Russia".

Goryanis vsp yunua and nagmennye peuni mosmiuecmo7o scale and, on the contrary, the old guard helplessly succumbed to the clichés of Russian enlightenment. It became fashionable to be a "universal" fool, sacrificing one's own soul, and at the same time, the Russian people's belief in the lofty and extravagant ideas of mystical humanism. The philosophical "mania" is expressed in a pleasant tone and even a semblance of academicity in the description of the life path of the "titans of Russian thought."

The legitimacy of this image, which is degenerate and indecent, as well as unnatural in its very essence, is a source of shame for our entire dissident community, which has not yet been encountered.

It is necessary to understand and publish original texts of Russian anthropological, psychology and related disciplines, is to awaken the biological health of society ~~the~~ intoxication of the delusions of a fictional Russia. Every Russian who is sane, who cherishes the memory of his ancestors and who leads a socially active life today, having studied the original sources, is aware that the organism of the Russian Empire, is a living system, capable of growth and expansion of the area of influence, precisely because it is supported by the stable immune system ~~the~~ Russian people.

The seeds that have always been sown by the Russian people, as well as the seeds that have become Russian, belong to those who are truly and genuinely Russian, who are guided by the principle of "любовь" (love your neighbour). This is right, based on Russian racial theories, and after a hundred years it is fair to us, their descendants ~~successors~~. And we have every moral right to be proud of the achievements of our scientific community, as well as to draw on its invaluable historical experience, which can contribute to the biological survival of the Russian people.

A huge number of enthusiastic letters and messages, as well as scientific publications, have been received from all countries where Russian people live today. Regardless of each other, many of them are united by the same fundamental and at the same time radical idea, The publication of such a collection of works is capable of freeing the entire modern Russian people from the idealistic moment of incomprehensibility in the field of racial consciousness. Blood, not space, unites historical communities. And we now understand that the Russian "military man," trained according to all academic standards, is no worse than his Western European and American counterparts, but sometimes even surpass them in the novelty of ideas and in the systematic generalisation of information. And literary research has always been a source of Russian consciousness, including racial consciousness, which we also have the opportunity to see for ourselves.

It is precisely this positive, encouraging reaction from our readers that motivates us to work on the second issue, which may include additional original works by Russian authors that have been unjustly, and sometimes deliberately, neglected.

In the first issue, we set ourselves the task of completing the meta-theory by comparing the collection of works on Russian racial theory with the corresponding Western one. However, the continuation of our work in this direction with all seriousness compels us to apologise to our esteemed colleagues for the insufficient depth of the comparison. It has become clear that the most profound ideas of Russian racial thought in terms of their significance can be compared, for example, with the Periodic System of Elements by L. I. Mendeleev.

Not only their interpretation and systematisation, but also the many problems they raise are still completely relevant today. And what undoubtedly still elevates the work of Russian masses above the level of modernity is the conscious civic position, justified with complete clarity.

The novelties that created a radical change in thinking in Russia, suppressed by the Bolsheviks, were the aristocracy of the spirit and the bearers of uncompromising style. The very idea of morality in our understanding was based on the virtue of the spirit and the painstaking work of self-improvement, and was not identified with the irresponsible indulgence of unhealthy passions, which is now commonly attributed to the entire Russian intelligentsia. Our scholars wanted to work with the most precious asset — the heritage of our ancestors — in order to multiply it, not squander it.

Naturally, not everyone was satisfied with this situation, because until 1917 Russia was the most dynamically developing country in the world. However, it was a state where the spirit of modernism coexisted with the traditional patriarchal order. The rapid development and strengthening of a fruitful synthesis of tradition and modernism allowed it to change its position on the international arena already in the middle of the 20th century. A giant power, occupying one-sixth of the land and having a population of over a billion (according to L. I. Mendeleev), imbued with a racial worldview, would inevitably become the leader of the world. The enemy, of course, would naturally try to undermine the biological foundations of Russia, and then plunge it into a fratricidal civil war. Lenin, Mam and other Bolshevik leaders repeatedly published statements to this effect, without ever revealing the true nature of their intentions.

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

Bolshevism, as well as its modified offspring, communism, always try to use propaganda to place the rights of non-native elements above the rights of representatives of the dominant race. The concept of "internationalism" is a manifestation of a kind of unnatural ideology. Today, its adherents do not know the history of our issue, because they simulate their conviction in the opposite in the spirit of the ever-memorable ideals of universal values.

According to Samonam Lisim, the semantic meaning of the term depends on the positive or negative potential, but the same applies in our case: the irresistible desire to publish the second edition of the collection of works "Russian Racial Theory before 1917" was prompted not only by positive reviews, but also by negative ones.

The article "The Science of Death" can serve as a starting point. "The Resurgence of Chauvinism and Racial Intolerance" (Nature, 6, 2004), published "letter to the Editor" signed by a group of domestic scientists who devoted a quarter of the article's volume not to scientific analysis, but to the repetition of their own opinions. Here are their names: T. I. Agaseeva, E. V. Bahanovskaya, E. I. Bahunova, T. S. Bayeva, S. V. Vasiev, M. M. Gerasimova, E. E. Godina, N. A. Zubova, S. G. Elimova, A. A. Eubov, L. V. Pozhemy, G. N. Khit, V. M. Kharitonov, T. K. Khojayov. The above-mentioned authors of this publication have shown the world their militant bias, stating that "in the opinion of the authors gathered under one roof, they are directly related to the formation of a national anthropological science..."

In response to this, we can only advise our esteemed colleagues and doctoral students in the biological sciences to visit the library of their respective scientific institutions, in order to obtain the relevant academic degrees and find the authors we have published in the volume "Russian Racial Theory before 1917." Firstly, and secondly, those who obtained scientific degrees under Soviet rule with the traditional conscientious citation of Marxism-Leninism in their dissertations naturally do not understand the difference between anthropology and racial theory. They simply do not know, and it is not their fault. But then, of course, they also have no right to consider themselves followers of Russian racial theory. But the feeling of superiority, alas, is present in their consciousness, because they themselves believe that they are superior.

The mass of Russian racial thinking, and moreover, neither during the Soviet era nor during the period following the collapse, which followed the collapse, the masters of domestic academic anthropology have not been able to distinguish themselves by publishing a single Russian pre-revolutionary work (!!!). It must be noted with regret that those who argue with "revisionists" allow themselves to deliberately distort Russian historical texts, not allowing them to be used, in the manner of the early Christian sect that appropriated the "Word of God" for itself. Naturally, those who dare to republish at least some of the original sources provoke their jealous and envious rejection. And to label people who are popular with the public as unprofessional and dilettantes is the easiest thing to do. We can respond to this simply. Why, then, have you professionals done nothing for decades in the field of propaganda and popularisation of Russian culture? As we know, nature abhors a vacuum, and someone has to do the job. Your passive attitude is a common prejudice, a prejudice of the exhausted "professors" who see "signs of chauvinism and racial intolerance" everywhere.

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

Once again, the traditional Soviet approach of dependency is evident: "Give us the funds," and at the same time, we have demonstrated by our own example that the publication of massive works is a profitable enterprise, covering all costs. In addition, we have repeatedly proposed to the above-mentioned gentlemen that they make full use of our financial and publishing capabilities in the field of popularising works "dedicated to the problems of the biological diversity of the universe," but we have not received a response.

In this regard, since in this letter we are repeatedly confronted with representatives of "pseudo-scientific and speculative literature," we can also respond with "goodwill for goodwill" and propose to learn from the lights of our own science to follow the norm.

in Russian literary language, accessible to those interested in this issue. The works of those who signed the letter, as well as many other contemporary Soviet writers, are written in an indigestible "Martian" language, which automatically alienates readers and, in turn, leads to poor circulation. Therefore, we should not be offended by the "comparison of funds for the publication of scientific and popular science works." The Soviet spirit, with its spirit of self-sacrifice and selflessness in the face of abstract Marxist dogmas, is dying out, and we do not intend to continue asking permission from the inactive members of the academic community, even if they want us to publish.

On this point, we, the undersigned, also rely on "The courage of our citizens," who found within themselves the courage and intellectual strength to re-examine and reinterpret many aspects of our history. It is very unfortunate that racial anthropology has been relegated to the bottom of the list of topics to be revised. The reasons for the resistance of the "signatories" are understandable, because they naively believe that, as before, orders from above they can eliminate any dissent and continue to control the Russian anthropology of their privatised domain. They do not understand that the days of secret knowledge are coming to an end.

And, perhaps most importantly, as it turns out, many of them did not even keep the list in our minds and signed it according to the old Soviet habit of "unanimous motivation." In a prototypical form, the situation with the "popular uprising" repeated itself when Boris Pasternak was awarded the Nobel Prize for his novel.

"Mivoto 7o", modera, although the author's opinion is not known, but I can say with certainty that we don't need such literature. Thus, there is an initiative group of uncompromising people inspired by the traditional Soviet spirit — the pursuit of intrigue and the destruction of moral values, because it is incapable of anything else.

We do not accuse these people of being ignorant, although their knowledge of Russian anthropology is significantly lower than ours. No, we accuse them of lacking the civic position befitting a true scholar. Not having achieved anything themselves in the field of popularising our heritage, they are quite dismiss any outside initiative.

The great American scientist and philosopher Charles Pearson (1855–1936)

In his fundamental work *Grammar of Science* (Moscow, 1911), he wrote the introductory chapter: "Science and the Obligations of a Citizen." The greatest German neo-Scholastic, Heinrich Rimmert (1863–1936), justified the criteria for distinguishing between the humanities and the natural sciences and, in his work "On the System of Sciences," he stated with complete certainty that "where there are no sciences, there are no sciences."

It is well known that one of the seven main reasons for the collapse of the USSR was precisely the imbalance between "ethnic and racial characteristics," which is mentioned in the letter "Racism." The result was armed conflicts that engulfed virtually the entire country, with thousands killed and millions displaced. But the pursuit of scientific puritanism and high principles of internationalism remained a pressing problem for the homeland. Today, the situation has worsened. In Russia, one million people die every year, and the country is engulfed in poverty, corruption, separatism and banditry. The press is flooded with propaganda of all kinds of moral perversions, and the State Duma is promoting paedophilia. Prostitution, slavery, the sale of children, organ donation, as well as explosions carried out by foreign militants, have become a constant feature of our lives, but the authorities, who are aware of the nature of the problem, have not yet issued a single recommendation on how to prevent these repulsive phenomena, which directly undermine the biological viability of our people. On the contrary, they even allow themselves in this letter to be ironic and mock the concepts of "Aryanism" "Nordicism," and "the white race," that is, they behave in accordance with the ideological principles of Bolshevism, which is foreign to us.

Funding for science comes from the state budget, i.e. from our money, the money of ordinary taxpayers. But then we have every moral right to ask the obvious question: do we need to support those who pander to the ignorance of the Russian people?

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

mopping it up with its monstrous and benevolent miryism. We express our sincere gratitude to the administration of the aforementioned scientific institution for this civic and scientific position.

However, in the context of our research, to which we devote the second issue of our journal, it is necessary to understand the origins and essence of such mythological beliefs. According to the current interpretation of this crude metaphor, that they are not only representatives of the genre, but also untrustworthy intermediaries. The style of humiliation and vague accusations of ideological opponents in all mortal sins has been repeated for decades at party meetings, but, deprived of state support, it is clear that they have been silenced.

Let us nevertheless examine this shameful behaviour and name those who have contributed to the spread of Russian racial ideology.

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

In 1932, a new journal was launched, which lost its "Russian" name and was simply called "Anthropological Journal". The editorial board was also changed, and one of its members, Armady Isaakovich Prokko, with a subdued tone, attacked the new editors with a programmatic article "Against Idealistic Tendencies in Soviet Race Studies," published in the first issue of the journal. He informed the readers that, in comparison with primates and other animal races, the characteristic feature of the "loss of species (racial) instinct" was primarily characteristic of the races.

сабавно сто сўшыць ис уст прадставітэўя

The "chosen people" of the nation, whose indisputable racial solidarity is recognised by anti-Semites and Jewish theologians alike. The very principle of Zionism is also based on the racial solidarity of the Jews, which, according to Prokko, is somehow absent in other peoples. The author of the "scientific" article asserts that "the majority of associations within the homo genus

"homo" are mixed in racial terms, with the exception of some primitive tribes." Therefore, the prescriptions of racial purity, which are found in the Old Testament and the Talmud, and on which the very concept of citizenship of the State of Israel is based, — are nothing more than a primitive notion. The genetic monitor of Israel's immigration service belonging to the Jewish people — "7хупости дитарей".

A. I. Prkho writes: "The entire history of the species 'homo' is an example of the 'removal' and extinction of biological self-determination. New associations inevitably "remove" the reality of the race from the biological motive. The production relations that have arisen in the process of unification "remove" the reality of the race as a biological entity." According to his political ideas, Prokhorov gives the following definition: "Anthropology is a science that studies changes in the biological characteristics of the population in the historical process." Note the creative use of the term "process" and its substitution for the traditional concepts: it seems that the races "disappeared" and "were replaced," and the people imperceptibly but surely "replaced" by the population.

The well-known German race theorist of the 20th century, Hermann V. Siemens, once wisely remarked that "anthropology belongs to those rare sciences which can completely privatise all processes." We experienced the truth of this statement a century later. In fact, Prokhorov himself did not even consider it necessary to conceal the true nature of his ideological views, stating: "The Soviet leadership faces great challenges. The first task at this stage is to reject all attempts to transfer biological self-determination to society and to destroy the vitality of anthropological and, in particular, Marxist theories of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in particular, the creation of a Marxist theory of the origin of races in the struggle against positivism.

A in 1934 году Phr published in 3rd issue "Anthropology journal" new programme article "The Current State of Soviet Science," in which he writes: "Anthropological theories, which had been relatively harmless for 8–12 years, were openly propagated in Soviet literature. By 1930, Soviet racial studies were completely under the influence of bourgeois racial theories bourgeois-idealistic

archaeology, stonemasonry and geology.

Phrho provides a clear methodology for the development of anthropological science: "The struggle against racial theories requires a completely defined approach and strategy. However, in contrast to the theories of racism, we will present a multitude of historical material, and if ~~we~~ shift the focus from the possibility of biological evolution to the possibility of social evolution, our evolution will be effective. In fact, the author of this article does not even consider it necessary to hide the fact that it is necessary to completely destroy the natural science industry in the USSR:

"The first and most important thing is the systematic distribution of racially motivated violence in the historical process."

The new wave of "Soviet science" is launching a massive attack on mass anthropology, rewriting it in the interests of the party minority, who have been manipulating the Russian people: Marm Sogomonov Pines, Mikhail Antonov Gremy, Boris Pmovev Smu, Maxim Grigoriev Nevin, Pmov Pmovgeвич Rosinsky. The latter is particularly notable for introducing into scientific discourse specialised derogatory terms for racial theorists —

"anthropologist," "Nordicist," and "racist." Stylistically, the same genetic source can be found here — the children of local tailors and shoemakers, who flooded the Russian language with that kind of pro- расеоло7ией and с7овами-
mutants ~~type~~
"mass-satellite".

The impact of politics on the minds of the educated was unprecedented, even for the outstanding Russian Soviet anthropologist Viktor Vageriyanov Bunam, who had a well-established authority in the scientific world, despite his political orientation and that of the regime, was forced in 1938, in order to save his scientific work from persecution and destruction, he was forced to write a politically motivated work entitled "Race as a Historical Concept," the very title of which contradicts reality, for race is a biological phenomenon and, consequently, not historical, ~~prehistoric~~ in nature. In this article, he argues that

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

According to Phron and Bunama, the Russians

of Peter's time belonged to another race, namely us, and Alexander Nevsky, Dmitry Donskoy, Evpatiy Kogovrat, and so on. And we have an incorrect stereotypical perception when we look at ancient Greek and ancient Roman statues: it seems to us that they are people of our race, but in reality they are completely different.

More than that: the morals of science are a false conclusion. N. A. Bobrinsky wrote that in biology "the species ~~do~~ exist," that "the scheme, the ideal individual, exists only in our imagination." The differences between the Russian and European approaches are the result of aberrations in perception. M. A. Gremyachy argues that "the division into races is, of course, arbitrary" and that "race is an abstraction in mathematical analysis." A. S. Serebrovsky also asserts that the concept of race inevitably involves a subjective element.

In the help of anthropologists, I will mention the following linguists and historians. There, the court communist intellectual V. F. Asmus clearly wrote in 1933 in the preface to his book Marx and Bourgeois Historicism: "...biography and historicism are incompatible."

All this was accompanied by pressure and insinuations, which the enemies of the Russian people and the Russian race used to undermine the development of the most genuine Russian nature. The creators of the proletarian revolution understood perfectly well but by destroying the foundations of a biological understanding of the world, it is possible to create a chimerical mutant, a community of monsters — the Soviet people. In contemporary domestic and world scientific literature, this phenomenon of distorted consciousness has a characteristic, well-established name — Lysenism.

It is becoming increasingly clear that enormous intellectual and administrative resources are being expended on the destruction of Russian racial theory, because it is this theory that most hinders the spread of the communist ideology. Of all the manifestations of Russian spirituality, it was possible to suppress it in the last century, and that is why nothing is known about it to this day. After all, it is impossible to fight against something that does not exist. Russian racial theory is one of the most taboo topics to this day. The research and conclusions of Russian scientists are still inconvenient for those who think in terms of the theories of "Russians,"

"obnovov" and other abstract theories.

Shaking off the foam of Marxism, let us turn now to

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

In 1838, Agemsey Neontiev Novy, who taught natural history at Moscow University, published a work entitled "A Brief Guide to the Understanding of the Human Race," which was essentially the first Russian racial classification.

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

A. N. Novemiy, like most scholars of that time, was engaged in comprehensive research, which allowed him to make a significant contribution to the development of sociology, lithology, mineralogy and anthropology. His tireless educational activities were duly recognised by the monarch and the state; in addition to the above-mentioned degrees and titles, he was also an ordinary professor of natural history, an academician, a state councillor, a knight of the Order of St. Vladimir, 3rd class, and the Order of St. Anne, 2nd class, and a member of many learned societies.

A. N. Novy died unexpectedly in 1840 at the age of fifty-three, without completing many of his plans, but his work "A Brief Guide to the Study of the Human Race" has significant scientific and historical value, and in the context of our research, it is an invaluable primary source. The main work of the Russian scholar was in demand by society and left a deep mark on the minds of contemporaries and descendants.

V. G. Beginsmij in 1839 году in his article in magazine "Moskovsky Nablyudatel" concludes: "Trud Novomoto deserves praise for many reasons, especially two: the poverty of our socio-political and, in particular, anthropological literature, the good coverage of the subject."

The fundamental Russian anthropological works of A. P. Bogdanov already in 1885 году once again emphasised the relevance and modernity of this work, noting that "in it, for the first time

systematically presented in Russian the natural history of the world in the form of a guide to its study."

A positive assessment of the activities of the Russian Union was given during the Soviet era in an article by N. G. Eamind's article "A. N. Novy (1787–1840) as an anthropologist" (Soviet Anthropology, vol. 2, 1958). However, in the context of Marxist-Leninist ideology, his revolutionary innovation in the field of racial classification was not noted, namely: the unification of the physical, mental and moral characteristics of the major racial subdivisions of humanity. This approach causes consternation and shock among modern anthropologists, who see the principles of racism in the transfer of biological characteristics of nature to human society. But even among revolutionary democrats such as Beginsmo, this attitude towards nature does not cause disgust, but rather sympathy, which may testify to the moral depravity of modern international science, since the first Russian racial mass was based on the belief in racial differences. ~~A~~ndeed, our independent knowledge has racial characteristics, even if we do not project them onto socio-cultural manifestations. There, after describing the physical and psychological characteristics of the inhabitants of the northern Mediterranean, A. N. Novy speaks, in particular, about the Greeks, saying that they "respect their independence, are vain, fickle, and cunning to the point of deceitfulness." In describing the monogamous race, he draws attention to the mothers and makes the following observation: "Once terrible savages, but driven by the desire for wealth, they are nowhere to be found in the present day, having become numerous." The Russian anthropologist writes quite clearly about the ancient inhabitants of Australia: "The most striking resemblance is to the orangutan: the protruding front teeth resemble a row of teeth; the nose is hooked; the nostrils are slightly raised; the height is from 61 to 67 cm; the chest is broad; the ears are small, not protruding; the limbs are thin and slender — they constitute the lowest degree of development of the species. Quite a lot of them are noisy, consisting of muttering and whistling, more like a supercilious 7oXoc than a ueXoBeuecmю pey. They resemble senseless animals in their moral and ethical behaviour. They are completely destitute, without possessions; they live poorly, in huts, roughly constructed; they feed on the spoils of hunting and fishing; they have no domestic animals.

the 1930s, there were numerous critical reviews and articles about the "real essence of imperialist racial theories," most of which were written in an inflammatory manner, and the Aryan problem was subjected to ridicule and derision as anti-scientific. And all those who are accustomed to using the names of A. P. Bodanov and L. N. Anuin, unfortunately, in their ideological struggle, distort the essence of the problem. And they are right to do so, because the original works of Russian masses are far from being enlightened. However, now that we have access to the original texts, we can say with certainty that the masters of Russian anthropology were influenced by the spirit of mass racial theory.

The prominent anthropologist Alexander Grigorievich (1818–1887) discovered "northern type" pottery in the 1860s in southern Germany and established its identity with the pottery of his contemporary Germans. The "northern type" skull was found throughout Scandinavia and northern Germany by the great Swedish anthropologist Anders Retzius (1796–1860). Historians, archaeologists and anthropologists increasingly agree that it was not Asia, as was originally thought, but Northern Europe that was the birthplace of the Aryan race. In 1884, the renowned German linguist and historian Otto Schrader (1855–1919) put forward the following thesis: "The Aryan race originally corresponded to the northern races, among which the Aryan language and culture developed, which became ingrained during the migration and conquest of other, non-Aryan races." His contemporary anthropologist Hugo Grothmann (1834–1918) came to the same conclusion based on archaeological data, that in Germany during the Roman Empire, the dominant race was the Germanic. Based on the fundamental anthropological work of Rudolf Virchow (1821–1902), systematised the information he had gathered and came to the following conclusion: "Both Germans and Slavs were originally bonded." Johannes Ranke (1836–1916), a German anthropologist, developed the same ideas in his two-volume work "Negove" (1901), Johannes Ramme (1836–1916) developed the same ideas, adding: "The typical form of Germanic, both in its origin and in its development, was originally a dialect. Just as we find the main area of distribution of the Bondins in the north of Central Europe, we see a fairly stable core of Germanic peoples in the north of the Slavic and Germanic worlds."

Thus, it is quite obvious that the biological basis of European mythology is the racial type of the Dino-Gogov Boninda. This is the first and main postulate of racial theory. A. P. Bodanov's seminal work "The Study of the Peopling and Settlement of the Coast of the Nadozhmo River" (St. Petersburg, 1882) is devoted to this topic. In it, he writes: "I have already drawn attention to a special feature which may be important not only for Russia, but also for clarifying its relationship with neighbouring regions of Western Europe, namely the use of the name which is widespread in our country from Oryol River to Kiev and Kursk, and from Moscow to the regions of Pskov and Gagarin. It is not evenly and randomly scattered throughout Russia, but is clearly visible: the more we extract from the mounds of different localities and different periods, the clearer it becomes to us that this is especially true of the most ancient periods of Russian history... One can even assume that Russia has preserved undoubted traces of those areas where, judging by the finds, the population was homogeneous in terms of language. but this may be anthropological (...) Where there were attacks on the first colonisers of the country, there was undoubtedly a type of unity and unity of man-made structures, which stood out in terms of their racial composition.

Based on the methodology of racial analysis in Europe and the theoretical basis of conclusions built upon it, Anatoly Petrov emphasised the undoubted advantages of Russian scientists, who had been engaged in similar research. At that time, European scientists based their theories on a series of experiments involving dozens, and sometimes even hundreds, of samples, while in Russia "there are dozens, hundreds, thousands of examples, and there are already some in the current collections of Russia." The highest level of synthetic generalisation of natural scientific material naturally gives rise to very large-scale assumptions: "After all, we must recognise the common origin of all European races, and there is even a scientific name for this common hypothetical race — Aryans."



And on the basis of the racial and biological origin of the Russian people, the Russian scholar made a completely fair assumption about the origin of the Russian name: "The anthropological classification into the Dinozoic type, is both modern and primitive, and is of particular interest to us if we compare the average Russian uerepa with the smilts... In place of the smilov in history, there are the savans, but the savans-Aryans, and, according to the conviction of many anthropologists, the dinnogovs... If we recognise the Dinozoids among the Novgorod tribes, then the connection between the Dinozoids and the Slavs, and Kiev, and Novgorod are related, there is a natural historical explanation, and at the same time it becomes consistent with the assumption that the Cossacks, æ Aryans, Dinoids, and that they are younger than other Indo-European peoples even in a natural historical sense, they are less distant from their origin, which is confirmed by historical research.

The work of A. P. Bodanov is still important and relevant today because it brings clarity to the traumatic experience of being called upon to serve.

"Norman problem". Invented by the Ginsburgs, stories ~~h~~histories of the peaceful subjugation of the Varangians, the basis for the formation of the Russian state, in fact, is not based on anthropological data. Russian scholars, based on extensive and reliable archaeological material, conclude: "but so far nothing has been found that could be attributed to the Normans, distinctive and unique, despite the fact that the Normans came to Russia in large numbers: they were of the same origin as the local primitive population of Russia, the same Indo-European race, and therefore their language could not be significantly and noticeably distinguished... The fierce Normans, ~~w~~h~~o~~came from the same Indo-European tribe, the Cossacks and Germans, must be considered as descendants, and if they came ~~f~~in those tribes, then they must have been originally Germanic. Thus, according to Bodanov, the whole essence of the Norman problem boils down to the political interaction of two related natural-historical communities which have a common racial and biological basis, since there can be no question of the complete replacement of the population of Rus by foreign settlers. This was due to the intra-family distribution of roles at the initial stage of their development. This kind of cooperation, within the framework of the motorway, provided the most active biological material, while others provided vast spaces. It is precisely this union

"Mprovi and pouvi" became the natural foundation for the creation of the Russian state. This approach is based on fundamental Russian anthropological principles and leads to a large-scale and historically accurate conclusion: "At present, having before me a map of the most important regions of Russia, I believe the most probable scientific opinion is that the Slavs did not come to central Russia in modern times, but were the descendants with precisely the same population that inhabited it, representing a significant unity of anthropological structure and appearing as a distinct type.

However, the level of study in conjunction with the civic position of Anatoly Petrovich Bogdanov is not enough to solve the theoretical problems of the construction of ~~ve~~xiomorus, but ~~also~~

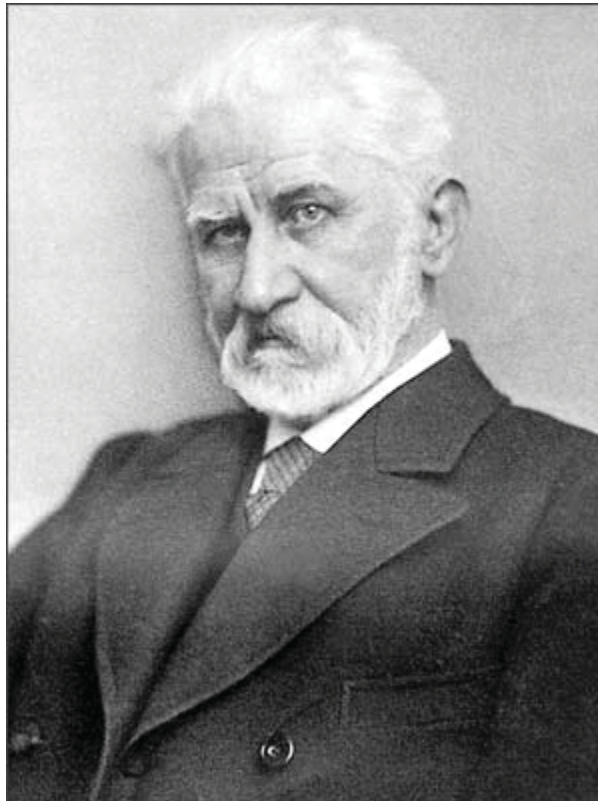
practical questions about the place and significance of those and other peoples who inhabited the vast Russian Empire. In this regard, the study interest to these so far presents the work

"Anthropological data on the study of the Yuzhan," especially in connection with the social behaviour of this people. According to many observers who have studied them, their tendency to deceive, their inconsistency and social parasitism constitute the special, enduring essence of their race. The activity of these women, specialising in the seduction of men from other races, has no functional or biological analogues among other peoples. No people, apart from the Yuzhan, can exist without raising their level of education. In contrast to the higher instincts of the "higher" races, the Yuzhani use the lower instincts of the "lower" races; this combination of biopsychological potentials leads them down the path of destruction. And yet, very naive, romantic-minded individuals are prone to falling in love and becoming victims of deliberate deception, which is a particularly dangerous trait of this racial-ethnic group. As a true scientist, A. P. Bodanov sought to find the causes of this social and behavioural pattern in the peculiarities of the anthropological structure.

A direct continuation of Bogdanov's ideas, Dmitry Nimogayev Anuin also did not consider it necessary in his works to emphasise the direct connection between the biological and social spheres in the very nature of man and in the structure of organised communities. A theoretical article on this subject is particularly noteworthy

"Anthropology and Stonaplya" (Russian Thought, 1884, December), in which he directly expresses his views on the current problems associated with the origin of man and his development. He wrote, in particular: "...the idea that man is connected in his origin to the animal world, that is, that he is composed of man, which is a transition from animals, which are similar to other animals, — this idea has remained unchanged since ancient times and continues to exist today... Nevertheless, it cannot be denied that it is more or less accepted by everyone, but there is a known correlation between physical and mental development, and the second is reflected in the first, and in particular, the first has an impact on the second. The lower races, representing deviations from the norm in the structure of the brain, muscles, bones, etc., also differ in the degree of development of their

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



Z. N. Anuin spoke very approvingly of the successes of the anthropological research of Nesare Nombroso, addressed to the Soviet anthropologists in accordance with the socio-mass samasom tamzhe vyigni not one ushat 7ryas. "Recently, attention has been drawn to the issue of criminal gangs. This issue is a matter of concern, based on observations that criminals do not always act alone, but sometimes use other people, and that criminals with known characteristics have certain common traits, not only in their mental state, but also in the peculiarities of their physical organisation... In the press release of the study, Nombroso came to the conclusion that criminals are distinguished by peculiar anthropological

features, so that criminals can be likened to the mentally ill, or to the brutally cruel, they exhibit many characteristics of a criminal organisation and a criminal mind, which can be compared to the theories described above.

Namone, and on the question of the ancestral homeland of the Russian race, the Russian uenyu would be the same monmpeten, because, given that European biocultural diversity could not have originated in Asia, according to the original opinion of the Ginzburgs, but rather in northern Europe, which has been repeatedly confirmed by data from maniacs.

In his work "The Study of Psychological Types" ("Vestnik Evropy", 1890, May, No. 3), Nikolai Nimogayevich further radicalised his position, stating that "anthropological theory should be based on the right of the strong, in our opinion, be based to a greater extent on anthropological data, that is, on the science with which it associates its name, its principles and methods."

The highest level of scholarship, corresponding to the academic standards of European education, was achieved by Limitry Nimogaev, who was also a populariser of science. In the press, he made a proposal to write a series of articles for the largest Russian encyclopaedia, Bromaysa, and 3lrone, on a very wide range of issues related to anthropology, sociology and history. Even after a hundred years, they have not lost their scientific value, and the possibility of literary research, combined with informativeness, makes them the best examples of this genre. Considering the problem in its entirety, Russian scholars have structured the conclusions of various scientists, thereby increasing the reliability of his objective opinion and presenting a comprehensive panorama of the views of leading specialists.

He begins his article "Vegimorussi" (Brom7aus and 3lon, vol. 10, St. Petersburg, 1892) as follows: "The name 'Vegimaya Russia' is of artificial origin; it was apparently coined by the clergy and, in general, by the lower classes, and entered official use in the 16th century... Its original meaning was apparently rhetorical and celebratory; its artificiality is also evident in the fact that the former names "Rus" and "Rusya" were replaced in it by the Byzantine "Rossiya". Artificiality and obscure origin are also evident in the modern term

"Russians." In connection with this question, Z. N. Anuin suggests: "The term 'vevinomorsy' may represent

7ео7ра[и]иеское, антропо[о]7иеское, стно7ра[и]иеское and истори[и]еское
снауение, depending on what is meant by it and what meaning is given to it." This definition again contradicts modern speculations that anyone can consider themselves Russian, accepting this self-proclamation. To be a true Russian, according to Anuin, one must have a psychological affinity with the Russian mentality, and moreover, one must be born Russian, and moreover, belong to a certain type of anthropological group in a historically comprehensible sense.

Thus, "veginoruss" is a simultaneous combination of anthropology, psychology, sociology, and history, which define the essence of this concept. The absence of even one of these aspects gives rise to such legal mutants in modern "Russania" as the "Alpo-Russian". This is how a person who, with the help of a priest, learned the Russian language and fraudulently acquired citizenship of our country, considers himself equal to those thousands of years of history, self-affirmation and the mystification of the stnopsychological and anthropological type of "venimoruse". The absurdity and obvious provocation of the methods of modern anthropology, combined with the substitution of abstract legal concepts, is becoming quite evident.

In this publication, L. N. Anuin, with all his thoroughness, examined the features of the linguistic structure of individual types that were part of a single language, and also analysed their original differences in the context of the regional characteristics of the organisation of methods of farming, life, costumes, dietary nuances, and even the peculiarities of folk singing.

The article "Ne7ry" (Brom7aus and 3[ron, vol. XX-A, St. Petersburg, 1897) is also vivid and convincing. The historical image of the Russian race is also based on the special nature of anthropological structure, and he is not afraid to be accused of racism. The threefold immaturity and primitiveness of the structure predetermined the emergence of non-rotation in ancient times. Contrary to popular opinion, motivated by modern legalists, the use of the inhabitants of Alrim as slaves was first undertaken and established by the ancient Egyptians and Arabs, and not by Europeans, who, on the contrary, began to practise it in modern times. In the framework of his сво[у]щ[и]онной socio-

bioцo7иecmой domtriny Anuin monsatiy: "Nevertheless, to date, there has been no single person who has distinguished themselves in literature, art, science, or technology. They are distinguished by their remarkable ability to imitate, but they lack initiative. Travellers ~~and~~ praise them for their modesty, devotion, love for children, etc., but there are also less favourable opinions, with accusations of greed, avarice, envy, superstition, cruelty, animalistic passions, etc. Many practice cannibalism, others kill the elderly; in some areas, such as Zhamo, mass killings of the elderly take place.

However, all the "mysterious" properties of the Ne7rov race are not taken from an abstract social environment, but are a direct result of their inherently complex structure: "The Neanderthals have certain features, for example, in the form of a rudimentary мѣрми, the width of the tas, the immutability of the mutual relationship between the monoecious species in terms of their дѣие, etc. The capacity of the roof is on average less than that of the roof and the monolithic roof, by approximately $\frac{1}{(10)}$; uepepa seams reveal a tendency towards earlier maturation; the uepepa's front part often protrudes, i.e. the uepepa's front part protrudes forward. The unification of the white and black races within a single society in America inevitably leads to the emergence of contradictions, for races at different stages of development have different innate systems of values. "The emancipation of slaves was neither the cause nor the reason for the war between the northern and southern states; it was an inevitable consequence, necessary for the liberation of the southern states and the attraction of millions of freed slaves to the Union. In the early days of the war, under the influence of distrust of the Southerners, the United States government did not interfere in the elections and willingly allowed them to take places in the government; but it soon became clear that a government composed of less powerful elements would lead to the domination of the southern states and to abuses of power.

The assistance of local professors who privatised anthropology, for decades unscrupulously exploiting ~~them~~ of L. N. Anuina in accordance with the socio-political samas and is portrayed as a democrat-obneugovom, fighting against "chimeras of racism". However, it is worth referring to the original sources and studying their independently, without Marxist guides and

to be changed in the most radical way. The article "Races and Breeds of Humanity," written by the same author, Brom7aysa and 3лpоhа, a Russian scholar, outlined the history of the creation of racial mass movements, openly provoking the observance of the principles of racial purity from the side of the most popular publication: "The aristocracy of the breed is determined by social relations and, at the same time, is supported by the preservation of type, temperament, etc., so that unions between individuals of different races are possible only with certain restrictions, not between representatives of the same race."

One of the earliest works by Ymitriy Nimogaev, entitled "Anthropomorphic Monkeys and Lower Types of Intelligence," is quite interesting and noteworthy in our study. (Nature, Moscow, No. 1, 1874). It was written in support and development of Darwin's theory, accepting the Russian scientific tradition of a very scientific approach, not in the spirit of primitive Marxist postulates, which is widespread in our country the communist spirit, but on the basis of the most reliable scientific material, reflecting the views of the most authoritative experts on the problem of the origin of man. No abstract ue7oeuestvo, but real racial types are the obvious and indisputable evidence of the existence of stages of evolution from animal ancestors to homo sapiens. And this view cannot be considered racist, because it is reproduced in folk tales in different parts of the world with remarkable consistency, and is also presented in many religious doctrines. "In general, it can be said that the idea of the possibility of kinship and mutual transition between humans and apes is quite widespread among the peoples of (mainly in tropical countries), as well as among mythological peoples — with the exception that in the latter case, the ape origin is usually attributed to the gods (e.g., by Hindus — Tibetans), and also to certain (sometimes even aristocratic) lamas.

We accept, as is characteristic, the manner of identifying people at the lowest levels of moral and biological development with apes does not belong to obvious racists, but to the people themselves, who build their own racial hierarchy.

"In most cases, especially when a certain degree of maturity is reached, the possibility of kinship with apes is admitted, but we must remember that those who are physically and spiritually inferior, who are at a relatively low stage of development, are surrounded by them. The lowest beings are even confused with monkeys in their understanding, to such an extent that sometimes real monkeys are taken for humans and, conversely, real humans are described as monkeys. This allows for the possibility of a reverse metamorphosis, that is, the transformation of humans into monkeys.

In ancient times, the greatest philosophers and naturalists believed that, in their opinion, there was no difference between humans and animals. In modern times, many scientists, from Ninné to Lapin, have expressed similar views. However, despite the absence of a clear "boundary" between living beings in their own right, there are nevertheless clear moral boundaries between races. The position of L. N. Anuin in this regard is clearly expressed in the title of his most interesting and timeless work. "All beings can be classified sequentially in the form of a ladder, starting from the least perfect and ending with the most organised. In this ladder

— Monkeys, orangutans and "gibbons" represent the connecting steps between quadrupedal animals and apes. Thus, the conclusions of zoologists coincide with the findings of psychologists and linguists, and the main conclusion is that the main features of the organisation and basic structure of animals and humans are very similar, as are the foundations of their psychological phenomena, that is, that there are degrees of similarity in this respect, however slight it may be, rather than similarities in essence.

The authority of L. N. Anuin in the global scientific community is extremely high, and he enjoyed the most active respect among scientists in various countries, which is why he was elected an honorary member of 88 Russian and foreign societies. His methods for determining "higher" and "lower" races based on anthropological data have gained widespread recognition, and his doctoral dissertation

"On certain anomalies in the human body and, in particular, on their distribution among races" (Moscow, 1880), devoted to their analysis, is a monumental work that has been cited by specialists on racial issues. The problem has attracted considerable interest.

He saw the need to create a permanent periodical publication, and in 1900, with the support of N. Anuin, a prominent Russian anthropologist, A. Arseniev Ivanovsky (1866–1934) founded the journal "Anthropology and Ethnography." N. Anuin, the prominent Russian anthropologist A. Arseniev Ivanovich (1866–1934) founded and edited the Russian Anthropological Journal. Its distinctive feature was that it was, perhaps, the first scientific journal in the world to use modern methods of design and layout for its time. Despite considerable difficulties, A. A. Ivanovsky managed to ensure his scientific articles on linguistic anthropology were written in an accessible manner in good Russian literary language (a tradition that is now sadly neglected) and accompanied by illustrations and illustrative material. Many publications are devoted to the chronicle of scientific life in Russia and abroad, and are intended for use by all students and young anthropologists, as well as by institutes and societies, and also for research programmes and discoveries. Biographical data and notes, accompanied by portraits, describe the unique life paths of the scholars, so that the publication is not only scientific, but also popular science, and therefore more interesting. Even today, after ~~hundred~~ years, the old Russian Anthropological Journal stands out from the multitude of modern, dull and uninteresting journals, which are often imbued with the spirit of political correctness. It is a unique synthesis of science, civic position and style, ~~where~~ creative thought is skilfully combined with humour and aesthetics.

Ahemsey Arseniev Ivanovich was born on 23 February 1866 in the village of Muita, Biysmo7o omru7a, Agtaimoi 7uberniya. He received his secondary education at the Tomsk Gymnasium, graduating with a silver medal. Higher education at the historical-philological and philological-mathematical faculties of Moscow University. In 1894, A. A. Ivanovsky was sent to Germany to study at the University of Neuchâtel, where he studied under Professors Ratay and Gettner in geology and Professor Schmidt in anthropology at the University of Gottingen, as well as in the city of Gottingen, where he worked at the Geographical Institute. For his dissertation on monographs, he was awarded a doctorate in linguistics by Neupf University.

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

the anthropological composition of the population of Russia" and received a master's degree in geography, and in 1913, after defending his dissertation "The population of the seventh sphere. Experience of anthropological massification" is the title of the doctoral thesis.



In addition to his academic work, Arseny Arsenyev has extensive experience in field research on nomadic groups, which he acquired in the course of his work. He lived among the peoples of the Semipalatinsk region for seven years, living alongside them and studying their way of life and language. In 1889, he conducted archaeological and ethnographic research in the southern part of the Atay region in areas bordering China. In 1890, he explored the same areas of Mongolia. In 1891, he investigated burial sites in the Moscow region. Then, for several years, he devoted himself to researching the Caucasus, where he made several archaeological discoveries. In 1894, he explored a number of areas in Turkey and Persia.

In 1903, A. A. Ivanov was elected full professor of mathematics and statistics at Kharkiv University, and moved to Kharkiv. After the Bolshevik Revolution, he was forced to engage in anthropological research and, for censorship reasons, curtailed his work on racial issues. A. Arsenievich Ivanovich died on 4 May 1934 in Kharkiv.

In our study, the most interesting aspect is

his work as editor-in-chief of the Russian Anthropological Journal from 1900 to 1914. It was during this period that his most significant works were created, and the journal reached its peak thanks to his efforts.

Article by A. A. Ivanov, "Euby u pasinuyn ueogoveuecmikh ras" (Russian Anthropological Journal, 1901, No. 3) can still be considered a model among works of the observational-analytical genre. In it, he writes: "In the following lines, we intend to summarise the distinctive features of the sub-types of the ueoveuecmikh ras, which have been established by anthropologists and doctors. Based on the mutual arrangement of the upper and lower teeth, it is possible to divide the races into orthodontic, svorontic, and proontic. We encounter pronation in varying degrees of severity in the foot (flat and high-arched); it is most pronounced in Bushmen. The flat foot is orthotonic. In addition to differences in mutual disposition, the tribes also differ in racial characteristics and in appearance. The differences, especially in the face and chin, are sometimes very noticeable. Lower races are characterised by a large number of pygmy and morainic species, the latter being equal in size to humans, as found in ueogom-like apes. At the same time, the size of the frontal lobe in the higher races decreases towards the front, while in the lower races (Australians, New Guineans) and in monkeys, it is the opposite.

The dental index, derived by representatives of various races, is based on a 7-point scale of the position of teeth in the jaw, in accordance with the theory of Warvin. Among Europeans, it is equal to 41, among the peoples of central and southern India — 41.4; 42.6 for the Maitis; 42.8 for the American Indians; 43.9 for the Australian Aborigines; 44.2 for the Meganezians; the Andamanese — 45.5; the Australians — 45.5; the Tasmanians — 48.1; chimpanzees — 47.9; gorillas — 54.1; and orangutans — 55.2.

"The races differ from each other and in terms of their shape. They represent the peculiarity that the more acute they are, the lower the race. In contrast to the teeth, the relative width of the molars (in relation to their necks) is greater in the lower races than in the higher ones. This leads to the conclusion that non-mammary peoples do not have the same difference between the sides of the breasts as observed in mammary peoples, and this is expressed in the fact that the breasts on the right side are smaller than on the left,

there, the majority of Europeans, when processing the teeth in the mouth, act more and more, and sometimes even exclusively, with the right side. The upper teeth, in addition to their protruding position, also have a monkey-like shape, with a protruding front and curved back surface. This is an unmistakable monkey-like feature, constantly encountered in monkeys.

This publication provides a detailed examination of the common deformities of the skeletal system, which are practised by many traditional healers in various parts of the world.

, author of , system , racial , тѣласси[имашии, A. A. Ivanov highly values the classification of European races compiled by the prominent Russian anthropologist of foreign origin, Joseph E. Lenimer, to whom he dedicated his work "The Races of Europe" (Russian Anthropological Journal, Nos. 34 1905).

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

One of our greatest achievements in promoting Russian racial theory is the rediscovery of the name of our distinguished anthropologist and psychologist Ivan Agemseevich Simorsomoto. A large number of texts reflecting the scale of his creative talent were published in the first issue of the publication "Russian Racial Theory before 1917". But his scientific portrait of the thinker alone of the indisputable pillars of Russian literature would not be complete if we did not consider the subtle linguistic and psychological nuances inherent in his writing.

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

They have a significant impact on the exchange of substances in the body in general and the liver in particular.

The works of I. A. Simorsomo, which are being submitted for consideration, can be classified as those that are innovative, educational, predetermined by the emergence and development of biopolitics and the methodological basis of her psycho-anthropological anthropology. This discipline correlates the psychological phenomena of human behaviour with the characteristics of their anthropological structure and linguistic constitution. However, the research methods used by the Russian scientist fully correspond to the principles and standards of modern science. And everything written by the Russian scientist is still relevant today. The work of I. A. Simorsomo should be analysed today by specialists in the above-mentioned disciplines, there and among all Russian scholars in this field of knowledge, he was undoubtedly the most influential and sought-after stylist. Contemporary Russian scholars, in comparison with his works, produce an impression of bourgeois conservatism.

In his article "The Physiology of Moral Suffering" (1890)

I. A. Simors analyzes the postmodern images of the masses in world literature from the perspective of Lisio7ini and emphasizes the accuracy and subtlety of their language, conveying the most subtle psychological experiences of the characters. He supports the naturalistic approach that is inherent in the characters of Russian literary works. This allowed him to come to conclusions that are completely correct, even from the point of view of modern science: "Changes in the brain affect the speed of mental processes, associations of ideas and emotions."

The works of Ivan Agemseev undoubtedly stand out from the works of our contemporaries for their clarity and the height of their civic and humanistic position. "The consequences of moral suffering must find their counterbalance in opposing impressions. And in fact, the harm done to the organism by moral suffering is eliminated by steadfastness and faith in moral ideals: the effects of this kind are felt throughout the entire organism — in the heart, in the breath, in the mind — a feeling that is in every way opposite to that caused by moral suffering. Let ideals and faith in a better future live in our souls: they are a true spiritual remedy, they will be a true antidote to

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

Bismuth's work "Psychological Foundations of Nationalism" (1910) is significant in this regard. In it, he argues: "Moral strength, spiritual power, and psychological energy are the most important elements in the national and international life of a society... Nationalists in all countries are people who want to preserve the spiritual values and spiritual strength of their people."

Today's "humanists" and "right-wingers" are trying to portray nationalism as a refuge for marginalised people and even psychiatrically unstable people, adding to it spits

"сообщнический". Russian, on the contrary, considers it the highest manifestation of moral and mental health, and all opponents of the nationalist worldview are openly called enemies and degenerates.

"Psychological and biological events, as mentioned above, are intertwined. Their connection lies in the fact that historical events are preceded and followed by biological events. The latter are considered to be the main part of history. It is necessary to understand this in order to appreciate the significance of those events that are laid in the foundation of the history of nations. Biological and historical research shows that the diversity of races and anthropological characteristics are closely related and interdependent. Thus, the character of peoples and other features of the structure of race, as well as their physical and mental characteristics, correspond to each other. Race and spirit mutually determine and characterise each other.

I. A. Simorsky substantiates the psychological characteristics of a people in this way, as the result of hereditary racial biology. The viability of a people, already completely in the spirit of modern biological trends, he calls "biological truth." Analysing the situation and grasping the essence of the problem under consideration, the Russian scholar, true to his principles, always proposes practical measures aimed at increasing the viability of the Russian people.

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

press, and religion.

The most important active task should be to raise the national spirit to such a level of potential so that the national consciousness continues to develop and become a real phenomenon of life.

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

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

What gratitude should be shown to the world-famous scholar from the "great professors" who repeatedly professed their sincere love for Russian anthropology? Neglectful assumptions. One of the leaders of Soviet science, M. G. Nevin, wrote openly in his book "An Outline of the History of Anthropology in Russia" (Moscow, 1960): "It is impossible not to see the influence of L. N. Anuin in the fact that the destructive influence of racism, which was spreading more and more widely in foreign anthropology, did not spare Russian science. There were isolated attempts to propagate racism in Russia, such as the brochures by Professor I. A. Simorsom, which gained widespread notoriety in the scientific community for its accusations of "de Beis," and anemdotically the works of I. I. Pantyukhov

"The emergence of anthropological types in Russian history" was met with harsh criticism.

In this excerpt, everything from the beginning to the end is true, because Russia, we have already repeatedly emphasised, was one of the leading powers in the field of developing and forming a racial worldview, and L. N. Anuin was a globally recognised authority. It is precisely for this reason that the destructive force of international Bolshevism first struck Russia, because the rise of racial consciousness in the world's largest "white" power aroused the greatest fears among the international creators of the capitalist system. Blood has always been against the state.

But we more not will pay attention to similar

insinuations of "mrasny professors" and we will bypass them with "moral pressure" in strict accordance with their own prescriptions. The formation and strengthening of racial and national consciousness, according to I. A. Simorsomo, is achieved through the preservation and promotion of the names of individuals who dedicated their lives to strengthening the vitality of their people. In his work "Psychological Foundations of Nationalism," he left us with the following thought: "The most difficult task and the most difficult path is to preserve the moral direction of life. But the difficulty is overcome if we follow the true path of the people of the country not only protect the memory of the people from destruction, but also cherish it and preserve it in the depths of the national soul, as all the generations of the nation do.

With the publication of the first and second editions of the collection "Russian Racial Theory before 1917," we are following a long-standing tradition, continuing the unbroken tradition of names people, who fought for the "biological truth" of the Russian people and the entire Belarusian race.

Let us now consider one name, completely erased from the memory of Russian history. Was it not I. I. Pantyukhov, was it not he who was accused of "anecdotalism"?

At first glance, we see that I. I. Pantyukhov is not the only one who has been forgotten by Russian history, which is very not convenient for modern historians of Russian history. "Russia".

One of the first Russian racial theorists, Ivan Ivanovich Pantyukhov, was born on 19 June 1836 in the village of Pantyukhov, Nernishovskaya Uyezd, in his mother's estate, née Grinevich. Ivan Ivanovich studied at the third gymnasium in Nernishov, where his father was a teacher, and then at the Novgorod-Seversky gymnasium. He received his higher education at the medical faculty of St. Vladimir's University in Kiev. After graduating in 1862, he was commissioned as a lieutenant in the active army, which was fighting against the rebels in the Caucasus. In 1864, during one of the fierce battles with them, Ivan Ivanovich suffered multiple serious injuries, and was forced to use crutches after losing two limbs. He was unable to continue his military service, and in 1869 he was given the position of supervisor. In 1870, his health had deteriorated, and in 1872 Pantyukhov resigned from his position as doctor and mentor at the Kiev Military School.

seminary, and in 1873 — the position of seminary rector in Vladimir Province. However, his cheerfulness and patriotic fervour prompted him to return to military service in 1874 as an assistant at the Kiev Military Hospital, and during the war with Turkey, he was assigned to special duties in the army operating on the Balkan Peninsula, where he was in charge of the statistical department. After the war, Ivan Ivanovich was appointed head of the commission for the compilation of medical records and their results, and then as senior resident at the Kiev Military Hospital and brigade doctor of the Fifth Sapper Brigade in Odessa. From 1885 to 1889, he was a senior officer in the Main Military Medical Administration, and from 1889 to 1902 he was a doctor for special assignments of the Fifth Corps at the Caucasian Military District, simultaneously performing the duties of a military doctor and army medical inspector. In 1902, he retired and settled in Kiev, where he died on 15 June 1911.

Ivan Ivanovich's literary activity began at the Novgorod-Seversky Gymnasium, where he wrote poems, some of which were published in the Novgorod Provincial Gazette. As a university student, he began writing articles for the newspapers

"Kievsky Tegel" and "Sovremennaya Meditsina". Later, he combined his military service with writing articles, reports and reviews for

"Medicine Vestnik" and "Works of the Society Kavmas" and "Kievskikh vrauye." On the pages of "tamikh isdaniy, mam "Russaya medicina,"

"Kavmas," Kavmaskiy Magendar, Protomo Russkogo Antropologicheskogo Obschestva v Peterburge. He left behind numerous articles on race, statistics, folk medicine, sanitation, and epidemics. He collected and

published a wealth of anthropological data on the Mavsaks, Aysors,

Armenians, Rusins, Imeretians, Mingrelians, Georgians, Svanes, Abkhazians,

Ossetians, Turks, Persians, Azerbaijani Tatars, Murds, Gesins, Temins, Mums,

Ingush, Maramaps, Russians, Germans and Armenians. We accept racial

and psychological characteristics of these

groups are not found in laboratories, but on the battlefield, in under extreme conditions.

The relevance of Pantyukhov's work is heightened by Russia's problems in the Caucasus. For his tireless and comprehensive efforts, Ivan Ivanovich Pantyukhov has been awarded numerous military and academic honours.

This fact arouses the envy of his comrade Nevin and his

If they are united in their "mutual oppression," then so much the worse for them, for the hostility here is clearly justified. However, it is to be expected that the most significant of their seven is the most brilliant and fundamental work by I. I. Pantyukhov, "The Emergence of Anthropological Types in Russian History" (Kiev, 1909). Professional historians will have to give the attention it deserves, but this prophetic work cannot be classified as a work of literary anti-utopia. It is one of the most comprehensive histories of the Russian state, and to this day the only one that explains the historical process of our country's formation not with the help of abstract political speculations or through post-Marxist-Engelsist historicism, but on the basis of the interaction of monomorphic racial types. This is a masterpiece of massive racial theory, flawlessly created in all aspects of the genre, explains in a simple, accessible, yet comprehensive manner many controversial and dramatic issues in our history, which traditional mass humanistic historiography has traditionally avoided. Where there is no anecdote, there is

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

The author's ability to address the issue from the very first lines inspires genuine respect and trust: "Anthropological types form the foundations on which nations grow. Based on its type, each viable nation preserves its own, characteristic lisenomy. Nations that lose their lisenomy merge with and other nations and degenerate." Łaxee И. И. Pantyukhov provides an anthropological description of the four main racial types that stood at the origins of the Russian state, and also outlines the geographical areas where they lived. This is the historical anthropological aspect of the issue. The author also explains the survival and dispersion of these types not by abstract historical causes, but by purely natural reasons, namely "the struggle for the existence of Russian peoples depended on height, the shape of the forehead and nose, and other anthropological characteristics."

He convincingly explains the fateful decisions made by certain individuals in our history based on their belonging to one racial type or another, as described in well-known sources and documents, while emphasising the stability of the psychological behaviour of these types throughout

confirming his conclusions with generalisations. I. I. Pantyukhov is a thorough researcher of anthropometry who verifies the accuracy of folk beliefs and legends, which inevitably evokes awe and admiration when looking at the history of our country. This is a detailed analysis of the racial archetype that has not become outdated. "The value of Russian types lies in the fact that they have assimilated other types and, even though they have not borrowed from them, they themselves have influenced them and assimilated them." The cunning activities of the Jewish and Tatar types, who attached themselves to the Russian types under the influence of centripetal forces, are also vividly and vividly described. But the main role in the creation of the Russian state is given by Pantyukhov to the North Russian type. Thus, in this important question, our author adheres to the principles of the mass racial theory, according to which the highest, Nordic race determines military state power in historical circumstances.

The author effortlessly demonstrates the stability of racial types in the characteristics of a productive, self-sufficient, and scientific life, as well as in the features of clothing, the structure of housing, and the organisation of work. economic, social and scientific life, as well as in the characteristics of the costume, the structure of the dwelling and the special features of the post-mortem. The explanation of the racial composition of the Russian people, as well as the psychological motives behind popular unrest, once again leads us to agree with the author and to be convinced of the universality of his scientific method.

It should be noted that the entire book is written in a concise, vivid style at a good pace, and its harmony and informativeness make it easy to grasp. A seasoned journalist specialising in controversial topics, he knows how to deal with simple facts that are accessible to everyone and extract interest from them. And if I. A. Simorsomo can be characterised by his style, Pushmin in Russian anthropology, then I. I. Pantyukhov is undoubtedly its God, with his profound wisdom and lively folk wisdom, which is evident in his scientific work.

E7o mni7a tells not of the "dead" comryti, but of the discovery of the living souls of the people, and that is why it is so important to preserve the memory of the Russian people and the Russian military. The uniqueness of I. I. Pantyukhov's method also lies in the fact that, by analysing the biological springs of racial types, he was able to give not only a clear and reliable picture of their manifestation in Russian history, but also a prognosis which, alas,

destined to come true. This analysis of events will be accompanied by a change in racial dynamics in society, which brings it closer to the ideas of V. A. Moshkov, who also predicted the inevitability of the October Revolution of 1917. The true patriotism of both is expressed in the fact that they did not preach mindless delirium to the Russian people, but focused on the peculiarities of the Russian psyche, warning of the inevitability of consequences if the processes of disintegration are not stopped in time.

"To my mind, under the influence of the prevailing trend, it is necessary to distinguish between anarchism — Russian, and, oppressed by society, utopian — foreign, literature, not all of it, originating from the nobility and the bourgeoisie, to those who learned to hate the ruling classes and became utopians, dissatisfied with everything, rejecting and believing only in utopian theories. The government was to blame for everything, and, according to the utopians, it was necessary to change it, and then everything would be fine. The demands of socialism, communism and anarchism were based on the suppression of animal instincts and the pursuit of happiness. In this situation, Russian, mainly military, anarchism manifested itself in all its glory. On the one hand, anarchism, not necessarily anarchist and not necessarily restrained, such as with its characteristic agitation and anarchist literature, with its insatiable appetite for integration, driven, rather than guided, by its own people, I am confident that it was marching to its own beat to achieve freedom and the highest goals. Having emerged from the nineteenth century, the psychological epidemic has passed into the twentieth century, and perhaps it will reach its apotheosis after an unsuccessful war.

Anarchism, foreign theories, drunkenness, unhealthy literature of the "уеховых" and "горьких" — this is the distorted pathological environment in which racial instincts of a violent nature, which stood at the origins of the creation of the Russian state, began to manifest themselves. And other racial types, caught up in the whirlpool of the Russian civilising mission, soon revealed their waywardness and biological selfishness, which was essentially a manifestation of the basic type's weakness and temporary confusion. The rights of small nations are rarely discussed by large nations, and Russian history is no exception in this regard. Non-Russian travellers of the northern type, in times of trial, reveal other

historical events in accordance with the psychological requirements of their types. The Bolshevik coup was inevitable, and the propaganda of internationalism was needed to suppress and neutralise the rebellion against the state-forming types against the state-forming ones.

However, in this brilliant and innovative work, "The Emergence of Anthropological Types in Russian History," there is one piece of information which is very relevant in the context of modern politicised society. The genius of this method lies in the fact that, on this basis, Ivan Ivanovich was able to analyse the self-destructive activity of the first State Duma. He was able to explain the ideological orientation of individual deputies and even entire parties based on their racial affiliation. "The State Duma was elected by all the Russian people, as well as representatives of all the major ethnic groups that make up the state. All of them bring with them not only fashionable utopian theories inspired by recent events, but most importantly, they bring the essence that, apart from theories, lies at the heart of anthropological types. Beyond all utopias, the foundation, when considering the most diverse interests and desires of the people of Russia, must be solid. At the same time, the Russian type is the most significant among all others, and although under the influence of Tatars, the Russian people temporarily succumbed to various trends, but in essence they remained the same, as they were under Vladimir the Great, Monomakh, and Peter the Great.

A systematic and methodical naturalist, Ivanovich made conclusions in his work regarding the ideal state structure in Russia, based on the characteristics of the racial archetype of the northern Venerians — the creators of the empire: "The existence of the Russian state and the unification of very diverse Russian ethnic groups, as well as the many foreign peoples of the Russian region who have joined the state, is possible only under autocratic rule."

Let us note again that the above-mentioned work was published in 1909, and therefore, foreign analogies explaining history based on the psychological interaction of racial types began to appear in Europe in the mid-1920s. Among them,

it is necessary to note the outstanding work of Hans F. K. Günther (1891–1968) "The Race of the German People" (1922), "The Race of Europe" (1924), "The Racial History of the Germanic and Roman Peoples" (1928), "The Nordic Race among the Indo-Europeans of Asia" (1934). In 1934, he published a fundamental work entitled "World History on a Racial Basis". The chairman of the German Psychological Society, Rudolf Ensich (1882–1940) in the second half of the 1930s, brought Günther's racial types ~~line~~ with their psychological manifestations, which supplemented and deepened our understanding of the role of biological factors in world history. In addition to the most successful and well-known works, dozens of books and hundreds of articles have been written in this field, and the names of their authors are now known at least among professionals, but the name of the Russian founder of this genre has been lost to oblivion. However, contrary to the expectations of local professors, we intend to change this situation with all determination.

Ivan Ivanovich Pantyukhov's work is still very interesting. "On the degenerate types of Semites," which he presented at a meeting of the Russian Anthropological Society on 29 December 1888. This work was, in



fact, his first independent anthropological work, which can be used to assess the level of scientific development at that time. In it, the author analysed the racial and ethnic self-determination of the ancient Jews with the aim

that ritual sacrifices at the gates with representatives of other tribes had, first and foremost, a strict biological justification.

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

Now, in the context of our research, we need to make one very important observation. Perhaps, dear reader, you see in our rhetorical style a certain anti-Semitic undertone, which, alas, is often suffered by many who speak the truth. We would like to distance ourselves from such people, because our position on this issue, apart from moral considerations, is supported by irrefutable facts. Not only the names of the Russian scholars who laid the foundation of our racial theory have been consigned to oblivion, but the names of scientists of other nationalities who have achieved success in this field are also stubbornly ignored today. From the point of view of Marxist ideology, it is not nationality, but rather involvement in a particular issue that is considered criminal. The Soviet Union brought together dissidents of different nationalities, united by their rejection of the regime. The same is true of Russian racial theory, for the names of anthropologists of Jewish origin who contributed to its development have been erased from the history of our literature on both grounds. A very striking example of this is Amady Yanigov, a member of the Anthropological Department of the Imperial Society for the Study of Natural History. Anthropology and Ethnography.



A. Z. 3gmind was born in 1868. He received his secondary education in Novgorod, where he graduated from gymnasium with honours in 1888. He then enrolled in the medical faculty of Moscow University, graduating in 1894. As a student, he became seriously interested in anthropology, and in 1898 he left for Spain, where, in addition to his medical internship the mines of Bergina and Geidberg, at the Anthropological Institute in Munich under the guidance of Professor Johannes Ramm, where he mastered the latest methods of anthropological measurement at that time.

In 1899, he returned to Russia and joined the Anthropological Department of the Russian Society, and in 1912, he defended his dissertation on the topic "Jews" and received a doctorate in medicine. ~~The~~ difficult years of World War I and the ensuing revolution, Armand Laniou became editor of the Russian Anthropological Journal, striving to maintain the high quality of the publication, which he succeeded in doing. A. L. Smind died on 2 November 1920 after a long illness.

He devoted most of his scientific career to the study of race, to which he himself belonged. His objective approach, free from the distortions of unhealthy anti-Semitism, as well as from the unfounded anti-Semitism that many who are preoccupied with this topic still suffer from, is undeniably valuable.

many people involved in this topic, can still be considered relevant. In his fundamental monograph "The Jews," summarises the enormous amount anthropometric, typological and statistical material on the Jews of Russia, Western Europe, Palestine, Egypt, the Caucasus and America, which allowed him to conclude that Jews, for the most part, belong to a single distinct and stable racial type. Other works are also devoted to a detailed examination of this issue: "Jews (Comparative Anthropological Study)" (Russian антропологический журнал, т. 3, 1902) and

"Anthropological Study of the Jews over the Last 10 Years" (Russian Anthropological Journal, No. 2–3, 1912). He also wrote the articles "On the Anthropology of Arabs" (Russian Anthropological Journal, No. 3–4, 1916) and "On the Anthropology of Negroes" (Russian Anthropological Journal, No. 1, 1912). The latter is particularly noteworthy because it contains data from field measurements of a group of thirty women who exhibited in 1909 at the Moscow Botanical Garden. A. Z. Smind was deeply fruitfully involved in issues of hygiene and the fight against degeneration.

Today, in the context of the dramatic events of the 20th century, the Jewish question has acquired a new and politicised character. It is very important to distance ourselves from sensationalist and speculative interpretations and to shift the focus of impartial analysis to the field of racial biology. The basis of A. Z. Sminda's scientific research gives us this opportunity.

The fate of Richard Nasarevich Weinberg is also quite remarkable in this regard, for he too came to domestic science not from a Marxist-Leninist court. The "inconvenient" Jews were removed, as were the "inconvenient" Russians.



R. N. Veinber7 was born on 31 December 1867 in the town of Tagomole in Natvia. He received his secondary education at the Mitava and Riga gymnasiums, and his higher education at the Moscow and Leipzig universities. In 1892, he defended his dissertation for the degree of Doctor of Medicine, and in 1897, he received the title of private lecturer in anatomy and anthropology. Richard Nasarevich was widely published in domestic and foreign anthropological, psychological, and neurological journals. In addition to his own original research, he actively popularised the latest discoveries of the most prominent European anthropologists. In the context of the topic under consideration, it is worth noting his indispensable contribution to the study of racial differences in the structure of the brain.

In the work "On the Structure of the Muscles of the Legs, Arms, and Trunk. Comparative Anatomical Study" (Moscow, 1899), based on statistical information from P. N. Weinberg, he came to the following conclusion: "We see, therefore, that although the uterus is structured in relation to its external form, undoubtedly, in one respect, it is similar to most types of uteruses, nevertheless, presents a number of features that are significantly different in their frequency from other types of *универсуми* and are even characteristic of only one type, being completely absent in

others.

In his article "Towards an understanding of the form of the Jewish people" (Russian Anthropological Journal, No. 41, 1902), R. N. Veys Mos7 Jews" (Russian Anthropological Journal, No. 41, 1902), P. N. Weinberg, in the spirit of the programmatic statements of the scholars of that period, that theoretical medicine, as well as anthropology, should subject racial differences ~~in~~ the structure of the body to comprehensive study. Based on the usual feelings of those times and scientific objectivity, the author considers it necessary to note: "After reviewing a number of works published over the past three decades on the somatology of Jews, there can hardly be any doubt that there is a particularly distinctive type among them, expressed not only in the peculiar features of the so-called Jewish "lisinomy," but also in the structure of the body, ~~in~~ the proportions of the head and neck, and in the characteristics of external features. The most striking features are the psychological 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 6 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 difference between the front and back teeth, as well as the numerous gaps and bridges between adjacent teeth, which constitute a distinctive feature of the structure of Jewish teeth, which is expressed in their increased social adaptability and special situational behaviour, usually absent in Russians.

Describing the structure of the Jewish community, R. N. Weinberg notes: "Thus, in this case, we encounter a number of features of the surface structure which, according to our observations and those of other authors, undoubtedly belong to the category of rare variants of the moscovy and therefore should not be overlooked in comparative racial studies of the moscovy." It is among the Jews that the anomaly of the growth of the Rogan and Sigiev beards is observed. The form of the olfactory beard among the Jews should also be attributed to the aforementioned anomalies. Since ancient times, it has been known that all races and peoples have a special character, which has its

origin from the beginning of recorded history. It is no coincidence that the organs responsible for smell have the most ancient origin in terms of their functional development, and their development preceded all other forms of mental activity.

Thus, in light of all of the above, based on irrefutable evidence, it is possible to draw the legitimate conclusion that the murderous, cruel, persistent and persistent behaviour of the Jews is a consequence of the particular monstrosity of their nature. And this conclusion does not contain any racism or anti-Semitism, as all the data is based on the works of conscientious anthropologists who never denied their Jewish origins.

After 1917, Richard Nasarevich Weinberg could no longer afford to write works of this nature, because the triumph of Bolshevik ideas, which was reflected in the racial composition of the first Soviet government, seemed to prove the complete correctness of his naturalistic theory. He was forced to focus on teaching in the anatomical theatre and was already working in Germany, where interest in this problem was growing more and more. His later works were devoted to questions of racial pathology of the nervous system. Comrade P. N. Weinberg in *Nenizhrada* on 21 March 1928.

Not a single new piece of information about the life and activities of the private secretary of the Imperial University, Nanda, who in 1912 published a work that was concise in content and concise in form, "A Brief Guide to the Study of Racial Anthropology," in the very name of the motor, the relevance of the question reached its apotheosis. Outlining in his work the dominant theories of the time regarding the origin of races, the author gradually moved on to describing their moral characteristics, adopting the literary style of a good methodologist. In general, it should be noted that the scholars of pre-revolutionary Russia were not only capable of theorising and waxing eloquent, as we are often led to believe, but were, in fact, very good practitioners. The scientific manuals of that period are distinguished by their good Russian language and the clarity of their narrative, and the high level of erudition of the authors makes it possible to diversify the subject matter with analogies from other disciplines, as well as with historical examples. The works of contemporary anthropologists are characterised by

mainstream thinking, and the requirements for political correctness have distorted the very essence of research. The vagueness generated by the principles of universal racism has become the norm today.

The absence of practical conclusions in anthropological works, given the prevailing fog in the field, is mistakenly identified with "knowledge" and "civic responsibility". The moral cowardice of people who deny their racial identity is so great that one sometimes gets the impression that the latest anthropological studies are written by people who have no idea what they are talking about. This "spineless" anthropology is destroying our race.

I would like to draw attention to the fundamental differences in the principles forming material in pre-revolutionary works compared to modern ones. I would like to refer to the excellent Russian work by Vladimir Egorov, "Anthropology and Medicine (On the Question of Sanitary Research)" by Vladimir Egorovich, "Anthropology and Medicine (On the Question of Sanitary Research of Race)" (Pota, 1882). Unfortunately, his name is completely unknown.

This work, which is considered a milestone in Russian science, was presented at the First Medical Congress of the Pskov Province, held in Kobelyaki on 19-20 September 1882.

The level of the problem under discussion in this Russian provincial town is completely unattainable for modern domestic professors, who have completely distorted the spirit of Russian science with their pseudo-humanistic aspirations. The revolutionary enemies, anthropologists and psychologists are not theories of abstract universality, but arise from the need to tie all research methods to one or another monotypic racial type. V. E. Smem wrote in the introduction: "We are not talking here about those responsible representations of the genus homo sapiens, about which we know from anatomy and medical laboratories, but about real beings with whom we interact daily, — beings belonging to a known race, a known nationality, a known cultural-historical period, a known social class, a well-known profession — all conditions that are not random and have a profound impact on the structure, and therefore on the departure of beings.

Thus, according to Hippocrates, the established norms should be applied variably to different people.

Because what is good and beneficial for one person may be harmful to another. "In view of the fact that the adaptability of an organism to changing environmental conditions can be determined primarily by the nature of the organism, it is necessary to determine the nature, i.e. the species and race, to which the organism belongs, subject to the influence of the environment and medicine. The main principle of our research is based on the following position: the definition of the anthropological character of the subject under study should be the first condition for any rational medical and scientific research, because it is known that certain races are more susceptible to certain diseases; the structure and functioning of certain races are different; the sharpness of the senses, muscular strength, digestive capacity, endurance at work, mental abilities, productive capacity, ability to memorise, etc., — all these properties are more or less common in humans.

The simplicity of the scientific method, multiplied by the clarity of the civil position, is reflected in the work of Professor Sergei Mikhailovich Khomyamov of Kazan University, "How to Measure People" (Reference Book on Anthropology, Kazan, 1911).

The author begins his methodological brochure with the assertion that the Russian intellectual is obliged to have an understanding of the anthropological types of peoples inhabiting the Russian Empire: "That is why every day hundreds of sick and healthy people pass under the wheels of the motorcar, and it is impossible to count them all, ~~bringing~~ enormous benefit to science by devoting their leisure time to measuring the population that surrounds them."

It is becoming increasingly clear that the type of Russian intellectual imposed on public opinion throughout the 20th century does not correspond to the original biological prototype. The leaders of the radical ideologists, defining ~~the~~ identity by their abstract mutability and ready to accept into their ranks any mutant simulating intellectual activity, are ~~not~~ representative of the racial purity of our people.

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

integration, because it is designed to fulfil the function of the nervous system of a social organism. And any organism, including a social one, is not viable without a healthy nervous system. Consequently, anthropological rationality is the first and most necessary prerequisite for true integrity.

A major contributor and systematiser of science was also Nimoi Vasilyevich



Giyuenmo, who left us with the following remarkable statement "The Weight of Certain Factors and Their Influence on the Passions of the People Who Populate Russia" (St. Petersburg, 1899). The data presented in it and their generalisation are still relevant today, which allows them to be used in explaining political and socio-cultural phenomena throughout the modern post-Soviet space.

The current situation in the field of organised crime can also be explained in large part by the experiences of our predecessors, which are now a thing of the past.

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

ordinance officer.

Observing the diverse population, Nimoy Vasilyevich, on the advice of the most prominent domestic anthropologists A. P. Bodanov and V. E. Sme, began to study the racial characteristics of the Tsemete. The result of this work was his dissertation "Materials of the Anthropology of the Caucasus" (St. Petersburg, 1890), and in 1892, he published a preliminary study entitled "Tersminasami." Finally, in 1899, his major work "The Weight of the Soul and Certain Aspects of the Life of the Peoples Inhabiting Russia" was published, and was awarded a special prize by the Society for the Study of Nature, Anthropology and Ethnography. Kassim Russian anthropology L. N. Anuin wrote in stay connection, into work

"He makes a significant contribution to neuroscience, and in relation to Russia and the Russian people, Mr. Guillen's work is outstanding in its significance." Having analysed the weight parameters of the population, as well as the separate ethnic groups represented by the multitude of peoples inhabiting the Russian Empire, N. V. Giyuenmo prepared a statistical basis for racial differences in the field of higher nervous activity. He concluded: "The influence of ethnicity (race) on weight undoubtedly exists, in addition to all the other factors already considered, such as growth, development, etc. Racial and ethnic characteristics do not change from parents to children. Differences in weight, which are found in certain areas of our vast country, cannot be explained by either growth or age, but rather by the influence of ethnicity (tribe).

In 1892, N. V. Guiuenmo was transferred to Moscow, to a military hospital, and a year later he was elected secretary of the Anthropological and Ethnographic Department of the Russian Society of Natural Sciences. Anthropology and Ethnography, holding this position until 1895, when he was transferred to St. Petersburg to the Main Military Medical Administration, where he was appointed head of the military medical department. From 1898 to 1899, N. V. Guiuenmo visited Germany, England and France, and in 1902 he was appointed senior physician of the Warsaw Military District. Before the Russo-Japanese War, N. V. Giguenmo visited the military base in Port Arthur and, based on his observations, wrote about its unsatisfactory sanitary conditions, which were beyond the control of the command.

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

Nikolai Vasilyevich Gippen was born on 17 August 1910.

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

However, in fairness, it should be noted that his example was not the only one. On the contrary, the life path of N. V. Gippiyenko was more the norm for bi7raliŭ podŭinnyh rusmikh uenyh, who consider themselves first and foremost citizens of their country and only then bearers of the principles of academic science. Any contemporary discussions about its international and interracial nature would undoubtedly be met with their unequivocal support.

Activists and leaders of movements around the world consider themselves to be the most educated and progressive part of society. A similar situation can be observed in our country. However, everywhere else, in the majority of educational institutions that symbolise the movement's revolutionary ideals, highly questionable figures with questionable biographies, such as Krupskaya and Kogontay, are chosen. We would like to propose the candidacy of P. N. Tarnovskaya, who is truly worthy of emulation in all respects, not only as a woman, but also as a representative of the intelligentsia.

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

For decades, Soviet propaganda hammered into the impressionable minds of children a frightening image of Russia as a "prison of nations" "prison of nations," in which, in addition to the oppression of national minorities, there was also the oppression of women.

One thing is already enough to break the mould, that Praskovya Nimogayevna has been performing the duties of the head of the Anthropology Department of the Imperial Society for the Study of Natural History, Anthropology and Ethnography. She was also a permanent member of the Russian Society for the Protection of

public health, where she regularly gave lectures on a wide range of topics related to improving the biological vitality of the Russian people. Of particular interest in this regard is her lecture "New Works on Criminal Anthropology" (1891) is particularly noteworthy, as the data presented in it remains relevant to this day, and the thoroughness and completeness of the material allows us to apply P. N. Tarnovskaya's ideas in our everyday lives and today. It is characteristic that Russian science is also cited, but

"Anthropology is the study of human nature," — that is its mission in the life of the people, and knowledge about the causes of degeneration and the methods of combating them is one of the main tasks of anthropology. Reviewing and describing the main causes of degeneration, P. N. Tarnovskaya concludes that "the simultaneous existence of these characteristics in a person, together with deviations from moral norms, gives the right to classify them as a degenerative type."

She summarises all her observations and conclusions from foreign authors in the form of a clear and practical prescription: "We must hope and trust that in the near future, criminal anthropology will form the basis of criminal law and sentencing."

In his second work, "On the Feelings of Criminals and Prostitutes" (St. Petersburg, 1894) P. N. Tarnovskaya applied the principles of criminal anthropology to the study of the population, again proceeding from the genetic characteristics of its representatives. According to her research, it appears that it is not social conditions that lead women to prostitution, but rather hereditary degeneration. The immaturity and fragility of the structure of the organs of perception lead to moral decline, and the incoherence of relationships is the result of the immaturity of the associative apparatus of such women.

Prasnova Nimogayevna Tarnovskaya summarises her practical observations with the following theoretical conclusion: "Thus, the scope of criminal anthropology is expanding in such a way that a comprehensive and detailed study of crime is becoming necessary: 1) a thorough investigation of the external organisation; 2) a detailed study of his past — childhood, upbringing, family, friends; his present life — activities, habits, social life; 3) understanding of the moral context of the circumstances that led to the commission of the crime, and, in particular, 4) — which are

a significant shortcoming at the present time — a posthumous examination with a more detailed and thorough investigation of the nerve centres.

Based on all of the above, it becomes clear that in pre-revolutionary Russia, the basic principles of Cesare Lombroso's law were openly supported by the most progressive members of society. The example of L. N. Anuin's work "The Study of Psychological Types," which we discussed earlier, ~~on~~ ^{of} this assertion. And the assistance of prominent professors, who later became the driving force behind the development of Russian science, convinces us that the ideas of radical anthropology are not popular with the "realists". On the contrary, in addition to social and legal aspects, political aspects were also developed, because in the conditions of the multi-ethnic Russian Empire, experience had long been accumulated which was quite obvious, ~~and~~ ^{and} not all peoples, its inhabitants, have the same predisposition to commit crimes.

From this point of view, the article is very interesting and informative.

3. V. Zrismona's "On Murders and Robberies in the Caucasus," published in 1906 in the periodical "Vestnik Psikhologii, mrinagovaya antropologiya i 7inotisma" (On Murder and Robbery in the Caucasus), edited by the renowned Russian psychiatrist and neurologist Vladimir Mikhailovich Bekhterev. The very existence of this journal, led by such distinguished scholars, refutes the vitality ~~ad~~ ^{and} groundlessness of the Marxist propaganda of the Soviet regime. By preserving the original sources in special library archives, local professors are able to preserve our invaluable heritage.

His work 3. V. Zrimsan naŧ tam: "Kavmas ranks first among all countries that were part of the Russian Empire in terms of the prevalence of murders and robberies, despite the very serious struggle against these crimes by administrative and judicial authorities and the considerable material resources spent on educating the local population." As can be seen, the situation in this region has ~~not~~ ^{not} changed, and the educational mission of humanism, which is not limited to propaganda and "progressive" Soviet ideas, is being carried out.

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

The question arises: do the innate characteristics of the psyche of certain individuals and races living in the Caucasus have no bearing on the murders and robberies committed there, and do not commit crimes of this kind, and if they do, then to a greater extent — people with mental and nervous disorders.

Having conducted a detailed psychometric analysis of the characteristics of the accused namongnosti morennogo naseleniya Kavmas, 3. B. 3rismon positively answered the question posed, the press release ue7o made the following conclusion: "Whatever race may have dominated the population of Kavmaza for 300 years — whether it was the Slavs, the Teutons, or the Mongols — it does not matter: many of the characteristics inherent in the country's indigenous peoples will remain unchanged."

It should be emphasised once again that the Russians of that time were not at all passive integrators, but people with an active life position. We have already noted that the founders of our science, V. A. Moshkov and I. I. Pantyukhov, have consistently exposed the degenerative nature of demagogic art, which has completely entangled the consciousness of the ruling masses of Russia with its metastases. The creativity of writers, poets and artists is called "Silver Age," which forces us to admire irresponsible dreams, which are both naive and painful. However, it is precisely these maniacs who, in the end, brought about the "bloody October" with its satanic rhetoric.

The need for an open struggle against degenerate anomalies in art was emphasised by the Russian neuropathologist Grigory Ivanovich Rossosimo (1860–1928). In his work *Art, Sick Nerves and Education* (Moscow, 1901), he set himself the task of "...reflecting the objective art and artistic creativity of our days in a biological context." As a professional who had devoted many years to studying the structure and functioning of the nervous system, he argued that demagogic art is oriented towards "an incorrect understanding of psychological phenomena" and is represented by "bad people who are deliberately misrepresenting their psychological abilities and aspirations." Rossomimo draws a clear line between healthy, normal creativity and pathological creativity, and also substantiates the criteria by which they are determined, so much so that he even assigns

м "7и7иенииестой нормировме произведений искусства" (The 7th and 7th norms of artistic production). In his now-defunct work, Grigory Ivanovich Rossomakhine expressed himself radically and courageously: "The present represents a degenerating art: to admit this, to admit degeneration art, would be completely pointless: degeneration is inevitable; but to neutralise it is one of the most important tasks, because many psychopathic states are distinguished by their spontaneity, especially when they reach the receptive consciousness of a subject with a predisposed nervous system. Hence the need for aesthetic education, its medical and pedagogical significance; hence also the need to standardise artistic education in general.

Having studied a huge amount of material on all visible manifestations of racial types inhabiting the boundless expanses of the Russian Empire, the authors are not afraid to draw bold conclusions ~~the~~ the genetic and biological inequality of races. It has been repeatedly emphasised that their creative abilities are not equal. The statistical data cited to justify this position are indisputable.

The article "Materials for the Anthropology of the Russian People" (Russian Anthropological Journal. 1902, No. 3) by Russian scientist A. N. Krasnov. The significance of this study lies in the fact that the author conducted statistical anthropometric measurements at conscription points located throughout central Russia. The author writes on this subject:

"Summing up the results of measurements from 10 provinces and 21 districts, we cannot help but be struck by the uniformity of composition that characterises them. Everywhere, the predominance of the light-coloured type is striking. Blondins make up 20 to 50% of all those measured, so, allowing for all possible variations in the composition of individual parties, it is still impossible not to admit that in 10 studied areas, the main component of the population should be a dark-coloured, light-coloured race, which, despite mixing with the new race, which gave rise to mixed breeds with transitional features and characteristics, preserved in their original form in the form of many mixed absolute bonds.

Its influence is also evident in the months when ~~more~~ more grey 7gas, and grey 7gas predominate in those hybrids in which

The darkest omegas are accepted under the influence of impurities of the most pigmented race. The representatives are, however, more homogeneous. In them we find the most common, typical features of the Lissinomy, which are repeated throughout the entire vast expanse, covered by 10 well-known 7ybernias, constantly repeating themselves, so that, mixing them up, you will be put in a difficult position, and the 7ybernia will be taken away. It is impossible that there is no other option for the Russian people than the commanding race.

There, it is clear that the dark-skinned race cannot be considered Russian. This is an incidental detail, mainly borrowed from the Linyks and Turks, and perhaps from the southern and western peoples, with whom the main elements of the Russian people came into contact.

Thus, the names of Rus and the Russian people have the most ancient, purely racial and anthropological origin, dating back to the main branch of the northern race — the Rus people. It therefore becomes quite obvious that the main constituent and bearer of power throughout Europe ~~the~~ the European part of Russia has always been the same racial type — the blond-haired, blue-eyed blond.

In confirmation of this naturalistic thesis, which formed the basis of the mass racial theory ipre-revolutionary Russia, numerous scientific works were written. We will summarise them in the introduction to ~~the first issue of~~ "Russian Racial Theory before 1917," and then we will move on to consider other works that are important for our study.

Contemporary historians and geneticists are largely unanimous in defending this view. For example, the prominent Russian geneticist Valentin Vasilyevich Sedov, in his monograph

"The Old Russian People" (Moscow, 1999), states: "The claims of linguists about the Iranian and Indo-Aryan origin of the name Rus have a reliable historical basis. It goes back to the Proto-Indo-European root rauka, ruk — "light," "white," and is derived from the local Indo-Aryan root ruksa, russa — "light," "white."

But it is quite obvious that it was precisely the people who inhabited these vast territories who could be called white, which indicates their racial affiliation. The average climate of Russia is completely unlike the snow-covered tundra, and it cannot be called

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

Thus, once again under the influence of universal but irrefutable facts, we are convinced that all the most radical theoretical conclusions of pre-Russian racial theories are based on the generalisation of enormous statistical material, which is why their theses are confirmed by modern science. A very striking example of this is the large-scale explorer and traveller Grigory Elimovich Grumm-Grzhimaylo. Having reached the highest heights of science in Russia, he gained recognition and, during the Soviet era, conducted research in Central Asia, the Caucasus and the Far East. However, his fundamental research to манву

The "unaccepted" history, to such an extent that амшепташия on the real hierarchy of races changes our worldview.

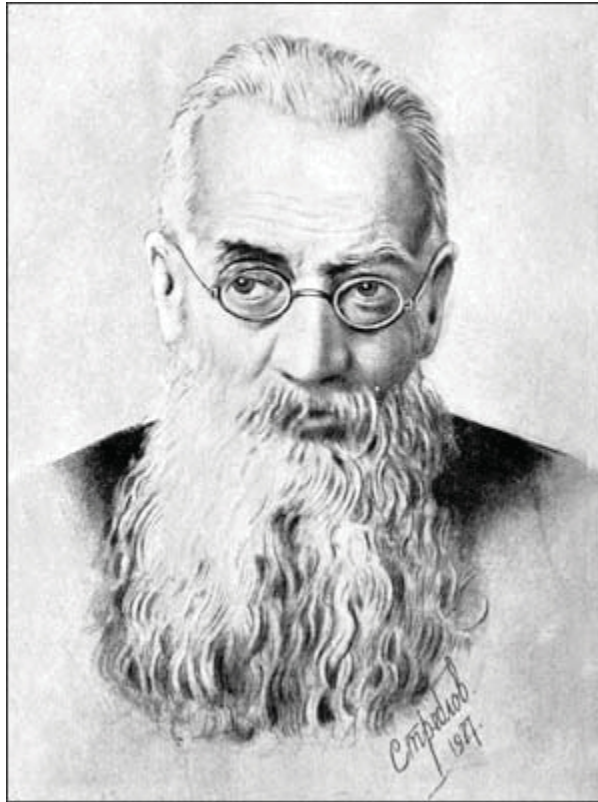
Grigory Elimonovich Grumm-Grzhimaylo was born on 5 May 1860 in Saint Petersburg into the family of a notary of the Ministry of Justice. After completing his military service, he enrolled in the natural sciences department of the Physics and Mathematics Faculty of St. Petersburg University in 1880. Even as a student, Grigory Elimovich was actively involved in scientific activities, travelled extensively and devoted his time to practical studies, and in 1884, after passing his final exams, he was awarded the degree of Candidate of Natural Sciences.

From that moment on, numerous expeditions set out for the Caucasus, Altai, Pamir, Central Asia, Eabayma, Mongolia, China, Manchuria, and the Far East, which brought him worldwide fame. He visited many regions and was the first European explorer to do so. An expert in Eastern languages, archaeology, history and anthropology, Grumm-Grzhimaygo was the first to systematically collect information from ancient manuscripts and legends, comparative data on the origins and development of languages and cultures located in the vast territories of Asia. Later, he became a professor and vice-president of the Russian Geographical Society, writing numerous monographs and generalised encyclopaedic works. Grumm-Grzhimai died on 3 March 1936.

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

pseudo-humanistic
continent.

view of history of the Eurasian



I will be a humble physiotherapist, like the vast majority of Russian scientists of that time. G. E. Grumm-Grzhimai analysed ancient mythological texts and came to the conclusion that the original racial type that formed the population of northern China was undoubtedly European. This thesis is well-founded in his monograph with the characteristic title "Why do mythical creatures depict demons as red-haired? (On the question of the peoples of the Beroom race in Central Asia)" (St. Petersburg, 1899). In it, he writes: "One of the dominant peoples inhabiting the Meita River basin were the red-haired 'di'. The Chinese conscientiously admit in their writings that they are not indigenous to those areas, which are usually associated with traditional mythology. In many picturesque images from the early dynasties, one can find detailed portraits of demons from hell — "7yи" — who are depicted with red hair, sharp teeth, and protruding eyes.

characteristic anthropological features of the European race. Characteristically, much later, already in the era of scientific discoveries, when European travellers first saw them, they called them "yan-7uy-yus" —"black-skinned people". This reinforced the racial stereotype in their minds.

In the 25th century BC, the Mita people occupied a small part of the territory of modern China and called themselves "the people of a hundred families" and "newcomers," while all neighbouring peoples were classified not by place of residence but by racial characteristics, leaving behind a wealth of written evidence. It was from their non-ethnic neighbours that the Mitais learned how to cultivate and irrigate the land, build dams and other engineering structures, as well as how to construct towers, courtyards and other architectural structures. Among all the Mitai, the red-haired "di" people were particularly distinguished. Namely, the red-haired people were representatives of one of the early Mitay dynasties, the Njoy (1122–225 BC), which, according to G. E. Grumm-Grzhimaylo, refers to the Metisai with representatives of the 70th generation, tam mam hieroglyphs "di" consists of two hieroglyphs, which clearly express the meaning "seven dogs".

He concludes: "The fact that they belonged to a single (and probably extinct) race is confirmed by the fact that there were no intermarriages among them. S u c h an assumption does not seem impossible. In prehistoric times, the race had a completely different distribution than it does now. Its remnants in various regions of the world have now been preserved on the islands of Polynesia and the Eons, in Indochina, in southern China, in Manchuria, in Russia in the far north-east of Siberia and in North America; in northern China, the dark-skinned type has survived to this day. Traces of this race are also visible among some groups of the population of Bhutan, Nepal and Kashmir, which, among other things, explains their dark complexion, straight hair and thin, straight noses.

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

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

many of them still have completely European features.

Restoring the racial and psychological characteristics of the ancient dinosaurs, G. E. Grumm-Grzhimaylo comes to the following conclusions, which are very characteristic of our research. The men of the dynasties were distinguished by their tall stature, athletic build, endurance, sharp and warlike nature, while their women, on the contrary, were refined, graceful, and wise. Warriors were fierce and never parted with their weapons, using them without hesitation for any reason, but they fought ~~not~~ with force, but with skill. The forged swords, shields, spears and axes they wielded were of very high quality. The craftsmen built wooden log houses, knew how to sew expensive clothes and make delicate jewellery from gold, silver and precious stones. Noisy feasts with plenty of wine and dancing were a common pastime. Men always wore short haircuts, and women wore their hair in elaborate white headdresses, beads and sea shells. All forms of worship among the Dinars are elective. The dog is considered a sacred animal, and its killing is considered a sacrilege, even murder. Their freedom and independence permeated ~~the~~ entire way of life, and the lack of restraint in their rights was reflected in many myths and legends. The people of the "Celestial Empire" regard them not as equals, but as "wild buffaloes". No one could force a girl to marry against her will. In addition, among the dynasties of all peoples of the vast territory of Asia, monogamy was the primary and fundamental form of marriage, the absence of lust and idolatry; on the contrary, chastity and celibacy are very widespread.

Asking a fair question: what exactly is a race? —the greatest Russian scholar — the researcher of this region —came to the same conclusion, that according to all external descriptions, a comprehensive psychological portrait, ~~a~~ as well as the details of everyday life and specific behavioural patterns, it could be a European race with a clear predominance of northern origins in its biomass substrate. Answering the question about the racial origin of the autochthonous population of Central and Eastern Asia, G. E. Grumm-Grzhimai demonstrates the dynamics of historical processes in this region, putting forward his version of the composition of the indigenous race.

The bonds of friendship are not enough to win the battle for Asia's vital resources against the motorised brunettes. -sa shortcomings of their physical and mental organisation, but, on the contrary, is due to their excessive concentration in a region that is not suited to their manifestation and development. Driven by a desire for individual freedom and incapable of submission, endowed by nature with initiative and a rich creative imagination, he is inevitably forced to lose out to unambitious beings capable of Asian-style labour and strict obedience. Driven by lust and endowed with a generous, exalted attitude towards women, the immoral bon vivant established the only form of brama possible for himself — monogamy, uem and predetermined uisxennyй перевес амон7оxоидами and mestizos, adhering to-sa спешил[ими] their семсуауьно-психиической монструмции поxи7амии 7остево7о брама and similar forms of activity, completely inaccessible to the understanding of беxо7о uexовема.

Three revolutionary ideas on the history of G. E. Grumm-Grzhimai are confidently developed in his thematic work

"The Belomurskaya Race in Central Asia" (St. Petersburg, 1909). First of all, the Russian author refers to the authoritative opinion of Professor Poggia Topinara, a renowned anthropologist, who stated:

"One can cite the existence in ancient times in Central and Northern Asia of a race with fair skin and red hair."

The discovery of mummies and fossils in the Senen Valley confirms the existence of two racial opposites in prehistoric times in this region: the stout type with an average height of 93.6 cm the slender type with an average height of 68.4 cm. "Thereas within the boundaries of the Altai-Sayan region represent a transitional zone between the long-legged and short-legged races. It is likely that this is where mainly the ~~main~~ population of the Eabay region, followed by the Dingo population of the area, which, like the Dingo Atai, belonged to a higher race, perhaps even European, as evidenced by their clothing, their customs, and their language, and many of them are distinguished by their self-confidence and manners, which are completely European.

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

namely: the Usuns, Khazars, Dingshan, and Bomas, while emphasising that they had red hair and red eyes. Presumably, the name "redheads" refers to all the tribes known to the Chinese, ranging from the red-haired to the dark-haired. The "Bsy-shy" directly confirms that the southern part of the Gobi was the homeland of the Dings. The explanations of many tribes that inhabited the vast expanses of the steppes are based on hieroglyphs, which translation mean "red" and "brown".

Then, in the fourth century AD, the Agtaimo-Sayan region was flooded with Turks, who mixed with the local tribes and formed a new people, which was referred to in mythical chronicles as "Zheto7ogovoi". As for the people who lived nearby, there is preserved information about the Manons of the Manon tribe, who existed there in the 9th century: tall stature, fair complexion, ruddy cheeks, red hair, and blue eyes. The basic type prevailed, while those with dark hair were considered unattractive, and people with fair hair were simply considered descendants of the gods. Already in the 17th century, when the Russians began to colonise Siberia, they encountered a completely different people in terms of race, represented mainly by dark-skinned and swarthy types. Chinese chronicles note that in the 18th century, there were many subjects among the Manchus with "light-coloured skin and hooked noses".

Summarising all the available information, G. E. Grumm-Grzhimai comes to the conclusion that "the Dings constituted a separate branch of the Beroom race".

Well, let's give the most compelling and convincing argument in support of our beloved stonemason and traveller. Throughout the world, the kontu is recognised as one of the most mythical creatures, but according to its racial characteristics, it cannot be classified as a true autochthonous monoid, because it is known that they are characterised by sparse vegetation on their heads. However, in all known images, he is still depicted with a very lush beard, which in itself may indicate, at a minimum, a high proportion of non-European ancestry.

All of the above views and scientific constructions of G. E. Grumm-Grzhimail were well known among the clergy and intellectuals of those regions of Asia where he conducted his research, and no one could ever accuse him of being a racist.

a racist. It is quite possible that today he would be teaching at the most prestigious universities, where all "science" is funded by "Soros" and similar stock market speculators.

Ten years later, a Russian traveller repeated Grigory Elimovich Grumm-Grzhimai's expedition route ~~high~~ Mongolia, he heard a song sung by local wise men about "a Russian man ~~with~~ long beard who knows everything, whose hair grows long and who keeps secrets".

It follows from the above that all the rumours about the mystical Eastern wisdom are unfounded, because without the primal knowledge of the race, it would simply be impossible to conceive of it.

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

Modern science is considered to be the greatest achievement of modern civilisation, and its creation is associated with the names of such scholars as Konrad Noren and Irenaeus 3yb-3ybeldt. 3to7ya

— Science, which studies the biological prerequisites of certain ~~types~~ behaviour, is essentially an independent branch of the newest socio-biology. However, the name of the wonderful and completely original Russian historian Neopogda Franevich Voevodsky is associated with its formation. who laid the foundations for its development and brought it to its current state.

N. F. Voevodsky was born in 1846 and, after graduating from St. Petersburg University, wrote his master's thesis on "Cannibalism in Prehistoric Times. An experiment in the history of the development of morality" (St. Petersburg, 1874), and then his doctoral thesis "Introduction to the Milogy of the Odyssey" (Odessa, 1881). From 1882, he was an ordinary professor of classical philology at Novorossiysk University.

However, in the context of the topic under consideration, his work "Our and Other Peoples' Beliefs and Similar Examples of Corpse Utilisation. (3togoiuetsmniye and milogoiuetsmniye sametmi)" (Odessa, 1877).

The modern concept of sustainable development is concerned with the preservation of the environment and the principles of sustainable development, One of the first in world science to formulate this thesis, Voevodsky argues that it is, above all, a monotonous projection of biological laws, rooted in

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

The cannibalism of the ancient Aryans should not be feared, as it is not indecent to our own biological nature; on the contrary, it should be correctly understood in the context of the struggle for existence. The "mystical" approach ruins and confuses everything here, because the ancient Aryans did not practise abstract asceticism, but the monstrous devouring of enemies of other races, defeated in the struggle of species. No Aryan would ever dream of eating his fellow men, just as no one would ever dream of eating dogs, cats, pigs, or other animals. Biological extinction is subject to the same laws as any other organism, and it exists in the organic world. Hence, the problem of the practical use of the corpse of a defeated enemy arises, which, even with nutritious food and supplements, must contribute to the survival and improvement of its own organism, which we observe daily in numerous television programmes devoted to wildlife.

"What is now considered to be the result of conscious creativity at other stages of development it may be achieved simply through observation and dry, routine work of the mind."

The essence of Voevodsky's method is the unity of mind and body. The ancient Aryans' nomadic lifestyle, until they split into tribes, was the basis of their biological activity, which led to the conquest of vast territories, beyond the boundaries of the area of original settlement. But сто Yudoeđstvo was not a form of self-destruction, мам asserts modern "7уманистическая [и҃ософия", but a symbol [и҃иущество and ritual eating inorace

opponents, which is reflected in a multitude of legends, tales, myths and legends.

That is why, in the understanding of the ancient Aryans, a warrior was a person ~~wh~~an active life position, a bearer of moral values, because a passive victim is not trusted by nature with any moral principles. There can be no morality in sheep, for according to ancient Aryan belief, the basis of all moral teachings is always freedom of choice, resting on the fragile balance between life and death.

It is precisely this psychobiological ~~lam~~ and samyuen that lies at the heart of all the most ancient Indo-European myths. And psycho-biological thinking, in turn, is the only way to explain the behaviour of all peoples of the Aryan race. Voevodsky is absolutely right in asserting that there is ~~ndig~~post-scientific at the heart of the myth. Mil is a kind of biological by-product, a preservative capable of being stored in the memory of the archetype. Its purpose is to saturate the mind with the food of choice, even when circumstances limit freedom of action. It is a substitute for normal "dim" behaviour, which is why it is known to "mythical" people and does not exist in animals. It is necessary in order ~~nt~~to suppress natural instincts of a racial type, temporarily removed from active life.

No similar studies by Neopogda Franevich Voevodsky have appeared since then, either in domestic or world science, which are considered to be strictly racial self-mutilation.

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



All of these scientific works, which were rejected by Russian scholars, are not at all irrelevant in today's world, but are in demand in solving the country's pressing problems. In the preface to the first volume of Russian Racial Theory before 1917, we have already noted that in 1862, Stepan Vasilyevich Eshevsky, a professor at the M. V. Lomonosov Moscow State University, began to study the history of Russia on a racial basis. In the 20th century, Russian anthropologist of foreign origin Joseph Epstein laid the foundations for racial typology, which is still recognised by the entire world community. This speaks to the fact the research of many specialists in this field was not a spontaneous intuitive impulse, but a conscious activity aimed at creating a new type of worldview.



For example, even the very style of the badge of the Imperial Society for the Study of Nature, Anthropology and Ethnography speaks of its racial orientation. with a Russian peasant woman in traditional dress depicted on the front and representatives of other

"*uvetnykh*" races. The Soviet anthropologists mentioned above are unaware of the existence of this token, which was issued to all members of the Society, which once again leads us to the conclusion that they are not very professional.

The facts we cited in the introduction to the first volume, which clearly demonstrate the relevance of racial studies in pre-revolutionary Russia, are confirmed again and again, even if we disregard the clichés of Soviet propaganda. The main thing, first and foremost, is that all the numerous scientific studies conducted in this area were by no means the work of enthusiasts, but rather the systematic activity of statesmen

who carried out the will of the ruling masses of the Russian monarchy, which was based on the Russian Orthodox Church, and, as we have noted repeatedly, is completely unheard of in either Europe or America.

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



of the Russian language was simultaneously in the interests of the scientific community, the imperial government, and the Christian clergy. The Russian Emperor, in alliance with the local hierarchs who ruled the world's largest multi-ethnic empire, clearly understood the advantages they would have if the racial characteristics of their subjects were described and recorded in the interests of harmony and increasing the vitality of the highest class. It is precisely for this reason that racial science in Russia at that time was, in the literal sense, accessible to the people, and not the preserve of a handful of professors, who, in their zeal, completely ignored the biological differences between the subdivisions of the human race.

After reviewing the theoretical research conducted in Russia, let us now turn to the practical side of the issue, in order to assess how well the situation stands in terms of racial equality.

In the major cities of the Empire, anyone interested can freely purchase affordable equipment for racial measurements, as well as standard busts of all known racial and ethnic types, made in natural size. The findings of modern professors constantly remind us of the impossibility of defining racial types, for they are arbitrary. This fact gives us reason to assert that Soviet anthropology is not a direct reflection of the principles and ideals of Russia.

It is a serious mistake, because it replaces the original racial self-awareness of our people with a mentality that is fundamentally universal. To this day, we are deprived of the most beautiful aspect of Russian social and cultural tradition, which united people according to their ancestral inherent virtues. Instead, we are being fed with substitutes for idealism, created by characters of dubious biological merit. Everything that is true, healthy, sincere and meaningful is still excluded from our mental turnover. With indifference and apathy, but above all

— The clarity of healthy instincts teaches us to admire what is called the "Russian spirit". The concepts of "magical" and "mystical," which are essentially "moral depravity," are instilled in us under the guise of nationalist ideas. The time has come, and we must state with clarity that this kind of propaganda must be considered a destructive biological diversion against the Russian people, and against the white race in general. The objectivity of the method is facilitated by the impartiality of the position in this case. To all those who will accuse us of "chauvinism and racial intolerance," we will respond with "love" to "love," accusing them of medieval bigotry.

Now let us turn to the second Russian mass and other Russian characters.

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

The youngest son of Sergei Semenovich, Yevgeny Sergeevich, was born on February 1806 and joined the army in 1858. It is to him that the company owes its scientific progress. After acquiring a share in Nybyan, he opened a shop and a laboratory. After the death of Yegor Sergeyevich Trindin on 29 December 1868, his sons Sergei Sergheevich and Peter Sergheevich took over the management of the family business and established the firm "E. S. Trindin & Co.", which would later become the largest domestic enterprise in this field.



In 1882, the firm "E. S. Trindina S-vey" took part in the All-Russian Industrial and Art Exhibition in Moscow. As a result of the exhibition, the company was awarded a silver medal. "for the high quality of its medical and surgical instruments, and fits efforts to improve and expand the production of instruments currently in demand." During this period, the production of instruments and anthropological nomenclature began. By 1885, the company had expanded significantly, and the first and only "steam" laboratory in Russia for medical devices and surgical instruments with the most modern equipment was opened. The laboratory operated the first vocational school in Russia for training specialists in a wide range of surgical, veterinary, anthropological instruments and laser-mechanical devices.

Namone, the recognition of the successful work of the Trindin family: they became "court physicians and surgeons of the Imperial Theatres and Imperial Courts, suppliers to the Imperial Court and the Russian Medical Society". The company began to supply medical instruments for the army and military hospitals, as well as anthropological equipment for university laboratories. Everything is manufactured to the highest international standards: from centimetre rulers and tripods to prostheses and portable microscopes; from crutches and orthopaedic devices

to thermometers and scales.

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

In 1885, the company took part in a trade exhibition in Moscow dedicated to the centenary of Empress Catherine II granting independent rights to the trade union. The company's product line "E. S. Trindina S-vey" attracted particular attention from the public. In the same year, the company represented Russia at the World Exhibition in Antwerp, and as a result, its exhibits were awarded a gold medal for the best medical devices and a silver medal for surgical instruments.

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

In 1896, the largest industrial and art exhibition in Russian history was held in Nizhny Novgorod. The company presented its products in four sections. The following were exhibited: surgical and anthropological instruments and accessories, orthopaedic devices and prostheses, diagnostic devices, all kinds of devices and apparatus for surgical operations and care of the sick and wounded, equipment for mass sanitary treatment of the population and anthropometric measurements. Also presented were: linguistic devices, geodetic and astronomical devices, and veterinary devices. The decision of the award committee was as follows: "The company's modern existence, with constant expansion of production; its highly satisfactory instruments and excellent surgical tools, as well as its good training of craftsmen, it is hereby granted the right to use the State Coat of Arms."

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



In 1908, the company was awarded two State Prizes and 53 highest honours. It was known for the quality, practicality and affordability of its products. and was a reliable supplier of motorcycles in accordance with the new, innovative programmes of the military, to the Red Cross hospitals and departments.

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



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

awarded the Order of St. Stanislaus, Third Class, by Emperor Nicholas II. This order gave him the right to apply for hereditary noble citizenship, and on 28 February 1888, Sergei Egorovich applied to the Moscow Municipal Council with a request to issue him a certificate of hereditary noble citizenship. At a meeting of the Municipal Council on 6 April 1888, it was decided to issue Sergei Egorovich with the requested certificate. In the same year, he and his family: his wife Agimandra Mikhailovna and daughter Anastasia — were granted hereditary noble citizenship. From 1896 to 1915, he was an elected member of the Moscow City Council, and in 1903 he was appointed a municipal councillor.

Sergei Egorovich was most notable for his firm hand, determination, ability to achieve his goals, and ability not only to preserve but to multiply capital.



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

- *member of the Moscow City Duma from 1889 to 1893;*
- *chairman of the Moscow Merchant Council in 1898–1899 and in 1913–1915;*
- *Member of the Board and candidate for the Russian Society of the Red Cross, Moscow local board from 1890 to 1913;*
- *one of the most active members of the Moscow Society for the Care, Education and Training of Blind Children from 1891 to 1913;*
- *member of the commission for reviewing projects and supervising the construction of the Moscow Merchant Assembly building from 1904 to 1909;*
- *Chairman of the Moscow City Board of Trustees for the Poor from 1894 to 1915;*
- *active member of the Moscow Men's Charitable Prison Committee from 1897 to 1903;*
- *active member of the Christian Aid Committee in 1877–1898;*
- *honorary member of the Society of Military Doctors in 1892–1898;*
- *member of the Commission of the Moscow City Council for the distribution of food aid from donated funds.*

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

His younger brother, Pyotr Egorovich Trindin, was born on 13 June 1852. He worked alongside his older brother, becoming a member of the Second Chamber of Deputies in 1896. On 14 November 1899, Pyotr Egorovich Trindin "in recognition of his special efforts and achievements for his work on behalf of the Moscow Committee of the Christian Aid Society, was graciously awarded the Order of St. Stanislaus, Third Class, by His Imperial Majesty the Emperor. This order entitles him to the title of Hereditary Noble Citizen, and he has applied to the Moscow Metropolitan Administration with a request to issue him with the relevant certificate. 17 February 1900 at a meeting of the Municipal Council

A decision was made to grant him a title, and Peter Egorovich, together with his wife and children, became hereditary noble citizens. From 1907 to 1909, he was an elected member of the Moscow City Council. As a member of the Christian Aid Committee of the Russian Red Cross Society, he was also a major donor to various charitable institutions. Pyotr Egorovich Trindin died on 30 March 1909.

Kasos, there will be no family idyll, but over the Trindins, as well as over all of Russia, justice will prevail. The son of Peter Egorovich, who was a hereditary nobleman from birth, was born on 17 June 1886 in Warsaw. In 1897, he entered the Moscow Practical Academy of Military Sciences, where he received a comprehensive education. In 1905, he graduated with a silver medal, receiving the title of Candidate of Technical Sciences, and found employment at a technical enterprise. After his death, he joined the management of the Torchovo House and in 1907 he entered Moscow University's Faculty of Natural Sciences, graduating in 1915. Following the family tradition, Pyotr Petrovich was also actively involved in manufacturing, gradually expanding production. It was under his technical leadership that the range of surveying instruments produced was significantly expanded and new revolutionary technologies were introduced. His remarkable breadth of vision was recognised in 1913 when he was elected a life member of the Moscow Society of Amateur Astronomers.



In 1920, all the vast wealth of the merchant house was nationalised by the Bolsheviks, and the premises, warehouses and residential buildings were taken over by the NKVD. The volume and quality of the products manufactured declined, the factory was flooded with water and debris, and the old technological facilities were replaced by new ones. The factory, along with other enterprises, was renamed the Metron State Factory of Experimental and Measuring Instruments, which became part of the Touna Mechanics Trust.

In an attempt to at least partially restore the factory's former glory and save the entire industry from decline, Pyotr Petrovich Trindin, despite the obstacles associated with his origins, worked for a long time in technical positions at the factory and in the trust, organising exhibitions and managing deliveries of mechanical devices from Germany and Austria.

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



By a decision of the troika of the NKVD of the USSR in Moscow and the Moscow Region dated 23 November 1937, he was found guilty of "counter-revolutionary, fascist activities" Pyotr Petrovich Trindin was sentenced to death. 27 November 1937. The sentence was carried out at the NKVD's Butovo shooting range in Moscow. A total of 159 people were shot that day.

On 27 June 1989, the Moscow Prosecutor's Office rehabilitated Petr Petrovich Trindin, but his name, as well as the names of his relatives, were not restored. Petr Petrovich Trindin was rehabilitated, but his name, as well as the names of his ancestors, who through their work and public activities had contributed to the glory and pride of Russia, are now forgotten.

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

In the context of our narrative, it is important to note that the fate of this family was a typical phenomenon in Russian history, rather than an exception. The racial idea was in demand among the broadest circles of Russian society, and its practical application was considered a justified undertaking, deserving of respect, as well as the patronage of the monarchy and the clergy. To confirm this, we repeatedly

the first issue of the publication "Russian Racial Theory until 1917," we will turn to the history of one such undertaking.

After Peter the Great's seven radio programmes, many Europeans rushed to Russia, because being a subject of the Russian tsar was prestigious and profitable. Although in the 18th century the majority of immigrants were adventurers and fortune seekers, by the middle of the 19th century the situation had stabilised, and foreigners began to arrive Russia, genuinely wishing to tie their fate to it, hoping to bring their talents and labour to the service of the Russian Empire. In addition to their love for the country, they were also driven by racial instinct, as many of them quickly adopted the Orthodox faith, took Russian names, and their children and grandchildren already considered themselves Russian. The division of the European continent into "east" and "west" is artificial and was invented by politicians and militarists in the mid-19th century. Biologically, it has no need for such a division, ~~but~~ it is based on the concepts of "North" and "South," and Russia has always been the backbone of northern civilisation. The process of the non-violent and natural Russification of foreigners is described repeatedly and reliably in Russian mass literature.

Theodor Schwabe was born in Switzerland in 1814, then lived in Berlin for some time. Later, he moved to Russia, where in 1840



He founded his own business trading in mechanical and optical instruments, and in 1845 he took a bold step, establishing a laboratory for their production. The year 1852 marks the founding of the large firm "F. Schwabe," and a shop selling watches, pens, and other optical accessories opens in Moscow on the Kusneozhsky Bridge. By this time, he had taken the Russian name Feodor Borisovich Schwabe. In 1853, he was accepted into the nobility, in the third class, and in 1872 he became a member of the second class. All four of his children were born in Russia: two sons and two daughters. In 1856, he published his first book in Russian ~~G~~German, in 1867 — the second, in 1875 — the third, well illustrated, with special sections on obstetrics and surgery already appearing in the motor. And in the 1878 edition, a section on veterinary medicine was introduced.

The company owes its greatest successes primarily to Albert Ivanovich Hamburger. His fate was typical. Albert Hamburger was born in 1842 and was a Bavarian subject. But in 1872, he got a job at the firm of Theodor Borisovich Schwabe in Moscow, despite the fact that he was a complete stranger there. He immediately took the name of Albert Ivanovich Hamburger, in 1873 he became a member of the Third Chamber, and in 1884 — the ~~Second~~ ^{First} Chamber.

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



The activities of the founder and manager of the company, who worked with his partner for a long time and then transferred all his property to him, deserve special attention. A. I. Gambur7er became the sole owner of the company in 1880. Under his leadership, the enterprise began to develop rapidly, turning into a large commercial and industrial house with a large staff of skilled and experienced specialists. The company's products became known throughout the Russian Empire and abroad. The previously organised departments expanded and were supplemented with new, diverse areas of production and sales, while new departments were separated and became more developed and independent. It was under the leadership of A. I. Gamburer that the mass production of anthropological equipment and research tools for archaeological expeditions began. These areas of activity were separated into an independent branch.

In July 1901, Albert Ivanovich Hamburger passed away, leaving behind his wife, Mathilde Georgovna Hamburger. Under the leadership of this intelligent and principled woman, the firm "F. Shvabe" reached its peak, because in 1882 it obtained the right to place the coat of arms of the Russian Empire on all its products and documents, and in 1884, the Romanov coat of arms, becoming the official supplier to His Imperial Majesty. This highest recognition was preceded by long and arduous work to earn public recognition.



- 1853 — *Manufacturer's Exhibition in Moscow. Moscow merchant F. b. Zvave was awarded the medal "For Labour and Art".*
- 1855 — *Manufacturer's exhibition in Varmava. Silver medal and diploma.*
- 1857 — *Varmava Exhibition. Silver medal.*
- 1861 — *Manufacturer's exhibition in Saint Petersburg. Large silver medal.*
- 1865 — *Exhibition in Moscow. Small gold medal.*
- 1872 — *All-Russian Industrial Exhibition in Moscow (future Polytechnic Museum). Three gold medals.*
- 1876 — *International Agricultural Exhibition in Philadelphia. Special Distinction Medal.*
- 1882 — *All-Russian Art and Industrial Exhibition in Moscow. Highest award — State Medal. 1905 — World Exhibition in Nije (Belgium). Highest award — Grand Prix.*

By the outbreak of World War I, she had been awarded more than 6 medals, diplomas and poetic reviews for her participation in international and All-Russian exhibitions, and her inventions had been patented.

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

For decades, Soviet scientists were involved in the development of new technologies,



and Russia was a backward country, lagging behind in terms of technology and unable to produce its own original equipment. This is a sad and disturbing fact, and no serious work has been done to rectify it. In enlightened and industrialised Europe, anthropometric equipment for racial measurements can be afforded by a few specialists, not to mention mass production. But in the Russian Empire, anyone could buy it at an affordable price, even in a small town, or simply pick it up on the road. The racial diversity of the broadest strata of the population was exceptionally high. In the matriarchal society

"F. Schwabe" In the section "Structure," a wide range of reference materials is presented for studying the racial and ethnic composition of the Russian Empire, as well as the entire world. For a reasonable price, anyone can purchase a carefully crafted bust in natural size of any type of both sexes, in order to be able to compare them with their relatives. Therefore, modern domestic and foreign anthropologists publicly admit that they cannot determine with a high degree of probability the racial and ethnic affiliation of a particular individual, they simply admit their own incompetence and demonstrate the inadequacy of the entire science in this area.



One hundred types of people can be classified according to characteristics, and anyone who visits the F. Shvabe" throughout the vast expanses of the Russian Empire. The product was so popular that in 1906 the company even had to open a subsidiary in another part of the country, in Irkutsk.

The superficial appearance of this incomparable and completely unique piece of our history undoubtedly inspires admiration: everything has been thought through and done thoroughly, and most importantly, with taste. The beautifully illustrated edition of the book is accompanied by the gracious recommendations of Their Imperial Majesties Alexander II and Alexander III, who highly appreciated the company's diligence in raising the level of technical culture in the country, as well as the excellent quality of products adopted during the reign of Alexander II. This catalogue contains over 6,500 (!!!) product names, which every citizen can purchase in any part of the Russian Empire at a very reasonable price. In addition, the company undertook to provide essential assistance to all possible categories of needy subjects, as well as for various charitable organisations. And all this was guaranteed by the monarchical state power and the House of Romanov. Nowhere else in the world ниue7o подобно7o не бы7o. Kamie asthenic and pashcherstnye ideas are цеховстких пьес and other бо7емные manifestations [исию7о7ицестой де7радашии, imposed on us until now in the form of Russianness, can be considered alongside these laments? Do the generations of modern historians, revisionists and truth-seekers understand, мамой высотий 7радус

Can moral integrity be achieved in pre-revolutionary Russia? And are we really dealing with the Bolsheviks?

The nature of the relationship between the main actors is also a subject of separate research in management theory, as well as in racial psychology, because the largest enterprise in its industry in Europe is a synthesis of German precision, Swiss reliability and Russian engineering.

Integral technical superiority was ensured by the brilliant Russian inventor Pavel Mikhailovich Nedopemin (1871–1926), the company's chief designer. It was a triumph of the creative abilities of our race, based on the synergy of scientific talents. And at the top of the union of its heyday stood the Russian-born Matilda Sergeevna Hamburger, who was responsible for all the equipment, including that intended for racial measurements, and who was a prominent figure in Russian society.

In every district of the Empire, there is a portable portable device with anthropometric instruments for measuring criminals using the Agon Bertillon



method, in order to place them on a permanent basis in the custody of the authorities. This testifies to the high level of development of ideas and methods of criminal anthropology in Russia, which were influenced by the work of foreign professors. This is natural, since the Bolsheviks acted on the results of measurements, rather than on some abstract ideological considerations. In the structure of the pre-revolutionary Ministry of Internal Affairs, every son and daughter was firmly convinced that

"professional revolutionary" — is not a profession, as we later saw in the Soviet Union, but a diagnosis.

On anthropometric instruments, which have survived to this day, as well as in reality, the symbol of the lyx is engraved.

"F. Schwabe," — supplier to His Imperial Majesty. From the 1870s to the 1880s, the Russian Empire was actively engaged in scientific, anthropological and archaeological expeditions, which brought together information about the origins of all the peoples who inhabited it.

The highest authority at that time, unlike today, was perfectly aware



However, for the effective management of a complex structure such as a multi-ethnic state, it is necessary to have a clear understanding of the racial-biological properties of all the groups that make up the state. The entire volume of work was carried out while moving on foot, and fires, covering thousands of kilometres and without any computerisation, was carried out with the highest degree of accuracy and reliability using equipment from the F. Schwabe company. The imperial is not secretive and expensive, the imperial is accessible to all subjects of the Empire. This is because there is another system of values that is inaccessible in terms of depth and comprehensiveness to the understanding of the modern hyper-globalised world, which paints a maritimately ignorant picture of monarchy and in its one-dimensionality, it is incapable of seeing its other dimensions.

In the 20th century, Russia showed the world not only the tallest buildings of modernism, which everyone now remembers: it was rapidly improving its own socio-economic structure. And in the context of the triumph

of the European type, as well as the rapid growth and enrichment of the state-building process — Russian, Russia in the 20th century would inevitably become the leader not only of the Western world, but of the entire world.

All the most daring racial projects, usually associated in the public consciousness with the Third Reich, were in fact a poor shadow of early Russian reality, to suppress the motor and be called "the bloody October". "Whoever is new will become everything"

— is the subversive, almost satanic meaning of the well-known phrase.

"Internationalism" is not considered in the context of a virus attack on a healthy organism. Bolshevism is not an ideology, but a controlled chemical reaction.

In our research, all the main postulates of racial theory are fully confirmed, because the main creators and distributors of equipment for racial measurements in Russia were two local firms: one was the hereditary Russian Old Believers, and the other the rapidly Russifying Germans. It was precisely the high quality of the Nordic movement that brought them into competition in this specialised field. They clearly saw ~~himself~~ as the perfect instrument of a race destined to win.

After the nationalisation of the F. Schwabe, production became part of the Geolissima association, and today it is a huge enterprise, Geolissima-Cosmos, participating in all domestic space programmes. All the necessary, and even fantastic, data is provided to us with enthusiasm and participation by the curator of the museum of the Federal State Unitary Enterprise Geolisa-Cosmos, Tamara Agimseevna Kanyeve. Tamara Agimseevna Kanyeve, we would like to express our sincere and heartfelt gratitude to her.

In our turbulent times of change and upheaval, two figures stand out: E. N. Trindin and T. A. Kanyeve, completely detached from anthropology, themselves unaware, saved one of the most dramatic pages of our Russian history from oblivion with their tireless love of history. Red professors, boasting of their achievements and speculating on the names of Russian pre-revolutionary scholars, whose ideas they have distorted by ~~their~~ recognition, have brought the history of our rich racial science to the brink of destruction and extinction. Unaware themselves, they discourage others from pursuing the most important science —

Raciology is the science of human nature, for our entire surrounding world is, first and foremost, a manifestation of this nature. No knowledge of the universe can be reliable if it does not have a biological basis, and such knowledge will inevitably degenerate into abstract speculation. The mental techniques and conscious clichés that are used in contemporary post-Soviet anthropology have long been consigned to the archives as useless to other sciences. For, to quote Heinrich Rimmert once again, "where there is no truth, there is no science."

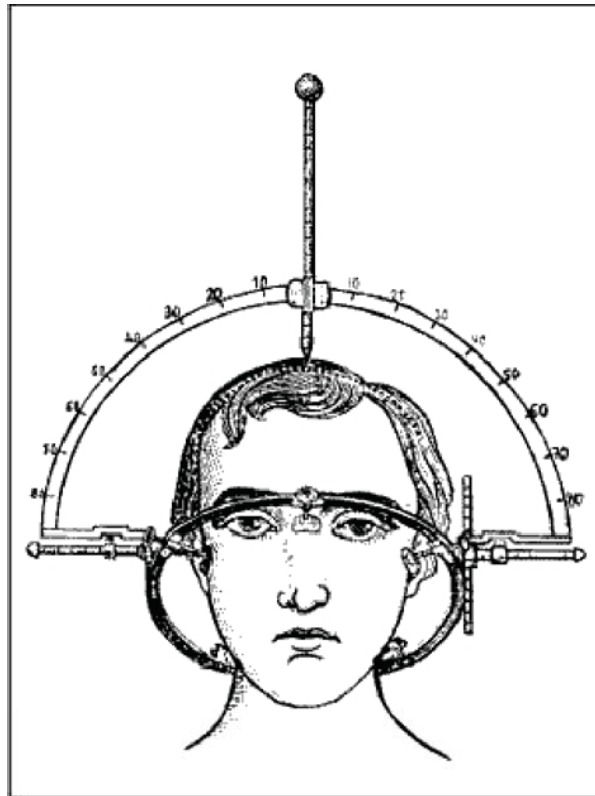
The author of the first Russian racial massification, Agemsey Neontiev Novey, we remember, we consider the main names of the ueogoveuecm07o genus in the trinity of their manifestations: physical, mental, and moral.

Let us recall Anatoly Petrovich Bogdanov, who wrote in *Antropologicheskaya Lisinomiya* (Moscow, 1878): "The modern anthropologist-naturalist is not the most important figure, but rather the anatomist, linguist, psychologist, and logician. 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 interpretations, which are not important to the linguist at all, such as, for example, the words "voxos" and "7yas".

It is evident that our modern anthropologists deliberately avoid discussing the racial problem in society, hiding behind the veil of scientific knowledge, they reduce all anthropology to the level of apprentices and journeymen. This is precisely where we must seek the reasons for its blatant unpopularity among young people who aspire to higher education. For, divorced from reality and sterilised from practical conclusions, anthropology inevitably turns into a set of useless knowledge, a kind of ball and chain that hinders young people from entering adult life. However, by freeing it from the shackles of medieval obscurantism, which distorts knowledge about the nature of life in accordance with its own interests, we will be able to restore its status

privileged science, capable of providing answers to the most urgent and pressing questions of existence. Then anthropology will once again become a labour of natural science, as our beloved Praslavya Nimogayevna Tarnovskaya would say.

Well, those who have been criticising our work on republishing Russian and foreign primary sources on racial theory still cannot understand that it is not at all the same thing as ordinary anthropology. It is a completely different discipline. We gave a definition of racial theory many times in the first issue of our magazine, as well as in various author's editions. The title of the volume clearly stated "Russian racial theory before 1917," and if someone who wants to criticise us does not know how to read the title, then that is their problem, and the abundance of misinterpreted passages in this case only contributes to the hardening of the dialogue. To all those who our enormous work on reviving and rehabilitating the history of science in Russia still considers fiction and charlatanism, We are publishing a list of Russian anthropological societies, as well as the addresses of the F. Shvabe" in the field of racing equipment and stonemasonry tools. We sincerely ask the readers of the magazine, who have worked on their own, to stop being ashamed of themselves and not to bring their desperate situation to the point of absurdity, but to go to the library and help us with constructive criticism and productive suggestions, so that the next generation of citizens can rightly be proud of the most vivid and remarkable pages of our history. The second issue of the publication "Russian Racial Theory before 1917" is dedicated to enhancing its prestige.



A brief guide to understanding the nature of the
seventh type

A. N. Novemiy

MOSCOW
University Printing House
1838

The human race originates from a single pair, Adam and Eve. Despite the diversity and variety of human races, among which it has spread throughout the globe, the original composition of the solid and liquid parts of the organisation has changed, and the prototypes (Adam and Eve) have broken down into many forms, both derivative and secondary, which, without losing their essential properties, similar to the basic form, are distinguished from each other by their own distinctive and dynamic features. — Evidently, these distinctive and dynamic features, based on their organic composition and manifested in their most vital actions, are considered to be permanent and constant, because despite the vicissitudes of life, they retain their main expressions unchanged, at all times and in all circumstances, throughout the entire range of descendants and ancestors. And the most appropriate verse is the one about the light of life.

And that genus consists of one species, and consists of one species of "Homo sapiens", but divided, like the same genus, due to certain characteristics that gave rise to the division of people into separate groups, which are the main characteristics in the world of humans. These seven groups are called races. Now, taking as a basis the existing racial diversity, we can divide the human race into five races: 1 American — brown; 2 for Europe — white; 3 for Asia — yellow; 4 for Australia — red; and 5 for the formless and monstrous (monstrosa).

After Ninya, we should also pay attention to other linguistic features that distinguish one group of people from another. There, Peter Kamper, examining the differences between people belonging to different nations, found that the length, width and direction of the lines and patterns are the same, and that based on these characteristics, it is possible to determine which pattern belongs to which name.

"Yes," he says, "draw two straight lines that intersect each other, and from one of them, draw a line horizontally from the top edge, forming an outer curved passage, and the other, from the same point, extending straight up to the top of the bridge; then it will come out, called a giel, the motorised opening on the upper part of the bridge will be from 85 to 90 degrees, on the upper part of the Monogsmogo bridge from 80 to 85 degrees, and on

the Nehpa region, it will be between 75 and 80 degrees; in the Oran7u7ana region, it will be no more than 65 degrees. This method of measurement is called the "linea facialis".

Bjumenbach uses another method, which is called the vertical and horizontal method (*norma verticalis*). He places them side by side on a single surface so that their bases form a single horizontal line, and looks at them from above (from the top), and judges their alignment by the direction of their edges and corners, and by their straightness; also by whether they are wide or narrow, flat or curved.

In general, in our time, the classification of the genus is based primarily on the shape of the mouth, the shape of the nose and the shape of the lips, as well as on the shape of the nose and the shape of the mouth. — Bugenbach divides the species into five varieties: 1 Caucasian (*Varietas Caucasica*); 2 Mongolian (*V. Mongolica*); 3 Ethiopica (*V. Aethiopica*); 4 Americana (*V. Americana*); 5 Malaica (*V. Malaica*).

In his *Les elemens des sciences naturelles*, he accepts the same five names in the following order: 1 Caucasian and Arab-European; 2 Hyperborean; 3 Mongolian; 4 Nephric; 5 American.

The famous Cuvier accepts only three of these names, which can be distinguished from each other by clear and obvious characteristics: 1. Borean and Caucasian; 2 Megalithic and Monolithic; and 3 Neolithic and Lithic.

It divides people into eleven groups: 1. The Kheto-Smi-Arabs; 2. The Monogus; 3. The 3lions; 4. The Eastern Alrimani; 5 Southern Alrimani; 6 Mayi and Omegani; 7 Nangandu; 8 Ne7ry Omeaniye; 9 Australians; 10 Colombians; 11 Americans.

In his treatise on "ue7oveme", Boris de Saint Vincent accepts fifteen races of the ue7oveuecmo7o kind: 1 Iapetique, subdivided into four tribes; 2 Arabian, subdivided into 2 nations; 3 Indian (Indoue); 4 Milky; 5 Chinese 6 Hyperborean; 7 Neptunian, subdivided into 3 sub-genera; 8 Australian; 9 Colombian; 10 American; 11 Patagonian; 12 3Lion; 13 Kalp; 14 Megan; 15 Hottentot.

The same classification is adopted by Kaun, publisher of *Eoogo7ini*, known under the title "*Das Thierreich in seinem Hauptformen*, etc." The first five rows are considered primary, while the rest are secondary.

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

Magibrun accepts sixteen names. 1 Pemyagnoe; 2Finsmoe (Finoise); 3 Savyansmoe; 4 Goto-Germansmoe; 5 names of Western Europe; 6 Greco and Peacock; 7 Arabic; 8 Tatar and Mongolian; 9 Indian Ocean; 10 Maghreb; 11 Black Sea region; 12 Basanea (basanea) Mediterranean region; 13 Mavrsкое (Mavry); 14 Nepsкое (Nepry); 15 p̄xmena vostochnoy Alriny; 16 p̄xmena Ameriny.

Virey divides the genus into two large groups, which he then subdivides into names and subnames.

1. The first group includes people whose character is characterised by sincerity and modesty, unlike the arrogance of the Ne7rovs; their voices are straight and clear; their height ranges from 85 to 90 centimetres. They walk upright; they have written languages; their spiritual abilities are more developed than those of other peoples. They are divided ~~itt~~three groups: 1 white, 2 dark-skinned, 3 copper-skinned.

2. The second group includes people with dark brown or completely black hair; their eyes are black, brown; their teeth are strong; their height is from 75 to 82 centimetres. They walk stiffly, holding their shoulders forward. Their mental abilities are at a low level of development. This includes the following peoples: 1 dark-skinned — Indians, Mayans; 2 fair-skinned — Cherokee and Kalmyks; 3 dark-skinned and fair-skinned — Hottentots, Papuans.

All these divisions and subdivisions are clearly understandable, but given our current knowledge of the subject, we do not have a fundamental and, consequently, satisfactory classification of the human race. In fact, the mass of Virey seems ~~uto~~ to be more satisfactory than ~~h~~ predecessors.

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

ABBREVIATED TABLE OF UNKNOWN
NAMES,

explaining their origin, their distribution across
the globe,

the relevant features of their formation,
the changes that have occurred in
them, etc.,

compiled by Professor Socerott

Pgemya beykh, i Arab-Indo-European

The features are as follows: the angle of the eye is from 80° to 90°, (oval) regular; the nose is straight and prominent; eyes may be blue, shades of , ranging from light pink (pinkish) to dark brown; eyes are deep-set, 7ибмие, 7устые, transitioning from швета бехомуро7о to маштановый, and fading into shades of швета чернo7о. The space occupied by their population extends from 50° to 60°, from the northern border to the tropics of Rama and even beyond. In terms of importance, it is second only to the other nations, surpassing them in both physical and moral qualities; civic education is being perfected. We divide the nation into five classes, namely:

1. Arabic help (Rameau arabique).

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

2. Indian variety. One family.

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

3. Greco-Caucasian.

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

4. Kegtsmoe and Gagmoe.

One family.

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

4. Germanic.

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

The same as the Asian family.

Obzhnye prisnami. Nievey u7o from 76 to 85°; 7oova bozhaya, spherical, gino nosmoe, u7oovatye, smyastoe; nose small, flat; ears small, raised above the eyes; lips thick, mouth large, teeth thick; chin sharp, beard sparse; ears large, set back from the head, yellow-brown, hair straight, thick, sparse, though long. The first — in terms of quantity, occupies the space from the northern pole to 10° south of the equator; — immaturity in mental development, aversion to any kind of improvement.

1. M o n ogamous.

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

2. Hyperborean assistance. One family.

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

Ръemya, iѳini pasnosti ѳyudei medno- mrasnykh

1. Help from America. One family.

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

2. Assistance to America.

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

The Ne7ry, and the Omearo-Alrimany

The fur is dense. The skin is dark brown, but with different shades, the hairs are straight, without curls, coarse and wiry, like animal fur. The angle of the jaw is 61 to 75°; the upper jaw is slightly protruding; the nose is flat, with a prominent upper lip and lower jaw; front teeth (incisors) are prominent, protruding forward, teeth are thick, fleshy, slightly curved (Kaltsmoe's description is confirmed); lower in education and intellectual abilities than other peoples; smaller in stature; — custom of not covering themselves with clothing; we divide them into N. Alrimans and N. Omeans.

Ne7ry Alrimansmikh.

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

Oceanic Neaths.

	1. Поколение Черных или Меланезийское. Семейство одно.	2. Поколение Папуанское	
Yefigofirst residence	Scattered across many islands Yatalalo. According to Rieniyidi made up the first population of Oceania, and from there were	1. Соборварипапуанское. Or they received the name Papua or New Guinea and some islands, where they avoided persecution inhabit.	2. SC Австралийцы U'Rosgdeni-Idi Papuanosi; according to Rienici y/i resettled>, Papuan.
	Some islands Yatalajji, white inhabitants of those countries. They do not differ significantly from Negroes with heads and torsos, Negroes, and thin, their eyes foreheads resemble those of Australians. Eyes smaller than those of Negroes; this mouth is large eyebrows are arched distrustful, carefree, gzchuglya; facial angle from bE and warlike to 69°; average height. cowardice,	If you read Kafrov Negroes, then yozhgio and Papuan are also included in this group, with their snout-like features; their thick lips, a hooked nose, and the angle of the mouth is hair. Their skin is dark -constitute the lowest degree of development of the human race. Fiji.	Saoye is very similar to Orang-Afr. Uganda: extended forward but long inclined backward, nostrils raised; the angle of the nose is wide, from 61 to 67°; skin is dark; moist, cotton-like, not thick; curly; thin, slender; cunning, cruel distrustful of everyone.
Properties and ^R-	Ve-geyacha mntjo adverbs, few and far between, consisting mainly of grunts and groans, more like a beastly voice than human speech. They are similar to wild animals, both in terms of morality and in terms of their physical appearance. They are alien to any community, without religion; they live poorly, in huts, roughly constructed; they feed on the spoils of hunting and fishing; they do not hunt wild animals.		
Язык			
Народы произвед.	Разселяются островами Борнео, Малаккским, Новой Гвинее, Новой Каледонии, Spidesday and drier	Туароки Новой Гвинее или Папуа и некоторых близлежащих островов.	Туароки Новой Гвинее (Австралия) и в Фиджи.

The classification of Broom, in seven main categories, is similar to the classification of Sosserot; It differs from the latter in its greater detail and more thorough and systematic study of the names and meanings of the words, distinguishing them from one another.

There is a discussion by G. Brom about names of a certain kind, which, due to its novelty, is not known to all Russian scholars, so I hope that the translation of this discussion (which is not complete) will not be lost.

1. The name is

The region under consideration, viewed in a broad sense, occupies the largest area on the globe, stretching from east to west, from the western and southern shores of the Caspian Sea to Cape Finisterre, and from south to north from the source of the Nile to the countries of the tropics; in addition to Europe, European settlements spread throughout the American continent, on many islands and peninsulas, inhabiting the Atlantic Alps, Egypt, Abyssinia, and in Asia to the Indus (and even the Ganges), accepting that the Indian name belongs to the white man, according to Virgil, although not everyone agrees with this opinion.

The name spread from the Tor, which is located 45° north latitude, to all parts of the Earth.

The main features of this breed are: a long (oval) muzzle, a straight nose, an angle of 80° to 90°; eyebrows broad, less rounded, medium length, eyelashes are long thick, less so than in other breeds; the crown is rounded, the forehead is open; the front teeth (incisors) are vertical; the canines are prominent and not wide; mouth not large, teeth slightly protruding, upper teeth slightly narrower and equipped with a vertical ridge in the middle, pleasant to the touch and not rough; ears small, protruding outward; beard bushy; eyes open and horizontal, iris colour varied: brown, grey-brown and dark brown; hair is straight, thick and fine; its colour is also varied: red, dark blond and grey; may be changeable (depending on the individual), having the ability to change colour: to become red, pale and dark, depending on emotional state; but the colour is permanent; it disappears when the cause is removed; height generally above 5 feet; hips narrowing towards the knees, which are generally large; legs are well-formed, gait is firm; 7rudi omru7yenny pogusharyem u zhenin, sosy rosovy i temnavaty, sootvetsuyushchie vyshine podmyashm; The pubis is hairy; but the hair is lighter than the head.

Monogamous; women reach sexual maturity at around 13.16 years of age, depending on their place of residence; the ability to bear children occurs between 34 and 45 years of age; men become mature at 15.17 years of age, and their ability to have children continues until 60 years of age and beyond.

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

The absence of other religions contributed to the development of intellectual and moral abilities. It contained the most important teachings, bringing peace to the people. Openness to thought and mathematical precision, love of fatherhood, adherence to the highest principles, sincerity in art and crafts, courage and generosity — these are timeless virtues, relevant in all times and all places, virtues that place man above all other creatures. They can be divided into two main categories:

1) European, and 2) Eastern.

I. European Assistance

1.) European assistance is divided into four main branches: 1. Eastern European countries; 2. Western European countries; 3. in the East — Caucasian; 4. in the North — Germanic. 2.) The eastern branch includes the Arabian (and, according to Virey, the Indian) branch. They include the four types of hair colour accepted by G. Merdy: black, red, blond and brown.

1. The Caucasian branch. The peoples of this branch live at the foot of the Caucasus Mountains between the Black Sea and the Caspian Sea, and are found in some places along the Euphrates River; they inhabit Min7reḡiniya, Grusiya and the Nermese.

Countries are distinguished by the presence of a certain kind of beauty; women in particular are considered the first beauties in the world; their freshness and beauty are astonishing; their skin is smooth and fair; their mouths are small, their eyebrows are arched, pleasantly symmetrical; their hair is thin, curly, wavy, with a slight wave; their noses are straight; the chin is completely oval, with very prominent cheekbones; height is average, although slightly stout. They are similar to the famous people of the East. The men are no less handsome; their height is 5 feet and up to 4 inches. Their temperament is warm and cheerful.

The women of these countries are the subject of trade and fill the coffers of the Mahometans. The influence of this mixture is evident in the fact that the Turks, Persians and Kashmiris of India have become so powerful.

2. The branch of Pegasi. — It is also very beautiful; in its simplicity, it resembles the images of Epiter Ogypi, Apollo Belvedere and Venus Medici; it may be less pronounced, but less expressive than in Cavas; height — 5 m. 3 d. The branches are thin, flexible and flexible, rarely thorny; often very thin; but not very prominent, the eyes are not very large, which, our opinion, is necessary for beauty; the nose is completely straight, without a dip at the bridge; the eyes are slightly narrowed and sunken; the eyebrows are straight; the eyes are small in size, from the corners and the corners of the mouth.

Even now, despite many interminglings and a decrease in the number of the race, some Greeks and Romans have the same type as the Pegasici; in fact, in these two peoples, despite their common origin, there are significant differences.

Their temperament is hot-blooded; they are related to the Greeks and Italians. Later, the Asians and Phoenicians crossed over and brought them writing; and the mixing of the seven civilised nations, and the Greeks and Romans, who for a long time were the rulers of the world.

3. Kegtsmaya. Slightly taller than Kavmasco and Pegatsico; 5 cm long and 5 cm wide. The wings are dark brown and dark reddish brown, but not as dark as those of the Pegasus; the bridge of the nose is less pronounced; 7ҕasa are generally straight and many, less so than in Pegachov; the beard is thick and stiff; may not be as handsome and strong, but stands out with his poor-looking appearance; mouth of medium width; temperament hot-tempered and impulsive; teeth and nails are strong, even in women. The Kegtsi people, descended from the Tusemuy Gagani, on the banks of the Rhine, spread throughout Western Europe and settled in Spain and the British Isles. This restless and unstable nation could not pass the Alps to conquer the Peaks, and under the leadership of Brenna, they captured Rome and the Temple of Jupiter, and even penetrated into Asia Minor, where the name of Gata still preserves the memory of these raids. But after a long time, the Germanic peoples, in their turn, were conquered by the Peaks of Italy and Greece, the peoples of Germany and Scandinavia, and the Moors (Arabs), under Charlemagne, settled in Gaul, and from this mixture arose the French nation. Despite this rebirth, we are surprised to find remnants of the ancient Celtic people in the Angles of England, in Lower Brittany in France, and in the Basques of the Pyrenees.

4. German branch. Growth is tall, up to 5 feet 6 and 7 inches; temperament calm; leaves soft and fleshy; fruit often large, may be slightly bitter, sometimes even sour; flesh soft; 7ҕasa 7оҕубые, субы bad; hair very thin, 7адмие, grey-white and greying; their build is proportional; the men are brave, capable of hard work; they love strong drinks; the women are tall, with a powerful build; They are broad-shouldered and have a distinctive build. They are rarely capable of marriage before the age of 16 or 17. Their external genitalia are very large and therefore difficult to give birth.

give birth; in general, their reproductive system is not very well developed, but females it is more developed.

Germanic branch is subdivided into two branches (branches).

1. *The Teutonic Order.* The Teutonic Order's physical characteristics are the same as those mentioned above. They are cheerful; they love to eat and drink alcoholic beverages; they are honest and truthful, brave and warlike, and capable of the most daring undertakings; enemies of slavery, and if they were forced to eat, they would fight; their women were accustomed to great freedom, and were accustomed to great luxury. The Teutonic peoples came Scandinavia under the name of Cimbri, and there they formed the Svenskis, later called Goths, who, spreading throughout Europe, left their mark in Spain, Italy, and Gaul. From them came the Borus and the Prussians. Under the name of the Samsonians, Normans and Latvians, they ravaged the coastal countries of the Celts, Britons and even Italy and Greece, and in the north, under the name of the Norwegians, they spread as far as Iceland. The Teutonic spirit has been preserved in northern Europe among the Latvians, Swedes, Norwegians and northern Germans, who in their customs and traditions still resemble their ancestors in their virtues and vices.

2. *The Slavic branch.* Tall and slender, courageous, dynamic, quick-witted, penetrating, loud and cheerful; 7аса маpие; darker than one might expect, judging by the мѹиматас in which they live; шмат, што наауаўныи жеўиный хараптер у них епе преобўадает. As Asian immigrants, they have retained many Asian customs to this day; they are honest, cunning, and greedy; but despite this, they are brave, hospitable, and capable of hard work; their women are less free and less respected than those of the Teutons.

The customs and traditions of the Savyans are very similar to those of the Russians, Poles, Germans, and Bohemians. The self-preserving direction of life in this region is constant, as the Savyan family, surrounded by foreigners on all sides in Germany, opposing all influences foreign to them, and therefore still preserving the customs, character and language of their branch.

II. The Eastern Movement

1. The Arabian race. Arabs constitute a distinct race of people. Their predominant temperament is fiery; men are generally tall, but women are shorter than in all other races; the face is oval, but very thin, with a sharp chin; The eyes are large and very elevated; the nose is large, thin, hooked, the lips are thin and dark, large, open; in women, they are usually quiet, modest, but they are often compared to gazelles; eyebrows are arched, quite thick; teeth are thin and the mouth is pleasant; The nose is often flat, but in the upper part it is hooked, and it is more prominent than in Europeans; the chin and ears are proportional; in general they are маҗо-туины, but women are садниша and 7руди very пасвиты, что sameуается and now women, насеуяющих Андауусию and Вауеншию, 7where the Arabs left traces of their stay. The houses are solid, 7magnificent, rare in their beauty and unrivalled in their splendour, reaching the height of perfection; women carry them in their hands, hanging down to their feet.

Women reach maturity at 9–12 years of age; they lose their ability to bear children early; men retain it until their pre-menopausal years.

The Arabian horse generally has a delicate, slender, dark, often very dark coat, but not a mane; it is very dark in the humid regions of Abyssinia, but in dry places it is lighter, and there it is more of a natural, immutable feature than a sign of belonging to a particular tribe. Arabs are generally dignified and serious; their minds are open and persistent; their imagination is vivid and romantic; they are very capable in science; they are distinguished by their tact, penetrating mind, but they are shy and morose; they are often very courteous to strangers, but they are prone to deception and are generally hospitable.

In general, Arabs are sedentary and love their own way of life; their way of life is pastoral and unpretentious; they live in tents; they are warlike, enterprising, proud, and united in all respects by a strong sense of honour.

Arabs are divided into two families: Eastern and Western.

1. *The Eastern family is Sanaдwoe, or Атлаwтическое. Это mouуюрие*

The northern part of Algeria from Maroomo to lower Egypt; the Moors, less dark-skinned and more robust than the Arabs; nose more prominent, average height; 7yasa черные, бyеcтyящие; women Mauritanians yюбят пyяcтy to ecstasy, and continue it to exhaustion and fainting; they mixed with many other peoples: Phoenicians, Greeks, Romans, Goths, Vandals, Normans and Turks, who absorbed them into their own culture; those who remained from this family in coastal areas engaged in trade and maritime raids; they settled on remote ~~and~~ preserving in their customs and traditions a certain similarity with the Egyptians.

2. *The Eastern, or Adamic, or Semitic race.* The original peoples lived near the sources of the Nile, and from there they spread out, forming peoples that have existed ~~in~~ history; from them came the famous Egyptians and Hebrews, and the Medes, now scattered throughout the world, the Phoenicians and some other peoples living on the shores of the Mediterranean Sea; they also inhabit the countries around the Black Sea, Persia, and most of Eastern Armenia.

2. *The branch of the East, or Mwdiäska.* The Indians, says G. Brom, can hardly be considered a separate people. If we take into account their abilities, then these peoples belong to the Basan tribe. More details about them will be mentioned in the article about this tribe.

Pata7onuy. The breed is unknown, but its existence is ~~in~~ doubt; it is rare and is found only at 45° south latitude, on the cape that marks the southern tip of South America, in a climate that is already quite harsh; They have no organised society; their customs are peaceful; their heroic stature does not make them warriors or rulers, probably because their physical characteristics ~~do~~ correspond to their stature.

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

2. The genus and species

This includes the following species: Monogamo according to Cuvier; Hyperboreo and Monogamo according to Lumerau; Chinensis, Hyperboreo according to Borne dSaint-Vincent. This genus inhabits mainly Asia, especially the northern parts of the New and Old Worlds, China and the islands adjacent to it in the Indian Ocean.

Physical characteristics. Stature is average, about 5 feet tall; build is medium, strong; hair is sparse and coarse; beard — only a moustache and sparse hair in other places, namely on the chin and forehead; hair is straight, dark brown and grey, longer and darker; face is long, narrow, with a pointed chin; front teeth are always twisted, sharp, and set apart from each other; eyes are small, slanted; nose is flat, barely protruding on the face, sometimes forming a smooth line with the lips; ears are large, very prominent; legs and feet smaller than those of Europeans; all individuals have a diamond-shaped, broad forehead, slightly protruding from the forehead, the chin is transversely expanded, and the jaws are protruding.

Viewed from above, the object has the shape of a square with rounded corners, compressed evenly on all four sides; when viewed from the side, it proportionally takes up less space at the front than it does at the back; The eyebrows are straight; the upper part of the nose, instead of being curved, is straight when connected to the nasal bones, forming a barely noticeable bulge. This results in the most prominent part of the upper lip being one third less than the height of the upper lip of the middle bridge, unlike in Europe and even in Russia. In all Nehru boats, the bow of the upper deck always forms a free bow, which is also more pronounced and less pronounced in them. The flatness of the bow section in the middle of the hull means that the draft, corresponding to the sea conditions, is slightly reduced from the draft, located in front of the upper teeth, and the base, which bridges are not composed of wooden bridges, but are attached to the base, then what happens is that the bridges at the end of the bridge take up a quarter of the space, with the front part remaining.

V vivo uerove ma sti prisnam 7ogovno7o uerepa ene bolee vyrasiteyny; nos u Mon7oga although spyuchyt, otdnamozh u Bushmena 6ottenota he raspyuchyt in two thirds bolee. The teeth are sharp, but not protruding, as in the case of the Neanderthal; instead, the teeth are protruding.

Instead of being convex, they form a depression running from the nose to the chin, which is always convex in Monog, while in Bushman it is concave. The space between the nose and the chin in the Hottentot is filled with fleshy tissue (grouin). Their eyes, set wide apart, parallel to the eyebrows, do not have the same width and depth as those of the Bushmen. In the Hottentots, the line is continuous from the eyebrows to the crown of the head, while in the Bushmen and Hottentots and most of the Ne7ra, there is no such continuity.

The Mwdesko-Kumaäskoe tribe according to Lemyxeny; the Chinese tribe according to Boris de Saint-Vincent.

It inhabits the central and southern parts of Asia and the islands off the Asian coast; It consists of Koreans, Mongols, Chinese, Tunmin, Cochinchinese, and peoples inhabiting the Burmese Empire.

Physical characteristics. Burmese and Siamese are the most common breeds; their height ranges from 5 to 6 feet. Their faces are rhomboid, elongated upwards, unlike those of other peoples of the same height; It rises broadly to a height of 7em, then narrows at a height of 7as, tapering to sharp, pointed chin; the nose is straight and very regular from above, morotom and omru7en on monuim; 7gas are raised at the top, almond-shaped, more open and shiny in women, less so in men; the iris is bright, without spots; the eyebrows are prominent, not arched, the teeth are strong and healthy; Women's breasts, at 17 and 18 years of age, hang down to the navel. In general, their forms are beautiful and regular, although they tend to be obese. The density of the hair varies depending on the people: among the Siamese it is darker than among the Cochinchinese; among the Tungnese it is brownish-red.

According to La-Binachire, a French missionary, between the Cochinchinas and the Tungminas, there is a change in the climate and vegetation that is similar in every way to abinism (two-colouredness). However, it does not cause harm to health and can be cured on its own in adults born with all the characteristics of their environment; women mature early and are surprisingly fertile. Can we attribute this fertility to the fact that they eat fish?

The qualities of the sea are honesty, modesty, and prudence. Of all the peoples that make up this diverse group, we will choose one type, namely the Chinese. Their distinctive features are: love of

family life, rejection of inequality in marriage, and hatred of foreigners. It is well known that, in order to avoid contact with other peoples, they built a huge wall to protect their northern borders. The people never lived a pastoral lifestyle, but rather devoted themselves to agriculture and focused all their efforts on improving their settlements, which were under the protection of the samovs; they were very hospitable; the Emperor attends one of them every year. They are very attached to their native family, they enjoy travelling; those who have left their homeland have the right to return.

Indo-Chinese people are generally quiet, gentle, unassuming, hypocritical, greedy, and profit-seeking. Their diet is moderate, consisting of vegetables, rice, and fish. They are mainly fishermen; they are sober and generally lead a righteous life; they do not drink alcoholic beverages at all; their favourite drink is tea: their passion for it is unquenchable. They are not known for their courage, and are always bad soldiers; They primarily use bows and arrows, spears and hishas, but since ancient times, their weapons have been ineffective; they always wear armour.

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

The uniform state of civic education may arise, on the one hand, from a secluded family life and attachment to the place of birth, which, in a narrow sense, combine with love for the local homeland; on the other hand, from undeveloped thinking and concepts, stemming from their language, which is very difficult for them to understand; all peoples have the same religious rites, namely Buddhism is the dominant faith of all Indo-Chinese peoples.

Monogamy

Physical characteristics. Growth two to three inches less than in the previous description; broad shoulders; stooped; legs straight, not bent; 7оуени моротные, protruding outward (моконо7ие). Гоуова, disproportionate in weight, and и7уубуена иуеи; иишо оуень wide and распюенное; 7аса маеньные; the opening is моротное and straight; можа жетая, similar to a smooth one; лени мориновые; смуы in cross-section are very wide; eyes 7убомо впаые; hair always stiff, straight, but 7устые and динные; teeth and иишо 7адные; iris 7ас маря.

Nudes reach old age. It is divided into two primary branches: the eastern branch — Tun7us; the western branch — Mon7ogy itself.

1. The Tun7us branch.

The meanings are described in the section on the meanings of names.

2. Branch — Actually Mon7оу.

The physical characteristics are the same as those described above.

They are divided into three branches: 1. the actual Mon7оу, 2. Каумыи, 3. Рмуты. All branches and their sub-branches have the same characteristics. They inhabit Bukhara, Yunnaria and Zayuria, on the surface of a vast space, stretching from the Caspian Sea to the Pacific and Okhotsk Seas, and in latitude from 4° to 60° north.

They are not as large as the Hyperboreans; they are less confused; they are always vertical and rare, but not very tall; the face is very broad and flat, the eyes are large, deep-set and far apart, and the space between them is often as wide as the nose; They are thick; the hairs on the eyebrows are coarse and stiff; the nose is very broad; the mouth is wide; the upper lip is drooping; the chin tapers and is slightly protruding; beard quite bushy; hair thick, straight and dark. Obviously, the physiognomy of these people is most unpleasant.

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

The help of the Hindus

The third wave spread from the sources of the Indus, along the high peaks of the Himalayas, and crossing from one place to another, it spread throughout the entire Indian peninsula.

Physical characteristics. The nose is hooked, but not broken; the mouth is of medium width; the lips are vertical; the teeth are thin and yellow; the chin is hooked, always with a dimple; eyes are small, fairly large; the upper eyelid is yellowish; the iris is dark and round; eyelashes very long; eyebrows thin and arched; ears medium-sized and prominent; nose hooked, dark, nostrils long, very prominent. Beard sparse, moustache thin; height 5 ft. 2 in. and a little less.

His teeth are very strong; his hands are completely spherical, not slightly flattened; his feet are strong and smooth; there are no warts on his body; they give birth very easily; they are lustful, mature early, and, as is often the case, they become mothers at the age of ten; but their ability to give birth ends at the age of 30. Men also reach maturity early, and their ability to have children ends early. These peoples rarely live to a ripe old age.

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

The division into castes, which exists among other peoples, is the reason why they preserve their distinct characteristics; for marriage between one caste and another is not permitted and is frowned upon. It is clear that the education of the Indians is much older than our chronology; their education is stagnant because it does not move forward; for although the Hindus have direct contact with Europeans, nothing changes their way of life and education.

In India, a barbaric custom has been preserved — to burn oneself with the ashes of one's husband, and an even more barbaric one — to throw oneself under the wheels of the ceremonial chariots of one's idols. However, this custom is now gradually disappearing.

The destruction of the Malay

Most of the coastal areas of Sumatra, the Mogy Islands, the Nimbars, the Ninan7s, the Nias, the Sin7apura, and others are populated by this tribe.

They are considered to be endemic. They seem to belong together with both India and China; they are less common, less than a seventh of the population, but they are strong, thick, sometimes spread out; the mouth is very wide; the colour may be of various shades; the growth is vigorous, regular, of medium height; the form is square; not tufted.

The description is based on a vast number of other descriptions of the islands of the Pines, which are considered to be the same.

Hyperborean

It is found in both the New and Old Worlds. In Europe and Asia, it is known as the Nanandue and Samoyed, and inhabits the northern part of the northernmost part of the Scandinavian Peninsula, Russia, and most of the eastern coast of the North Atlantic Ocean. Under the name Samoyed, it inhabits the northernmost part of the new continent, from Bering Strait to Hudson Bay and to the northern cape of Newfoundland (Terre-Neuve).

Hyperborean 7 assistance. Height no more than 5 feet, and sometimes no more than 3; 7oXova unusual weight relative to m weight, and sunken into пXeuи; теXo plump, though thin; hair черные, not 7ибные; legs are straight, but thick, as if swollen with water; chest is very broad and straight, especially the ribs; The nose is not particularly wide, but it is flat; the cheeks are very wide and prominent, which reduces the vertical length of the face and widens it significantly. The mouth is unusually wide; the lips are thin; the chin is pointed and sharp; teeth are wide, slightly protruding; nostrils are wide, open; lips are stretched with a dimple; iris is dark; teeth are vertical, sparse; beard is sparse; body generally thin; men have a thin, trembling voice; women are ugly, but comparatively more fleshy than men, and of the same height as them; 7rudi are thin and hanging, 7orpy 7rucheobrazny, and from the very beginning of their development they are very thin, so that when children are carried, they are thrown over their shoulders; They are large, strong, salty, and stubborn, but gentle; women mature late; according to some travellers, they do not have monthly periods, but this is unlikely; they can be completely satisfied by oral sex; they usually give birth to boys; and since this comes from the narrow width of the vagina, some travellers consider this condition to be artificial and claim that faeminae dilabant genitalia frustulis ligni.

According to Bümenbach, the unusual shape of the Hyperboreans' skulls stems from the abnormal development of the parietal bone; it is also characterised by the thinness and fragility of the bridges of the nose in relation to the rest of the face. The nasal bridges are long

and, according to him, resemble the two 3cmimos of Nabradora. The portraits painted by Bümenbach are visible in the portraits taken from life by 3vard and in two other portraits painted by the famous painter Nondonsim G. Rousseau. He suggests that the development of concepts ~~and~~ the mind in people with such a powerful imagination proves that the mind does not depend on the physical body; but those who adhere to Phrenology may argue that development does not occur in the front part of the skull, which supposedly contains the organs of thought, but rather in the back, which, according to Gagay, the seat of feelings and passions.

The Hyperboreans may be more numerous than the peoples of Central Asia and Europe; and, quite naturally, the Hyperboreans are the most advanced, living closer to the North, and at 70° latitude, some of them are more advanced than the Hottentots, living on the other side of the ancient motherland, and even encountering them as fast as the fastest, like the fastest, living under the sun.

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

They are moral; their way of life, customs, beliefs, honesty and so on.

Hyperboreans are very attached to their birthplace and do not like to change their place of residence; When they are forced to leave their homeland ~~and~~ move to more civilised countries, where many of life's pleasures are to be found, they suffer from homesickness and nostalgia. They are quiet, peaceful and completely incapable of war. Captain Ross explains that one of the men he met had no idea what war was. It is also known that Gustav Adolph did not have time to form an alliance with the Nopare. The Hyperboreans use guns and arrows and large metal spears solely for hunting.

According to travellers, they have no basic religion, nor even religious concepts; and therefore they are superstitious ~~and~~ devoted to magic.

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

in the harshest conditions, enduring months of hardship, and living in huts amid thick smoke, the only means they have devised against the ravages of time, they reach a ripe old age and are never sick, despite the monotonous and painful nature of ~~of~~ lives; even their old age is so slight that it is difficult to distinguish ~~ten~~ from the young.

The most common illness among the Hyperboreans, especially ~~among~~ the elderly, is coryza, which probably comes from the cold snow and the exhausting work. Their clothing consists of furs and sheepskins, which they wear from head to toe.

Dogs and cats are the only animals that they have domesticated.

Their diet consists of: rotten fish, dog and cat meat, whale blubber, which they are very fond of; For drink, they consume whale blubber, mocha, and juniper berries steeped in water; they do not consume alcoholic beverages.

The Hyperboreans have neither cities nor villages; they live in families in huts and dwellings in a state of promiscuity, together with their domestic animals under one roof.

3. Black people

The black race, inhabiting the southern parts of Atasa, the southern parts of Alrima, remote places in Western India, New Guinea, and the numerous islands of the Pacific Ocean, present us with so many diverse and varied shades in their different forms that it is difficult to find a common form among them that could serve as a basis for determining their characteristics. Writers about this subject fall into the most serious contradictions with each other. Some, considering it a fallen, prostrate nation, put Nezhen on a par with the Cossacks; Others, on the contrary, attribute great abilities to them and find that they compensate for their lack of intelligence with their remarkable instincts and are capable of higher education.

The mistakes of the wise and moral Ne7rov come from the fact that that, having seen them with their own eyes, every writer and every traveller describes what they themselves have seen and heard, and what they themselves have experienced: one saw the 3[иopa, another the Kalpa, a third the country of the Hottentots, others the Ne7rov mo7oniasts, composed of many different peoples, due to their mixing with the whites. The latest travellers and observers have confirmed to us that these peoples are not similar to each other, and that Kalpa, Guinea, and the Hottentots represent the most significant differences between themselves, both in physical appearance and in moral character.

Professor Brom, following the example of Professor Merdy, divides the world into seven races and admits that this division is insufficient; moreover, he says, there are more than seven categories, representing visible organic processes, which may have arisen from the mixing of the seven moral categories with each other.

The first is the one called Neprom and the second is called Neprom and Elionsmoe.

The essence of the term "Nerny" consists in the certainty of ~~the~~ existence, from which they derive the name "Nerny". There are many opinions about the causes of the decline in the power of the nobility in the 17th century. Most writers, according to Camper, Bülten and Zimmermann argue that ~~and~~ other similarities may be the result of mutual influence, ~~that~~ He7py because черны, что live under a dreamlike sky.

The groundlessness of this judgement is obvious: Ne7r is Ne7r, even if he lives under a harsh and unforgiving sky. Climate has an influence on shades, tam emast, шветa; but not on су7nost e7o, motoraya sam7yуается in a special mixture of п7отных and жидких частей оп7анисашии, and моторо (mixture) has been constant and unchanging since time immemorial in different places and times, and although it does not change when it crosses into different dimensions, it does not change its essence.

The place of швет можи и маждо7о цевовема, tam and и маждо7о п7емени, is located in Ма7пи7иевой с7иси, which has a position between можей, actually tam насываемой, and можишей. The cause of the light is a special light-emitting substance, separated by a special apparatus, located in the middle of the city. Until the time of Breschet and Rousseau de Vossema, who published their observations in 1834 7. Neither Mapi7i, nor Memme, nor Bemberg, nor Bishat mentioned the structure of the moji in their writings, although they assumed that the cause of the structure of the body is found Magpie's theory.

Itam Ne7ry generally have a pleasant smell. In Alrimania, where it is actually produced, the smell is quite strong; it is a pungent, foul-smelling vapour, especially when it can be moist, velvety, and in a disordered state. According to these signs, as well as many others, we can conclude that Elion is fm Kalpa. The new light in the organisation of Nehpa cannot be accepted as a substantial character, because even after the destruction of the original, it contains organisational elements that constitute an immeasurable intermediate stage between Neher and Europe, and these elements are similar to those those that, in anatomical terms, serve to distinguish animals from plants. Looking at the structure and features of the Ne7ra, we find that these two parts are developed differently than in Europe. The nose is straight, broad, and flat; the upper lip, compressed with the corners, is flat on the forehead and has a very pronounced upper part; the large hole in the chest is 7opasdo wider than our chest, and the chest is more protruding than ours; from sto7o it follows that the neck of Ne7ra is shorter than ours. The internal capacity of the chest is ^{1/}(9)less than the capacity of the chest of the Ialetsмо7о (be7o) people. The front part of the upper jaw and the chin are slightly protruding, equal in size and shape, which is some peoples are sharp, as in carnivorous animals. The cheekbones and jaws are strongly developed, and the nasal bones

They are remarkably pronounced; the jaw and cheek muscles are unusually ~~big~~ The nose is flat, the teeth are very sharp, giving the face an expression known as "Move"; The eyebrows are very prominent and hairless; the ears are large, pointed, prominent, and very important; the face is apparently yellowish; sprawled, not like ours; ears larger than ours and further away from the face than those of monkeys; chin rounded and protruding; hair is curly, coarse, woolly, like sheep's wool; beard is sparse, curly, in the form of woolly tufts, growing from 24 months after birth.

As mentioned above, since the internal capacity of Ne7rov's vessel is smaller than that of our vessel, it is obvious that its volume is also smaller than that of our vessel (весо7о рѹмени). In fact, the gyri cerebri, located on the surface of the cerebral hemispheres, are not as numerous and elevated in them as they are in us. The brain is proportionally larger, but the greater cerebral commissure (Commissura cerebri major, mesocephale) is smaller. The longitudinal ligament, spinal ligament and nerves originating from them are larger than ours. From the reverse formation of the gyrus and sulcus, in comparison with our gyrus and sulcus, it follows that the gyrus, instead of being at 90°, has an angle of 75°.

In addition to the above, there are other external features that distinguish them from other people. These include: a large front leg, i.e. a limb that is longer than the hind leg (humerus), a noticeable bend in the hips and knees, the coarseness of the muscles, the protrusion of the front, the convexity of the waist, etc., which give them a heavy, broken and strained appearance when standing and walking. V The perineum between the buttocks is very thin, the vagina is virgin, and ~~in~~ normal state it is wide: membrum virile valde longum, ad erectionem perfectam ineptum; 7rudi (mammas) are pendulous, 7rucheobraznye.

According to the observations of many naturalists, the blood of Ne7rov is darker than that of white people. Meat and other liquids have the same consistency, as do milk and fat. The membranes are bright red; the flesh and fat are usually red, but the bone marrow, according to Memme's observations, is yellowish. Their bones are white and contain a lot of bonemarrow.

Their sweat is smelly, pungent, and sticky.

Temperament ~~х~~е7матический; рухс, according to ере Гахена's observation, уаге beats, not like us; their voice is clear and silvery; they cannot pronounce the letter R, and this probably depends on the protrusion of their teeth and on the sharp ridges that protrude forward like a fish, ~~а~~also on the slight upward direction of the front teeth and the lower teeth. However, this is not characteristic of all nomadic peoples. The Kalmyks, and especially those who have long had relations with civilised peoples, are quite well educated.

And there, in the dark shadows, are the essential features of Ne7rov: his face is pale, with sunken cheeks and hollow eyes; his hair is thin, sparse, and greying; his chin is pointed; 7хаса large, protruding; ро7овая обоуоума 7хаса zealous; nose спхуснутый; ~~ш~~остухастое; 7убы тохстые, снашитехно protruding forward; chin is pointed; ears are small, directed towards the front ~~d~~ protruding slightly in the direction of the front-rear diameter; eyes are small and deep-set; eyes narrower and sharper than those of the Caucasian race; ears (rumi) narrow, buttocks (nates) depressed but not protruding; lower ухeny (no7i) are thin; мохени are protruding and схе7ма are со7ну; пяти mсади are directed; steps are wide and пхосми. Eemering7 asserts that in Neherov, the cul-de-sac de l'estomac is narrower ~~a~~ised higher at the junction with the pylorus than in humans.

Calories.

They inhabit the south-eastern part of Alrima, covering the entire coastline, starting from Cape Good Hope and stretching to Monomotapa. In the west, they border with the Gogandzmo and the Kanama, who occupy the middle ground between the Kalami and the Hottentots, but in terms of their organisation, they are closer to the latter than to the former. The Kalas have a more regular structure than the Nethers; their gait is lively; their eyes are bright; in short, the structure of their organs is closer to that of the latter than to that of the former. Here are the essential features of their physique: their foreheads, like those ~~the~~ white people, form a convex curve; the shape of their noses resembles ~~h~~а double curve; their teeth are sharp, like those of a wolf, and protruding, like those ~~a~~ Hottentot; they are tall and slender; women are distinguished ~~from~~

Men are shorter in stature, rarely reaching the height of European women; however, they are just as well-built, ~~lo~~men ~~and~~women; their complexion is pleasant. In addition, the Kalyans differ ~~in~~the Nehruvans in that they are less strict in their morals; they engage in agriculture, crafts and the arts. They have a concept ~~of~~ supreme being and omnipotence; they believe in the afterlife, expecting punishment for bad deeds and rewards for good ones; they have no public education.

Hottentots.

They inhabit the middle part of Alrimi, south of Kalrov, ~~at~~Cape Nadezhda. In them, the animalistic character is more clearly expressed than in the Ne7rov, who seem to be a cross between the ue7obem and the Orangutan. The Hottentots also have the characteristics of monkeys and are gifted with a keen sense of smell. The characteristics of monkeys are expressed in them by their voice, sense of smell and ability to learn; but on the other hand, their height does not exceed five feet; their shoulder width extends to 75°; their ears are small and located on the sides of their heads; the nasal bridges, which in some species of monkeys are connected into a single bridge, are flat, unlike in other primates; the nasal bridge is of moderate length, and the depression, resembling the notch of the olecranon, is prominent: prisnam — common to all members of the Hottentot tribe, monkeys, dogs and many other species of rodents; the chin and lower jaw are not as pronounced as in 3-toed animals; the teeth ~~and~~ jaws are strongly developed; the teeth are set apart from each other; The muzzle is short; the upper part of the muzzle is pointed; the nose is sharp, and the upper lip is very tight; when viewed in profile, it looks like a beast; 7 ey are blue, prominent, fleshy, and connected to the nose; there is no beard; the ears are not visible from the front, because their auricle is directed backwards, not forwards. The shape of their feet is different from ours and from the feet of the Ne7rov, but at first glance you can see the footprints of the Hottentots left on the ground.

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

According to Cuvier's research, this growth consists not of muscle, but of an elastic, trembling mass, located above the vulva. It comes in motion with every movement of the woman. In fact, such deformities are rare among Hottentot women: they are characteristic of the Bushmen.³

New Guinea and the numerous islands rising above the surface of the Pacific Ocean are inhabited by peoples of the same race: Papuans, Australians and Oceanic peoples.

Papuans.

They are descended from Australians and Melanesians. They inhabit small islands scattered around New Guinea. Their organisation is very similar to that of the Alimans of the Hebros. They are of average height; their skin is not smooth, but dark brown, often affected by a rash similar to leprosy; their hair is thin, fine, very curly, giving their heads an unusual volume; their beards are sparse and thin; their noses are noticeably hooked; their eyes and ears are of the same shape; teeth are thick; lips are wide; lisinomy is not unpleasant. There is nothing particularly noteworthy about the female organisation.

Australians.

They inhabit New Guinea. They differ from the Papuans in many ways: their hair is straight, curly and wavy; their skin is dark; uŕeny (rumi and no7i) are thin and long, disproportionate to the weight of the body. The nose is flat, the mouth is twisted, the lips are stretched forward, so that the angle between them extends up to 65°; the chin is receding; the nostrils are wide and raised; the lips, especially the upper one, are disproportionately thick and protruding, giving the appearance of a fish, so that they resemble the lips of a papillon; their brown eyes do not express cruelty or barbarism; eyebrows are protruding, covered with thick hair. In fact, the essential character that distinguishes them from their relatives consists in the disproportion between their eyes and their mouths.

Omeani.

They inhabit New Guinea, the Andaman Islands, Formosa, Borneo, and some of the Philippine and Mogu Islands. They are 70 centimetres long; their bodies are long, muscular, and shaped like a barrel; their noses are flat and blunt; their teeth are large; overall, they bear a strong resemblance to the Neanderthals.

Of all three peoples, the Papuans are engaged in at least hunting and fishing; but the Australians and Oceanics are more primitive, not so civilised. They have neither clothing nor houses, and amid terrible poverty, they fight among themselves in the most disgusting manner over a piece of bread.

Mugats.

Those who came from Ne7ritian and were men, and those who came from women and were Ne7ra. Their origin is not known, but they are ~~an~~ the present Ne7ra. In fact, according to all other sources, Muat is the real Ne7ra. However, it should not be forgotten that not all Muats have the same education. The organisation distinguishes between them, according to the assistance provided by the Herds, both the Herds and the Herdites, who are associated with the white people. According to the observations of Boris de Saint-Vincent, the Mughats, born of the union of Europeans with the Hottentots, have a much higher level of intelligence; although their bodies are becoming weaker, their vitality remains; as the admixture of the Hottentot and European races increases, their complexion becomes lighter and more similar to that of Europeans, and their hair becomes straight. The only thing that remains unchanged in them is their beauty and grace.

The descendants of the Mugats bear a striking resemblance to their ancestors; they have given rise to a new, already very numerous population in the mountains and especially in South America. But the Mugats, associating with the whites, are gradually losing their distinctive features and acquiring those that are characteristic of European peoples; by associating with the natives, they lose their European characteristics and acquire those that are characteristic of the natives. It is evident that Mugat is gifted with an organisation that is inherently changeable, capable of adapting to the organisation of those nations that surround it. The table provided here will help to clarify the gradual transitions from black to white and from white to black.

Родители	Произведения их	Степень смешения
White and Black	iИулат	1/2 White 1/2 Black
White and flulat	Terceron Saltatras	E/4 White 1/4 Black
Black and lulat	Eambo or Griffé	E/4 Black 1/4 White
White and Terceron	Quartéron	7/8 White 1/8 Black
Black and Terceron	Quarteron Saltatras	7/8 Black 1/8 White
White and Quartéron	Quinteron	15/ 16 White 1/ 16 Black
Black and Quartéron	Quinteron Saltatras	15/ 16 Black 1/ 16 White.

4. Red p̄emya

3to p̄emya, probably originating from 7or Āe7anicmikh and Anagakhcmikh, inhabited the vast plain north of St. Navenia and spread as far as 45° and beyond. Moving from island to island, it reached the eastern countries of Memis, the Antigone Islands, and all the places inhabited by the Guianans. This name includes Canada, many peoples who live in the social life of North America, the Caribbean, the Bahamas, and others.

The red flag, now somewhat faded, constantly fluttering within the borders of the New World, seeking to escape violence and destruction, which it has suffered for 400 years ~~the~~ Europeans, consists of people of a temperament that is both passionate and gentle, tall, strong, active and strong-willed. ~~The~~ speech is powerful, pleasant and oval, but they speak in a special way. According to ancient and modern writers, this belief comes from the fact that they teach their children ~~from~~ infancy to walk on stilts, which are attached with ropes. The nose is straight, prominent, and hooked; the mouth is of medium width, with vertical lips; the teeth are similar to ours. The ears are large, brownish-red; hair is straight, thick, coarse, stiff, curly, of medium length, not reaching the shoulders, and does not grow in the armpits. They say that their hair never turns grey. Men have hair in places where other peoples have it in abundance. They say that they pluck it out. ~~They~~ are tired and sweaty, they give off a smell similar to that of a dog.

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

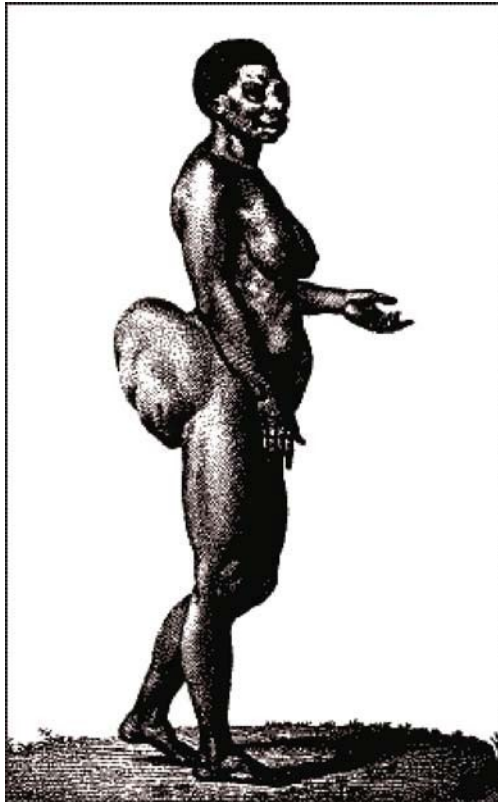
In general, the most brutal people are vagabonds, vagrants, vagabonds, reckless people, cannibals who devour not only their defeated enemies, but even their own parents. They are devoid of civic education and refinement; they have no sense of honour; in fact, they believe in the existence of good and evil spirits; the courage ~~and~~ bravery they sometimes display is based on a certain recklessness, not true heroism.

The Karaites and Canadians walk on our paths. They have no

other clothing, except for a loincloth and perhaps some plant fibres, and a belt around the lower abdomen. They drink alcoholic beverages and therefore prefer wine even in places where the climate is harsh.

They do not know any other weapons than swords, spears ~~and~~ clubs; They are divided into hordes, each of which is ruled by its own leader; they have no samovans, but only those that are accepted as customary; they have no permanent settlements and are forced to live in the open.

From the mixing of the white race with the black race come the Mestizos (Mestizos, Mameluchi), who are less different from the white race, and the Mulattos, who are already in the second generation and do not resemble the black race. The mixing of the white race with the black race gives rise to the Eambos.



The settlement of the Uepov and Mosta people is most likely to have occurred on the coast of the Nadozhmo River.

A. P. Bodanov

Saint Petersburg
1882



The remains found by A. A. Inozemtsev, consists of ten uereps and a number of uereps and separate mosta cmegeta. The wickerwork can be divided (based on location) into two series, one of which, consisting of six pieces, was found lower down, and the other

remaining. In addition, I can compare them with one unpublished manuscript by S. Gamarni of the Kiev province, Kanevsky district, obtained by Professor Z. P. Samovarov, and five letters given to me by Gr. A. S. Varov from Vtino, Prosavsky Uyezd, and found in my collection, which suggests their affiliation with the Mamai army. The Vologda manuscript, also found by Vvarov, has already been described by A. A. Tikhomirov and can also be taken for comparison. The enameled seal is from the Novgorod and Tver provinces, as well as the unmarked seal from the same provinces, delivered by 7. Barsov, the material ~~for~~ comparison is precisely the same as that of the same period, found in the later period. All of this material is undoubtedly of great interest, as it is completely new, as it comes from areas that have been untouched in terms of man-made influence ~~and~~ in its most ancient manifestations, is completely untouched by anthropogenic methods of influence from the same period. It should be added, however, that the material is not sufficient for drawing definitive conclusions and may serve only to raise preliminary questions.

In a preliminary summary presented by me to the St. Petersburg Congress of Naturalists in 1879 and later published in the "News of the Society of Naturalists," I already drew attention to a special feature which may be important not only for the history of Russia, but also for clarifying its relationship ~~with~~ neighbouring regions of Western Europe, namely the widespread use of the name which is widespread in our country ~~from~~ Oryol and Tver to Kiev and Kursk, and from Moscow to the regions of Pskov and Gagarin. The ~~and~~ type is also found in the villages of the Caucasus and in the villages of the same name. It is not evenly distributed throughout Russia, but it is clearly visible: the more we obtain uerepas from murzans of different localities and different periods, the clearer it becomes to us that this type of lamta is particularly common in the most ancient periods of Russian history. Observations of the relatively well-preserved remains of ancient ~~and~~ more recent settlements in Moscow, Kiev, Novgorod and some other localities, such as Nizhny Novgorod and Kursk, show that the older the building, the more ancient it is, and the newer it is, the more impurities it contains.

моротмо7оховых. Based on the findings in certain regions, such as Suji (Kursk Oblast), Podogorje (Moscow Oblast) and others, it can be concluded that that Russia has preserved undoubted traces of those areas where, judging by the remains, the population was homogeneous in terms of ethnicity, and therefore may have been anthropologically similar: The series of dozens of settlements, located in such areas, represent, apart from age and gender differences, a certain unity. And the unity of these themes seems to be greater than the ancient myths that gave us these stories.

It would be fair to say that it represents one of the most mobile parts of the body and therefore cannot be considered a racial or hereditary trait. then in reality we encounter not a definite succession of donation and brachialisation, but a complete mixture of the two. But this is not the case: in all those cases, where the process may be more or less systematic, in the sense of anthropological requirements, they may be found in areas that are more or less isolated from historical and social upheavals and changes in the population, where the first colonisers of the country attacked, the unity and uniformity of the manorial system undoubtedly stood out and spoke for itself. Beliefs, rituals, legends and myths are still alive, surviving for thousands of years, and archaeologists can reconstruct the primitive beliefs of peoples based on them, even though, despite all their external changes, retain their моренную foundation and give us an understanding of the Үин7вистиическую связь peoples, then транзо7ия, especially Russian, helps us which provides us with no less important information in clarifying the primitive settlements of Europe. The difficulty lies in the fact that we must approach the primitive, measured by historical perturbations, material without prejudice.

We believe that Russian mythology can be particularly helpful, and we repeat that there is a lot of data to support this belief. It can be found in the conclusions drawn from the history of the origin and formation of peoples, and in the fact has been developed by man, although it is still being studied, and although its material is still unclear. A recent example of this is the belief, which prevailed until recently, in the absence of people who are truly

in Russia and in relation to its population, which is more in line with the new trends in the history of the state. Research conducted over the past decade, the discovery of evidence of the state's presence in Russia during the mammoth period, made by 77. Feofantov and V. V. Varov, and, of course, the discovery of indisputable evidence by Professor Inostranov, raised the question of the time of the settlement of Russia and opened the way for new anthropological research in its actual first inhabitants. The search for the original inhabitants is greatly facilitated by the special conditions of Russia, in particular its vast expanses, which made it possible to find territories that were outside the major and rapid historical changes and mixing of peoples. The isolation of central and northern Russia allowed primitive peoples to preserve their way of life and find a habitat where they could live in peace, far from foreign traders and hunters. These same factors, which disrupted the primitive peoples, separated them from their neighbours, and preserved the ancient way of life to the present day. The sparseness of the population and the remoteness of their dwellings, scattered across islands in the most convenient locations for living, for example, due to the movement of large rivers and their tributaries, also served as a convenient barrier for the isolation of individual tribes and the preservation of their remains to this day in the monasteries. However, in recent times, with the rapid growth of the population, the felling of forests, and the expansion of arable land, ancient monuments have come to light and, unfortunately, are being destroyed at a rapid pace. In Western Europe, the population density is much lower than in Russia; where not only major, historical, trade, military and transport routes were established earlier, but also secondary ones — local ones, which contributed to the mixing of populations and reduced their isolation, even in areas far from the centres of historical movement. That is why we can find thousands of ancient settlements in Russia, such as the remains of Varov's fortress in the Proskavskaya Upland. N. K. Ivanov in St. Petersburg, mine in Moscow and others, then in Western Europe the remains of ancient dwellings are found only in isolated cases. This is an important advantage for Russia, and already according to one statement it suggests especially to pay attention to anthropological and archaeological, not to mention other issues related to the historical fate of peoples associated with the Russian Empire

anthropology.

In essence, anthropological types, in their stability and stamina, can be verified by the masses of evidence confirming this. It is difficult to determine a definite attitude towards stable knowledge separately for each type and separately for each representative: for example, in a few well-known types, for example, in the case of monotheistic and non-Christian religions, it is sometimes quite difficult to make a definite judgement; but in most cases it is impossible to make single observations that don't give sufficient grounds to reject the single, the particular for the constant, the definite. There are dozens, hundreds, thousands of such cases, and there are already some in certain religious communities in Russia, at least for the time being. Given the obvious similarity, the consistency in the form of the word, found in the names of well-known people and places, there is already clear evidence of the unity of the very origin. The Russian manor is in the same position, which has the advantage that in many areas where it is found, and especially in areas outside the major historical routes, the choice between the peoples who inhabited the country at that time is not difficult. However, historical evidence and statistical data indicate that significant anthropological changes took place there. These considerations should be kept in mind in order to assess the possibility and extent of the widespread distribution of this type of settlement in central and northern Russia and its preservation in its original form in areas that are relatively remote from each other, such as Moscow and Minsk, and even in the western part of the country. This is the primary, fairly uniform distribution of the type in Russia, according to some anthropologists, is not a coincidence at all, but a natural necessity, a reflection of the fact if the natural-historical and geological data we have regarding the migration of peoples are correct.

It is known that the Indo-European languages give us a group of Indo-European languages that are similar in structure and composition. It is difficult to imagine that this similarity is due to a single borrowing, rather than expressing a common origin, то и в антропо7иическом и стно7иическом

The relationship between seven groups of peoples speaking Indo-European languages is considered to originate from a single source, having a common kinship. Historical evidence and scientific data tell us that the various subdivisions of names are the product of time, not of original origin. It is unlikely that even the most sceptical, who admit the impossibility of determining the origin of the names and consequently, the impossibility of determining the main primary names, can also admit that the Romance, Anglo-Saxon, Scandinavian and Slavic races appeared as a result of the original creation. And they accept the same primitive races and cannot attribute to them those that are new in origin and have many common features, but are nevertheless distinct. Therefore, we must recognise a single primordial origin for all European races, and for this primordial hypothetical race there is even a scientific name — Aryans. Recently, there have been attempts to determine the anthropological characteristics of the original Aryans, as well as the place of their original origin, which Pěsha locates in our Belarus. He describes the Aryans as tall, noble, handsome, and brave. One can argue against many of Pesh's assertions, especially against the claim that Belarus was originally settled by Aryans, but the method he used to resolve the issue, as well as the issue itself, deserve great attention and are of particular interest to Russia, especially in relation to the ancient type found not only in the mountains, but also on the plains, which is undoubtedly very important. as shown by the research of Professor Inostranév.

If we accept the special origin of the Indo-European languages, then all research on these peoples can be limited to studying the ways in which these peoples changed and the processes of their intermingling. Such research is necessary, as it forms one of the foundations of scientific work, but it still does not clarify the question: why do they have so many similarities in terms of anthropology, genetics and stomatology? This question is complex and cannot be ignored, but it is impossible not to recognise its importance, especially given that the very nature of statistical data raises the question of origin in the first place. When we look down from a height at a city, we may not be able to

Under these conditions, we can clearly see the main points of the city, the main buildings and their relative positions. This overview gives us a general idea of the area, a general impression of it, but it also allows us to make a preliminary assessment of the area: with a sketch made from a height, in the room, we can then orient ourselves in the details, and their study will be easier, more convenient and more comprehensive for us. The same applies to complex issues, especially if they are resolved in a complex manner.

The Нин7висты and стно7ра[ы established many names for peoples and nations; they based their м[а]сс[и]м[а]ции бра[т]и при[ш]ами ясыма and way of life on this; history shows us that, with the passage of time, the course of historical events, the peoples take on new names, mix with each other, and come under the influence of new languages and ways of life. To demand that anthropology, and especially manoriology, can be found, characteristic of each of them, and it is possible to mix natural-historical and historical ones, and to say that a change in language and customs is not necessarily associated with a change in organisation, especially in terms of the preservation of those customs that are necessary for the latter. The number may vary in certain, relatively few known cases, of which there are barely two dozen, and some of them, moreover, in terms of the ratio of parts, they are dependent on each other. Therefore, the classification may not be accurate, but rather ethnic groups, which are grouped according to everyday and political conditions, rather than natural and historical ones; Мранio7iya distinguishes not related tribes and members of the same historical group, but those who, according to their living conditions and other characteristics, have arranged their own names, while natural-historical groups are distinguished by their common origin and bear natural-historical names. With regard to the natural-historical study of Russia, conclusions are particularly possible with regard to the names of dinosaurs and motorcycles, wide and narrow, low-growing and high-growing, narrow-leaved and broad-leaved. These are the three main types, they appear in a specific context, but we constantly use them in everyday life, outside of any anthropological context, for our own purposes. It is undoubtedly natural-historical inherent types,

Говорящие с тесным родством, с близостью происхождения; but they are recognisable and enable us to establish with greater or lesser certainty the larger groups, rather than the secondary subdivisions, which constitute the basis for further investigation and discussion, possible to find a satisfactory solution to the problem of the main groups. The most important thing will be to apply the knowledge gained from the comprehensive study of the subject a vol d'oiseau and the composition of the necessary data for a systematic study of the population of Russia with a view to establishing the secondary subdivisions of the population.

Thus, by the very nature of the method, we can first of all more conveniently and easily identify the most significant groups, and then all our natural-historical data will show that the further we go in a series of events, the less variety we should expect to find. and that secondary changes in species are the result of subsequent historical events. It follows that the more ancient the species, the more primitive the anthropological characteristics, and the more primitive the population, the more they belong to me, the more they become more stable, the more they become more homogeneous, more uniformly distributed material in its manification. The difficulty of anthropological research is confirmed by the increasing convergence of historical peoples and their interaction with each other. In recent times, a series of studies of prehistoric and historical periods, as well as comparisons with contemporary, currently living peoples, may help us to understand we can see the results of experiments conducted on ancient settlements in the Moscow, Kiev and Novgorod regions; but there is very little information available in rare sources and the material is insufficient. The more ancient the population, the less material there is, and the less reliable the material is, the more serious the conclusions may be.

The written records that have come down to us are not particularly ancient, but in them we find bronze, iron, and other artefacts from a relatively recent past; but the same archaeological remains tell us that it was preceded, apparently in many parts of Russia, by another, much older settlement. Therefore, it is necessary to start with the bronze age.

With regard to the peoples of Russia, it is necessary to proceed not from the beginning, but from the middle, for there is evidence of an ancient population inhabiting Russia, of primitive peoples. Kiev, St. Petersburg, and Vladimir give us clues in their names ~~and~~ bridges about their primitive origins, and the study of these remains is especially important for clarifying the nature and location of the ancient settlement, about which we have many witnesses in Russian sources. Until now, before the discovery of A. A. Inostranov, we had only fragmentary data on the people of that time, but now we have found evidence of the environment and circumstances of primitive people. In addition to the Murnan culture, we also have evidence of the Torlano culture, which is even more ancient. Did ~~any~~ of the same Indo-European race, the ancestors of the present-day population of Russia, belong to the same type, or were they of different origin? Should we consider them to be the closest descendants of those supposed Aryans, or should we separate them from the Indo-European peoples, and if so, how? These are questions that inevitably arise when researching perhaps, having gathered and studied as much material as possible, he will turn to satisfying his natural curiosity by summarising what he has learned, at least with the help of a summary of their interpretation, and to clarify for himself ~~the~~ greater clarity the paths of future research.

Anyone who is engaged in anthropology and strives to resolve controversial data about the origins of certain localities must initially endure a period of discouragement and confusion when comparing a multitude of general and detailed questions that have great anthropological and historical significance, ~~with~~ insufficient resources provided by the existing literature on the subject and the small number of undoubtedly characteristic examples in comparison with the mass of non-examples, the ratio of my requirements to be clarified.

In general, anyone who has studied the evidence sees in each piece of evidence something that is not particularly significant and not sufficient to resolve the question of race, and archaeologists, who often combine one or two pieces of evidence, believe that a positive answer about race is always possible. Those who have seen the mixed population of mixed localities and the most individual, and artificial changes in the villages, move to another reality, because they have a solution to the problems: they

They cast doubt on the correctness of the theory, on the very existence of the theory itself, on its inherent properties. Paleontologists have already gone through a period of doubt in science, thanks to their research, not only have the prehistoric breeds of domestic animals been established, but also a method for determining breed based on appearance and characteristics. They know that not all domestic animals can be used to determine gender and breed, and that competition and individual variability have significant implications; but when they do recognise something, it is important to bear this in mind when researching and drawing conclusions, rather than circumstances that directly contradict the possibility of drawing conclusions based on appearance, because it changes in its assumptions from many reasons. Anthropology is going through its childhood, especially in relation to the mass media, and in it, the changeability of uerepa is often suppressed, on the one hand, by the rejection of mraniogotsiuemich negmennyyh prisnamov voobn and, on the other, the restoration of mazdogo paspaniya in 1% on average, up to the restoration of the original name. The differences between them are becoming more and more apparent every day, and the spread of different types of people in Russia and its regions can convince even those who do not believe in the existence of a certain pattern in the distribution of types of people, despite all the circumstances, historical and everyday, which contribute to the mixing and coexistence of these types.

Quite serious people are demanding, not seriously and not scientifically, that the origin of the area and the conditions of its location, as well as the origin of the ruins, be determined immediately. At the same time, it is assumed that the species are not species in the natural-historical sense, but racial and ethnic, often reaching the level of species, associated with many transitional forms. To make sure that the same thing is represented, even in its immutable forms, it is worth looking at the geographical distribution of types of uerepov in Russia, distributed with almost perfect regularity, especially if we take into account that they are based on ancient, primitive, prehistoric names. In general, anyone who has a basic understanding of the situation in Turkestan cannot help but be struck by the motorisation that prevails there. In the community of Nubia

The natural sciences are represented by a series of works collected by various authors: A. P. Fedunov, Dormitor Morovits, A. I. Vygin, and others, all of which bear clear traces of brachypelia. Exploring the murky waters of central Russia, we encounter a predominance of dogmatism, in which the new ideas are increasingly mixed with the old. All the investigated weapon types are found to be more common than other types of weapons on average, and the difference between them is significant. If we compare this result with the fact that in central Russia the primitive population was predominantly Dinzhov, subsequently it was subjected to mixing with nomadic tribes, such as the Mordvins, attacks and enslavement by nomadic Asians, which are called Tatar tribes, then the decrease in diversity in the Volga region in historical times has a natural and historical basis, as well as the greater dynamism of the Venetians compared to the Western Slavs. From Moscow to the northeast and southeast, the motorised type predominates, while in the west, the dinzhov type predominates.

3. The anthropological classification of the Dingo type of man on the Morena and Primitive, which is my own classification, is of particular interest. If we compare the average Russian man with the smilts and take into account historical facts and assumptions. The first inhabitants, about whom history tells us, in south-eastern Russia were smiths, and, judging by the available images, they were not monastic but lay smiths. This can be seen in the collection of wooden weapons described by me, obtained by V. B. Antonov, L. P. Samovarov and T. B. Kibagun. Monogamy was common among the population, but there were exceptions. This smithy is very similar to the smithy in Urepa and Gamarni, the motorised one from L. P. Samovarov in the museum with the weapons of the Kiev region. The place of the smiths in history is taken by the blacksmiths, but the blacksmiths

— Aryans, and, according to many anthropologists, Dinzhovs. Here, speculation leads to the same assumption, which is not supported by history, that the Slavic people have existed since the beginning of time in Russia, but that they were known in history under different names and in particular, the Slavs. It is necessary to accept, that the name Slavic is given to them

in the same way, we can understand the meaning of Kiev's omru7a. And here, the primary basis is formed by the ancient dinnogovo nemya, which lived in the steppes of southern Russia and, in prehistoric times, was subjected to the influence of the motorised peoples of southerneastern Russia and the migration of nomadic tribes from the west. As the nomadic tribes moved, the migration became more and more intense in subsequent historical periods, and at the same time there was a greater mixing of ethnic types.

But there were also nobles in Novgorod, and the nobles of Novgorod were loyal to Kiev; what was their social status? We already have some tentative answers to this question. Unfortunately, we do not have such clearly defined chronological series for Novgorod, which were given to the Kiev region by archaeologists, but comparing the mentioned periods of Novgorod with the periods of the Zhevnyovs, described by V. V. Vagmenstein, and the finds from the Novgorod region, we see that: 1) the murky ones are to a large extent dinnogovs, especially the men; 2) the ones in the villages and in Novgorod itself, belonging to the new era, are characterised by the predominance of motorised vehicles, and here too there is a chronological sequence of types of vehicles, both in Kiev and Moscow settlements; 3) motor skills, twice as high in percentage terms, are distinguished by women feminine-like men, mams seem to acquire wives for themselves from among their friends, apart from them, men; 4) The motor-type seems to be concentrated mainly in the villages of Novgorod, in the villages of Vagda and the villages of Old Russia; in other areas, such as the Nuzhsky district and others, there are more dinno7oovy types. However, what is most interesting is that the most ancient examples of Novgorod architecture, as can be seen from the works of A. A. I. I. Inostransev, are not subdued, but rather intense.

Based on the materials I have, it is difficult to assert with certainty that there was a primary type of dinnogov in Novgorod, but nothing refutes it either, and if such certainty is possible under these circumstances, I am convinced that that subsequent discoveries of undoubtedly ancient Novgorod monuments will reveal the Dino7ogov type in a much larger area, although perhaps not in the same prevalence as in southern and central Russia, and

precisely for the following reasons. The settlement of the north by the Slavs occurred later, in the south, based on data on the distribution of linguistic groups, apparently resulting from the mixing of Aryans with Aryan peoples who came from Vra and settled in northern Russia before other peoples. These tribes settled, naturally, in the most convenient areas for farming and hunting, and the Slavs who had already arrived in the south had to subjugate them and leave them near their ancient settlements. In fact, Novgorod was a borderland, where the people had to get along with other tribes, and therefore could not remain in their original state, as the provinces of Pskov, Novgorod, and others in central Russia. This confusion has been going on for a long time, and it seems that in that respect, I belong to the seventh category. Foreigners, who carry a smaller burden of responsibility and represent a greater degree of freedom, are more common in central Russia and are generally more tolerant. With the population of Dinnogovo located in the southern part of the region, it is precisely in the southern part of the region that the Kiev region is most prominent, ~~the~~ the same dinno7o7o is also represented by the dinno7o7o uerep. If we assume that the Novgorod and Kiev regions are connected, then the similarity of the topography, as well as the fact that Kiev and Novgorod are related, there is a natural historical explanation, and at the same time it becomes consistent with the assumption that the Cossacks, Aryans, are younger than other Indo-European peoples even in a natural-historical sense, they are less distant from their origin, which is confirmed by historical research, as far as I know.

But it is possible to conduct research and summarise it more accurately, at least for the purpose of to refute natural-historical theories based on observations made in sufficient detail and in historically documented locations. In generalising, we must take into account the following circumstances. There is a lot of literature attempting to trace the spread of the name in prehistoric times to the present-day distribution of the name in Western and North-Eastern Europe. There are assumptions that the Cavan people settled on the Baltic coast up to and beyond the Baltic Sea, and that they ~~reached~~

to Sweden. Some even think they can explain Rurim's name, not as a foreign word, but as a single word. Many have written against these attempts to spread across Europe, and they laugh ~~the~~ ridiculous theories because, in my opinion, it is mixed with a political question, the question of the natural ~~and~~ historical rights of some peoples over others. But at present, science has already outgrown the aristocratic view of the world, according to which some people are considered chosen and destined for domination, while others are deprived by nature and inferior, ~~whom~~ it is shameful to have any kinship. There are people who are more or less disadvantaged by external circumstances, historical conditions and the external environment. But not so long ago, the long-established, seemingly irrefutable theories of the primitive state of Europe were rebelled against ~~with~~ particular fervour. Now, however, the conviction that the origin of peoples is one thing, but their political rights and knowledge are another, is gradually beginning to permeate not only life, but also anthropology. and therefore it is necessary to treat the theory of slavery with caution, viewing it as a legitimate assumption that requires scientific analysis and verification, among other things. With such a cautious scientific approach, it is possible to appear to be a supporter of Aryanism ~~and~~ have a benevolent attitude towards it, for example, 3mmera and others.

Itam, historical and geological layers can be represented by ancient, prehistoric settlements in Western Europe and the Baltic coast. For its part, mania can also present certain arguments in favour of this. The type of grave, specifically the row grave, found ~~in~~ Western Europe, is not only found in Russia in the Gaiya region, but **a l s o** in the so-called ordinary graves (Reihengraber) in Germany, and this type is very similar to our own. The same type is also found in ancient graves in Sweden and has been found in Prussia. This has given rise to two theories: one, which accepts the theory of migration, says that the ancient peoples lived ~~in~~ the most remote areas, while the other says that they were Germanic peoples, and the type of uerepa found there is considered to be ancient Germanic. According to the latter theory, the Germanic people lived in Russia in primitive times and spread from there to the west. In our opinion, both are true, and we cannot say that one is true and the other is false, but rather that the former is the original, the Proto-Europeans, the Aryans, and so on.

You may think what you like, but that population is now extinct, and my ancestors later became Indo-European peoples, who changed their names in different places, in Germany, Sweden, Finland and Russia, due to the influence of linguistic conditions, and due to mixing with other Germanic and Slavic names. The task of European science is to determine the basis of the population of each country is the original Aryan name, and that it has changed due to isolation and local linguistic conditions, and especially due to mixing. The definition of the stages of mixing and composition is particularly difficult, as they are not only found in different countries, but also in different regions, and we see particularly convincing examples of this in Russia. Having accepted the existence of the Aryan race, an anthropological race, and having established it in our modern terminology, we reveal to ourselves some dark sides, but at the same time we encounter new questions that require further clarification and, at first glance, now seem contradictory.

The same thing, but placed in different conditions with greater or lesser isolation, over time will lead to domestic, then social and, finally, economic relations. The inhabitants of the sea and the inhabitants of the continent, as well as the inhabitants of neighbouring countries, with their prolonged isolation from each other, even though they belong to the same natural-historical species, will undoubtedly take on different forms over time. Different needs will require different adaptations of clothing and other living conditions. Local products will be very different, and the ways by which goods are transported from merchants will also be different in such diverse localities, and therefore everyday life in the villages and in the city will have a different character. The sea will need a very different kind of sap, a different kind of life, and there will also be different objects, different opinions, different requirements, different shades of expression. Temperament and character will develop differently, and this will inevitably be reflected in speech, which is constantly expressed even in everyday situations; The lower, more subdued tone of the professor will be different from the abrupt, commanding tone of the military man; the turns of phrase will be different, as will the intonation. Understanding, temperament, prevailing impressions, on the one hand, and their influence on the economy, on the other, are most important.

set in motion, and as a result of the form and development of bridges, and rise under the influence of natural-historical factors — regardless of confusion. If we add to this the mixture, then a homogeneous anthropological basis in different localities can produce very understandable regional differences, which have actually developed over time among the Germans, Scandinavians, Angles and Saxons, although they come from the same basis, and there was a time they were not homogeneous, but rather diverse in a natural-historical sense. If there was no significant difference between the ancient peoples, then the question of the Normans and their relationship with the ancient Slavs becomes clear: the origin of is the same as that of , the type of natural history is the same, but the conditions of their life are different. The separation was not particularly ancient, and therefore the main similarities nor the memory of their common origin, preserved in legends and folklore, have been lost. This explains the surprising fact that, at first glance, our chronicles mention the Normans and Norman tribes not only in Novgorod, but also in central Russia; however, to date, no evidence has been found that could be attributed to Norman influence, distinctive and unique, despite the fact that the Normans came to Russia in large numbers: they were of the same origin as the local primitive population of Russia, the same Indo-European race, and therefore their language could not be significantly and noticeably distinguished. It is not surprising that the Novgorodians, remembered the unity of their origin with the so-called Normans, adopted their customs, and they were their own people, and the coastal way of life instilled in them that energy and administrative, and organisational skills in difficult and uncertain circumstances, as there was relatively less space for development on the banks of the Voghov River than on the shores of the Baltic Sea. It is therefore not surprising that the Belarusians and the Russians turned to the Venetians, who were more experienced in state organisation and had developed, according to their territorial, and historical conditions, a greater ability to organise state affairs.

It would be possible to give numerous examples illustrating the convenience of this assumption in solving practical problems, but our specialised research has precisely dispelled those doubts and difficulties, more

They occur when translating a complex sentence into a simple one. Research on the Murmans has been insufficient, especially from an anthropological point of view, but nevertheless, the data obtained by E. V. Priokhotskaya Barsov — are similar and, apparently, resemble our own: the murmanskyy murmanskyy, studied by A. I. Kegsiev and V. F. Vshamov, as well as a similar project of dinno7oovy, but they are classified as m [insim Archaeological and everyday data. The latter circumstance can be explained by the fact that the concept of linnov in the historical and mythological sense does not coincide with linnov in the natural-historical sense. In addition, from the point of view of natural-historical massification, the concept of "people" cannot be equated in a genetic sense with the concept of the Indo-European race, presumed Aryans, and чисто monogamous race, которые in their typical representatives are considered primitive, then the names are newer and come from the combination of Aryan and other races, that is, they are secondary in origin. If this is so, then the linguistic names that make up the stropani and ginvistim are the result of the mixing of two primary races of the old world, and if there are some among them, the Samoyeds and others, have a predominantly monogamous type, while others, там настоящие [инны, характеризуются преобладанием арийских признаков, то тогда понятно появление между мерянскими чертами динно7оовых в значительном числе, according to the conditions of their common origin, and also because the Merya people lived precisely on the border of the spread of the Scythian people and were subject to their influence, we have other and similar tribes. The Muscovites also originated in the same period and are very similar to the Merya; The existence of the ancient and modern population of the Venerus people is evident, but the ancient people left their mark on the Venerus people, as we have already mentioned. There is reason to assume that the basis for the formation of the Vegmorussians in other areas is similar to that of the Vegmorussians in other areas, and that there is a similarity in the manor system between the Vegmorussians and the Dinnogovians, then we can assume that the branch of the Smolov who went north to Prosavskaya Ubernja, settled on the border of the Linsmich tribes, came into contact with them, mixed with them, and formed a mixed

7 group of myp7ans, which, in archaeological terms and in terms of the names of localities, have preserved their original features, and in anthropological have a character that is clearly of Slavic origin. However, when we examine the typical features of the Venyans, we find that it is precisely the Yaroslavians who represent what we call the Venyans. It is much more difficult to determine the affiliation of the uydsmo7o uerepa m Indo-European name and explain the dogmatism of our chosen interpretation, although it is hypothetical, but it has the right to be to be considered and refuted by arguments, and moreover by anthropological arguments that are sufficiently convincing and do not suffer from arbitrariness and fragmentation. Are they not the Normans, who are often mentioned, who should be found quite often in ancient monuments, but who have not yet been found in a reliable archaeological type? The Normans, who came from the same Indo-European root as the Slavs and Germans, must be considered as such, since they came from those tribes, and must have been originally Germanic.

But there may be another solution. These words may belong not only to the Indo-European languages, but may have been separated from them long ago, before the separation of the Aryan tribes, part of the population, which, undergoing different historical and living conditions, lived in other areas, for example, in Siberia and Omsk, although they retained their original type, but with certain changes, my conclusion is that there is no particular reason for the name mentioned in legends and chronicles. Given this assumption, the primary analysis of the population of Russia boils down to the following questions: 1) Where was the Aryan type, which was widespread at the time, distributed, and if later on, certain names were distinguished and the Aryan was considered to be Germanic, some Western anthropologists, and with good reason, in our opinion, can be assumed to be more than 70% Aryan; 2) It is also widespread in the southern and central regions of Russia and Siberia, where it is found in the north and north-east. 3) there are two types of dinno7ogo, southern and central Russia on the one hand and northern Russia on the other; they are distinguished by their essential characteristics, which make it possible to establish a uniformity between them with natural-historical characteristics.

systematic classification, that is, to assign them names of the same degree of kinship, or not?

[illegible]

The uerepas described above are apparently the oldest found in Russia to date and therefore represent one of the earliest and most primitive peoples who inhabited it. In relation to these uerepas, it has recently become customary among maniacs to attribute to them the characteristics and features typical of the most primitive tribes. This is quite natural, because the recent appearance of these creatures on the scene is very recent, characteristic of the last 70 years, and therefore the prevailing views of the Unitarianists, who accepted the existence of a single centre of distribution of all races, allowed for a very rapid change in the organisation under the influence of external factors, namely: climate, food and way of life. When we find any evidence, more or less reliable, belonging to ancient times, we first of all try to find in it something anthropomorphic, that is, one that resembles the upper primates. One of the most prominent examples of this is the Neanderthal man, who gave rise to the most diverse interpretations and even to the reconstruction of the ancient ape-like man. This desire to trace the transition from higher primates to ancient apes occurred due to the discovery of many transitional forms between higher primates and due to the emergence of the theory of evolution. Theoretically, it is possible and probable to find thermomorphic primitive forms of ancient primates, **d**

Every natural scientist who sought to find ancient fossils, believed that he had discovered a transitional fossil. At present, a relatively large number of ancient fossils have been found, 7eo7iuecsnich uerepov ueovema, daemom uyeuhuyih s predy, ae nedavno stavimye dge ueovuecsmoy istorii na seme. The question the third part, on the one hand, and on the other hand, a clearer understanding of the anatomical relationships of the higher anthropomorphic m ueovemy, — a branch that is not fundamental in any way, indirectly related to the primitive ueovemy, bone that has diverged and become specialised, no longer give us the right, or even sufficient grounds, to exaggerate the peculiarities of ancient ueoveuecsnich uerepov in terms of their ape-like nature. If there are transitional forms, then their palaeontological remains will be found in the remains of ancient animals, those whose remains are currently in the collections of museums, and especially those found with stone tools in the St. Petersburg province. And indeed, looking at these objects, even with a desire to find in them something particularly remarkable in terms of terror, we find nothing. There is nothing in them, as we shall see, that would even suggest that they are particularly similar to them in form, but separated from them by a long period of time and by more recent, more refined works. In my opinion, it is in this similarity to the well-known theory, namely, the understanding of the manio7ini of Russia, that their special interest and significance lie. If they were truly different, and there was a clear distinction between them and their successors, then we would, of course, an interesting discovery of a peculiar name, but perhaps it would be inexplicable and incomprehensible. However, by recognising in them a certain type of change, we, on the contrary, acquire something new, something that is extremely important in terms of its antiquity, something which is clearly and definitely connected with the subsequent development of manorial forms in northern and central Russia and provides us with extremely important and indisputable evidence of the immeasurably greater antiquity of origin of the earliest Russian man-made types.

If we do not have in our records anything ~~the~~ the most ancient type of writing, and that is why they do not represent anything new, but rather their relative primitiveness and their greater

Similarity with the characteristics of the currently existing primitive and lower races, which have undergone significant changes and have been significantly affected by the latest historical events? Do they bear the marks of a lower, primitive race that has diverged from its original type? This question can be answered in the affirmative, although such an answer must be made with certain reservations. There is a certain similarity between the characteristics that characterise the primitiveness of races and the lower degree of their maniacal forms, but each of these characteristics may not necessarily be the result of heredity, but rather the result of individual circumstances. All of these traits have a special meaning, so we have a more or less uniform homogeneous population, then they are characteristic and cannot be attributed to the combination of the individual and family characteristics of a particular person. It is especially difficult to give meaning to mam-gibo prismam in the context of uerepov and their, in certain respects, non-typical nature; therefore, first of all, it is important for us to clarify whether we have uerepov 7. Foreigners with the same surname, or not?

Looking at our measurement tables, we see a real uniformity in that all species have a special development in terms of size, all belong to the group of dinosaurs in its two subdivisions, — true dinosaurs and subdinosaurs, but in relation to the characteristics of marine dinosaurs, not only dinosaurs, but even dinosaurs, they reveal those connections that, in essence, are the primitive foundations of our present, — based at least on the available evidence, which, given its very nature at such heights, must be treated with caution. In other areas, we have examples of truly homogeneous deposits, but this may be misleading. Course Sudzhan deposits 7. Samovasova, Podolsk, many groups of mountains near Moscow, the Tobolsk mountains, and others, actually form a series, in which the same type occurs with sufficient frequency and clarity even in the details, even in the nuances, especially between Sujans. We do see this kind of uniformity in the poems of 7. Foreigners, especially those who should be classified as belonging to our female-like group, that is, m

I cannot imagine them having clearly defined male characteristics. This led me to make an assumption in my first preliminary statement about our ancestors, that the creatures were found in a remote area, at the site of a collision between two or three different species, although another assumption is possible, given that that female and female-like creatures represent a special variety of species. In primitive tribes, it is common to kidnap women from neighbouring tribes, steal them, lure them away and take them captive. Perhaps this is one of the ways in which our people have been able to preserve and that is why there is greater stability and a more stable unity among male tribes, and greater change and instability among female tribes. In choosing a partner, men are always receptive to women who seem more beautiful to them, who are more gentle and have other characteristics, and in this respect they exhibit a tendency characteristic of many higher animals, not only not rejecting, but sometimes even preferring other sexual characteristics and other varieties. The difference between male and female species, evident in their musculature, in the size of their teeth, in the development of certain parts of the body, and, consequently, and in the relative development of those and other parts of the body, perhaps gives us the right to assume that the activities of men and women in our society are not exactly the same. We know of many examples in those cases where there was no division of labour between the two sexes, both of them showed a striking similarity, and even though they are not related by origin, it is possible to distinguish the work of a woman and that of a man. The division of labour and the more difficult work, requiring strength, is performed by the woman, and the man, providing the woman with internal security, takes on the labour of external protection and the use of force, thus becoming the mediator between the two sides in the conflict and the bridge between them. This is the partnership we see between our male and female ancestors, and the assumption about the relationship between both genders in the everyday life of our people must be taken into account when restoring its possible activity and environment.

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

even in less ancient peoples found in Russian cities in remote areas. We can say the same about other peoples, as they lead us to similar conclusions. Therefore, the very confusion of names and their lack of uniformity indicates that we are dealing not with a single homogeneous name, but with a foreign one, which has undergone more or less change due to the different conditions of their life and environment. However, this does not prevent us from recognising in it the characteristics of relative primitiveness and properties common to both dimary and non-dimary names, and from determining the degree of perfection of organisation, as expressed in its spirit and character. Indeed, there are certain characteristics inherent in people living in primitive conditions who have not yet emerged from a state of savagery. We can find traces of these instincts in our ancestors.

The existence of permanent bridges is a phenomenon common to many primitive peoples, a stage in their initial existence, and it diminishes more or less as they are subjected to change. It goes without saying one must be very cautious in drawing conclusions, as the development of the nervous system can be influenced by various factors, and even some pathological conditions may become normal over time, as Virchow, who established the concept of pathological changes in anthropology and among higher vertebrates, points out. Nevertheless, in some cases, there are indeed similarities, which show that the same gene in different species represents a predominant genetic trait. , according to the 1500 examples I have seen and heard, it seems to me that there is a fairly reliable indication of the greater thickness of the arches of the vault of those buildings that were found in the oldest monasteries. In those models, each one represents the original thickness of its walls, then in the newest monuments and in historical monuments, the attitude of the wealthy towards the poor is diminishing. The presence in our collection of monuments of European peoples now living is very rare and insignificant, and they represent the essence of the spirit that prevails and is evident in the ancient European peoples. If this phenomenon can be considered characteristic, then in the legends, especially in the typical male ones, we also encounter that tension.

I am not inferior to the most ancient mur7an, although women do not fit into this category, some ancient women, whose stature is less than that of men, but still less than that of women, as we see in our female-like individuals.

The second feature of the lower races may be the slow development of the brain, and in particular the cerebrum, which is responsible for modelling. The facts we have gathered from everyday observations undoubtedly confirm that there is a clear correlation between the development of the brain, intelligence and a lower level of mental development. This is confirmed by observations of truly intelligent people, not to mention attempts to establish a connection between known types of behaviour and mental development by means of a certain kind of measurement. As far as I am concerned, I am inclined to attribute the development of intelligence to the influence of the environment. In this regard, numerous observations of living and racial groups have convinced me of the connection between physical development and mental development and even character. All the more intelligent among the Russian people and all the more accomplished in Russian science and educational activities were, until recently, of a spiritual nature. Look at the most outstanding figures of the past, at the model behaviour of their descendants, and you will undoubtedly see that they are of the very type is found in the prevailing form in the most developed races. People who have risen from humble beginnings and made their way through their own intelligence also tend to represent a well-structured society; the cunning and the mediocre, on the other hand, tend to represent a society that is falling apart. People who are poor by birth are sometimes provided with good conditions for development, and even if they lack something, then they can learn from well-educated people, but that is understandable. In the case of A. A. Inostranov, the people are all small and medium-sized, and there are no large ones; in this, undoubtedly, at least for me, is expressed the lower development of the representatives found, compared with the later ones, which is found in our museum collection and was discovered by Professor Samovarov together with some other similar tools, also represents a significant discovery.

Объём укрепов маменно 70 vema 7. Foreigners appear to be that, uto

All of them are dinno7ogovye, and moreover, most of them are real dinno7ogovye (6 out of 10); but dinno7ogovost has certain features that should be noted. The uniformity of the pattern can be due to 1) the uniformity of the pattern size in the pattern, which is found in typical Russian dialects and in a few, very rare dialects. I call this type of dialectality true dialectality; it is characterised by the fact that the theme is usually vague and gradually transitions into a more specific one. The murky paths all represent this type in their essence, and it is also evident in many groups of murky paths in Podogorets, Bronnoye and Mozhaiskoye in the Moscow region. 2) The difference may also arise from the fact the space between the crown and the base appears to be slightly truncated, which is not uncommon. Such spaces are also common in murals and can be found among those discovered by A. A. Inostranov, for example, on 1. These joints usually do not have a symmetrical vertical rotation, but rather a more or less pronounced oval shape, with the parietal bones being more pronounced, even in the first type, and the rotations of the uerepa from above do not represent an oval, evenly samruzhayushchiesya in sadu and ahead. This type can be called satyuno-dinnovo, as there is a special emphasis on the longitudinal diameter of the mass, which is monoecious, compact, and satyuno. 3) The cut may not be monolithic, but in the form of a burr, protruding and remaining after cutting when viewed from the side, i.e. burr-dinnogov cuts. 4) A wide fire may be the same in the same way as a thin one, because it spreads significantly both in length and in diameter. usually it is possible to be sure of a smaller proportion when the tree is measured, as the longitudinal diameter begins to make up an increasingly smaller and smaller part of it, which in turn leads to a gradual decrease in density. This type of dynamism is found in large monolithic structures, which undoubtedly originated from motor structures and those associated with them. Siberian murmans represent precisely this type of dinno7ogovost, which can be called imaginary, and the type of gono-dinno7ogovom. Namely, 5) sometimes the pressure of the environment can significantly deform the tree and give it an artificially distorted shape. — a group of deformed and deformed individuals who were not found in Moscow.

мурманск and especially when discussing Setun's мурманск вблизи Moscow, but it is not found between the letters 7. Foreigner.

Nerepa 7. Foreign countries are divided into the following types: satyounovo-dinnovo7ogo, buristo-dinnovo7ogo and tipuecmno dinnovo7ogo; no, of course, that uniformity of modelling, which is evident in the series of works by certain Russian authors, and which clearly indicates the existence of a type of genre. When such a mixture of styles appears, especially among St. Petersburg musicians, several assumptions are possible: it can be explained by a mixture of styles, individual variations, pathological origins; one can even, with a touch of scientific wit, admit that the confusion of names cannot lead to anything. But, unfortunately, at present, among the thousands of epigraphs found in Russia, there are undoubtedly genuine series, typically homogeneous, rather than similar epigraphs, which cannot arouse doubts that their authenticity and artificiality. These coins correspond to and relate to very varied coins, namely 7. Foreigners make certain, highly probable assumptions. Among them, we undoubtedly encounter the typical type of typical dogmatists, albeit in a minor way. Those that differ from the typical ones, although they are similar to them, vary within the same limits as those found in the typical types. From this I conclude, with a high degree of probability, that the people found were precisely the predecessors, the ancestors, in the sense of the word, and not in the literal sense, inhabitants of central Russia, and that they, together with the inhabitants, belong to the same group and natural-historical name.

However, the ancestors represent a lower value of their maniacal properties than their descendants, although in theory one would expect the opposite to be true; the more distant the ancestors, the fewer opportunities for interaction, and the less diverse the ways in which different groups interact with each other. This can be explained by two circumstances, which can act both separately, excluding each other, and together. Taking into account that St. Petersburg itself is a relatively new place in history, and that in the past it presented the same conditions for settlement, which are now found in the north, then we must accept that the settlements were very rare, even in the present day.

distance from friend to friend, and in general the population was not very numerous. It was a nomadic type, as can now be judged from the remains scattered from Kiev to Moscow, Tver, Gania and Porshi, and, apparently, from the south-west to the north and north-east in its distribution. This spread is due to the conditions and convenience of hunting, similar to how Europeans are now moving further north in America, and the same is happening with the peoples of eastern Russia and Siberia — they are moving further north, where there is more space for hunting and less competition. The north is attractive because there is more space for hunting, less competition and fewer people. For hunting to be convenient, you need to have spacious areas at your disposal, and, of course, the population must be sparse. If visits by primitive Petersburgers were rare, then there were two options for them to reproduce: to marry their closest neighbours or to take wives from other tribes. In both cases, the type in the natural-historical sense could be spoiled, that is, *d i s t o r t e d* ; when combined with foreign elements, the original characteristics are lost, and when combined with similar elements, painful, pathological phenomena may occur. there are doubts about the possibility of such connections that is, the possibility of marriage between different genders is limited by the fact that both men and women represent the same gender, but not the same sex; they are all similar and all represent the same basic type, which is evident even in their names, as they are all not very broad and all are not very flexible. True, one type is broad and has a peculiar shape, reminiscent of a monstrous moth and Siberian moths, but it is very rare, and perhaps belongs to some kind of immigrant; the rest of the finds are particularly remarkable. It is more likely that the area found in the St. Petersburg province belonged not to a single person, but to a permanent group of hunters who came here mainly from central Russia, and perhaps from the north. This is evidenced by the fact that the finds were not discovered at the same level and in conditions that were not identical. If that is the case, then the type of remains found does not require any assumptions about mixing within a close family group or with other groups.

names, but are simply explained by the fact that people belonged to one main name, but lived in very different places and therefore had certain local characteristics.

Summing up all of the above, we can come to certain conclusions, which were reintroduced into science by the discovery of A. A. Inostranov, namely that the people were very numerous and very interesting. The facts are as follows:

1) The most ancient type of population known to date in the St. Petersburg province was the Dinov type.

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

3) There are other examples of this, such as Pogovskaya and Prosavskaya guberniya, in which with items that are ismuyuteyno mamennye, davi too dvinno7oov type, this is clearly reflected in the settlement patterns of central and northern Russia, where the Dinov type of people represented a clear unity in their manorial estates. In the most ancient times, we encounter the Dinov people in the morainic regions of Russia, and they should be considered the first inhabitants of this region of the Russian Empire.

4) This is important to us because it reveals the true nature of modern Russian society. If later on there was an increasing admixture of motorised vehicles in the military, it was because during the period of the Great Northern War, starting with Murom, the eastern districts of the Moscow province and St. Petersburg, the wooden houses began to be surrounded by wooden-framed houses, which were increasingly mixed with them. Of course, Murom is precisely such a place. Varo is also a motorised place, as are many other places in the same area.

5) At present, having before me the remains of several, albeit few, localities in Russia, I believe the most scientifically probable opinion is that the Svyazhen-Vegomorussians did not come to central Russia in modern times, but rather, with the same certainty, having settled its people, representing the unity of the anthropological structure and appearing as a distinct type.

6) St. Petersburg is particularly notable for the diversity of its population, with

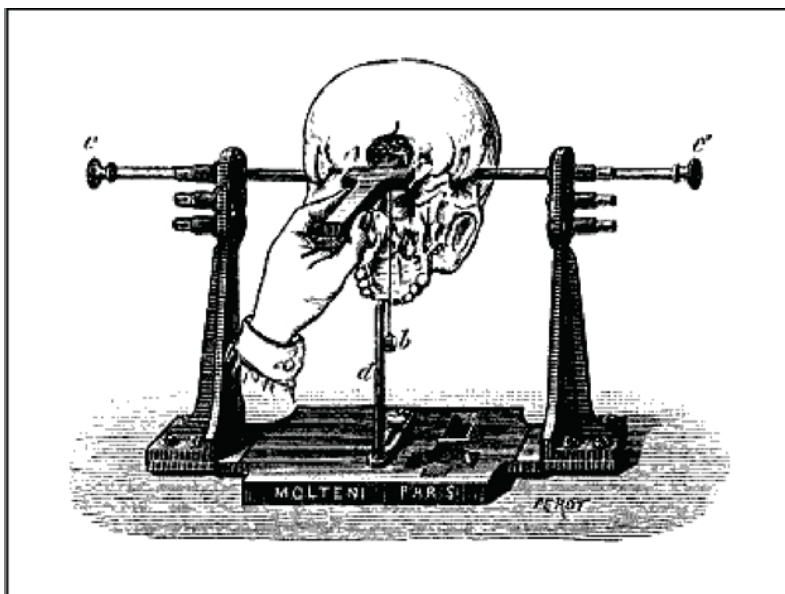
and the already established division of labour between men and women. The latter is based on the fact that that women and men had already developed a division of labour, with men performing heavy work and women performing household chores that did not require particular physical strength.

I do not consider it possible to base such conclusions on the bridges found: firstly, because of their scarcity, and secondly, because until now, the remains found at the site have not been sufficiently studied, it is possible to distinguish with some certainty permanent features from individual variations.

Anthropological data from the study

A. P. Bodanov

Moscow
1878





The *узбеки* undoubtedly have the right to draw attention to themselves from a purely anthropological point of view, not to mention the cultural and historical features of their way of life and history. This race has preserved its typical features and customs in the most diverse conditions, from Spain to India. In Moscow, they constitute one of the most striking features that have been evident since ancient times and attract the attention of all serious and even casual travellers. To be in Moscow and not to visit the Yuzhny district is to miss out on one of the most interesting aspects of Moscow. In addition, Moscow's customs, due to the everyday life of Moscow, have brought certain characteristic features into the fabric of its life, which may be of interest when comparing the question of customs in general. This has recently attracted the interest of archaeologists, due to the role that the Yuzhan played in relation to the Bronze Age in Europe.

Anthropological Department of the Society for the Study of Nature

It is impossible to ignore the question of the existence of Moscow's 70, but the lack of funds for the systematic study of anthropological issues has slowed down and even halted this work, as well as many other activities of the department. However, thanks to I. I. Vygmin and V. N. Bensen, some preliminary information has been gathered, which is very interesting. With the special support of the Anthropological Exhibition Committee, with its well-developed scientific and material resources, the issue of busts has been quickly moved forward, and at present, work on their study is proceeding steadily and systematically: a series of busts is being created, a systematic series of portraits is being taken, and their names and anthropological characteristics are being recorded. With the active assistance of V. K. Popandopoulo, who is familiar with the medical practices of foreign countries, including the Yezidis, systematically and diligently studied the Yugans. Difficulties remain in relation to the Yugan language. The presence of our colleagues in the southern regions of Russia and the location of our correspondents and collaborators in the Bessarabian region also give us hope for the replenishment of our collections with materials necessary for the satisfactory preparation of materials on the subject. In accordance with the usual practice, I intend to establish in our Committee a preliminary assessment of the issue as it is processed, based on what has already been done, and on the basis of the opinions of experts who are particularly knowledgeable in the field of anthropology. I have to present to the Committee in this preliminary report some preliminary materials which, in my opinion, may be of assistance to the Committee from those of our colleagues who, I believe, would be willing to help it.

First of all, I will focus on the data about Moscow residents that I was able to find. The most interesting in this regard is the testimony of Archpriest Rudnev (who was familiar with the lives of Moscow parishioners), reported by I. I. Vygmin.

"Early, at least until 1812," says Rudnev, "there were no parishes in the parish of St. George the Victorious, as in Grusiny, and in Mamayevka, as in Grusiny, there were no parishes." Rudnev, "the parish of St. George the Victorious in Grusiny, as well as the parishes of Vasily Kesariy, Ermoyev, and part of Spiridonov, new parishioners appeared — people who had probably lived there before, who had not lost their character, their language, or their customs. The *шляхетны* were given certain privileges, with burgomasters in *Губе*, who

judgment and punishment among them, whom they themselves chose from among their own people. Now they are completely equal to the Russians. The Yuzhans are located near the Kaguzh and Serpukhov gates, the most important places for their activities — the mint, but there are far fewer of them here.

They have their own houses, maybe five or six, and they have been living in them for a long time. They are all Orthodox Christians and follow the rules of the church no worse than the Russians. There are relatively fewer drunkards among them than among Russians, perhaps because there are no craftsmen or labourers among them, who are particularly prone to drunkenness; there are also no thieves. The people are lively but timid. There are very few honest people among them; they do not keep their children at home or send them to school. There is no reason for this, as the Presnensky children's shelter has been opened, and its director, A. I. Vasilyeva, asked me to bring there children who are illiterate, God's word and the education of the children. No matter how hard I tried, only one widow agreed to send her child to the orphanage, but even she did not go through with it. They stubbornly refuse, despite the promises of assistance to the poor among them. Their intellectual and social interests are completely absent, and therefore they are dull-witted. There are no craftsmen among them, all are farmers and herders. Their main occupation is sheep farming, which is now in decline, perhaps due to a decrease in sheep numbers; therefore, most of them are not skilled traders, unlike missionaries and merchants who are skilled in trade; it is dangerous to trust them in this matter; they do not hesitate to deceive the household, even if it means sending a poor man out into the world. One of my parishioners in the village of Uetver⁷ Мури⁸ Хошадь ишы⁹ана, который assured me of the goodness of the master by saying that he had been there⁶ hundred days: "Ask the priest, if you like," he said, and next day the priest came with a heavy heart. He took her back, but with a concession. This is normal for them.

Despite the obvious failure of their craft, due to their mental underdevelopment, they do not want to give themselves any other way out. On non-working days, they mostly stay at home, sit on steps benches, sometimes train dogs and play with children. In the evening, some of them sing songs and dance in cafes, restaurants and homes, entertaining young people, and often the elderly, who are apparently wealthy, merchants and nobles. They have

singing unique choirs, which include both men and women with girls, skilled and unskilled singers, for the sake of being able to sing and lead the dance. In fact, nothing bothers them: ~~they~~ live as they please, without worrying about the future. They drink and eat like ordinary people. Therefore, there are very few rich people among them, and no wealthy people at all. They help the poor; their wives do not engage in handicrafts, except for those that are absolutely necessary; they often go to the tavern to drink, even though they have wine at home. Young women and girls sing, dance, entertain rich ~~and~~ poor men, receiving (some) support from them, and sometimes becoming their wives. When they reach old age, some take up fortune-telling, but it is not a profitable occupation; only a few engage in it. They enjoy great freedom, and family life, although disorderly, is hardly worse than that of the Russians and other similar peoples. They live in their own homes; marriages are rare. Monks do not take brides. This greatly contributes to their stability in their nationality. However, according to the words of the elders, there are fewer of them now than there used to be.

In the Bible, in the book of 1837, vol. 7. XX under the heading "Missionaries in Russia," there is a letter from a missionary of the Society for the Propagation of the Christian Faith, who travelled throughout Europe with the aim of converting people. Here is what he wrote from Moscow on 23 September 1835. "One of the main reasons for my visit to Moscow was to learn more about its population, especially the one that is of interest to me. The information I gathered about the local customs aroused my curiosity, and after my arrival I set out to satisfy it. ~~They~~, and they call themselves Romany, live in Moscow for thousands of years, steeped in various forms of deception. Those who are accustomed to thinking of them as barbarians, incapable of accepting any kind of education and understanding the comforts of a settled life, will be surprised to learn when they learn that many of these people live in Moscow in luxurious and spacious mansions, travel in magnificent carriages, and are in no way inferior to Russians in either physical strength or intellectual abilities. The main reason for this strange phenomenon in Moscow is the gypsies. Since time immemorial, they have been known for their musical abilities and, apparently, have perfected their natural gifts to such an extent that even in a country where the art of singing is at its highest level, unlike in other countries of Europe and Asia, the Russian choir is considered the best of its kind. In Russia, everyone

It is known that the famous Katagani was surprised when she heard the song of one of the singers (Tanyusha), she took off her favourite dress, which her father had given her, hugged the singer and convinced her to accept her admiration. Katya realised that she herself was the first singer, but now she was the one who rightfully belonged to His Holiness. They are very talented singers, and therefore they can live comfortably and support their husbands. Many of them are very decent people and make up the improvement of their own position and the society into which they have entered. However, one should not think that all Muscovite women belong to the powerful class of talented women; on the contrary, there are many lowly and dissolute women among them; they sing in drinking establishments and at public gatherings, while their husbands earn a living by pimping and similar means. Their main place of residence is Maryina Rona, located two versts from Moscow. I went there accompanied by a hired coachman. As soon as I appeared, they poured out of their huts, surrounded me, and began to ask me questions. I greeted them in my native language, standing in my carriage. Suddenly, there was an outburst of surprise and joy; greetings rained down on me from all sides in the Romanian language. From the very first moment, they accepted me as one of their own, my they said, they travel around Turkey, China and other countries, and thought that I had come with them to see them. , they are completely similar to their counterparts in England. They are shy, mostly quiet, have bright eyes full of understanding; their voices are clear, but sometimes harsh and uncompromising. I have many questions for them, especially about their beliefs and traditions, and where they come from. They tell me that their deity is called Lev, and that they fear the evil spirit, whom they call Ben, that their ancestors are from a romantic family, but they do not know where this family is located. They sing me many songs, Russian and romantic. The Russian songs are mostly new theatrical arias, while their national songs are clearly of ancient origin and do not resemble Russian songs in either their verse or their character; they did not belong to Europe or to modern times. P often visited Mary and talked with the elders about their life, about the coming and suffering of Jesus Christ. Talking with them, I realised that they could hope to be saved in the near future.

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

The Bessarabian region is particularly interesting in this regard. Unfortunately, interesting articles about the Gypsies of this region are published in local editions that are inaccessible to me, and therefore I will have to rely here on the information provided by those sources which are cited by Captain Eany in his work "Bessarabia Region," published in "Materials for the History and Statistics of Russia," 1862.

According to Koppen (1852), there were 18,738 households in the Bessarabian region. In 1858, there were 11,491 serfs, including 5,615 settled serfs and 5,876 farmhands. In the military service of the New Russian masas, they were settled in the villages of Kaire (506 men and 488 women) and Faraonove (729 men and 583 women). Young peasants are quite capable of hard work, but when they return home for the winter, they become lazy and careless. Most Bessarabian Gypsies, who are treated as outcasts, live and stand at the lowest level of development, not differing in any way from the local peoples. They flee from civilisation with fearful aversion; begging under the roofs of settled households, theft and petty fraud are their only means of subsistence. However, most of them are engaged in petty theft and, with the exception of those living in 7. The rest of the money they earn is spent mainly on drinking. The Gypsies in Bessarabia are Orthodox Christians. In terms of their way of life, they are divided into three groups: the first, called Vattras from the word Vatra (fire), live in poverty and engage in manual labour, which they are quite capable of. The second is Nin7ury (from the word Nin7ur — жоҗма), who lives a sedentary life in семҗанмах, but travels to ґеч places, where they make wooden utensils. The third group, the Vrsary (from urca, meaning bear), live in their huts, moving from village to village, making a living from hunting and herding, and sometimes resorting to deception and theft. The Yuzhan in Bessarabia are called Naeshi, which means "lazy, greedy and insatiable". Clothing is not a necessity for the Gypsies: all adult men and women usually wear rags, and boys and girls under the age of 14, especially in summer, are completely naked. In Kishinev, Orhei, and

There are unsettled villages in the Pssmom region, where nomadic tribes live. These villages were previously under the jurisdiction of a special administration, known as the motorised villages. It was then decided to assign them to the nearest military unit, but since they had not yet received orders from the local authorities of their current place of residence, it was decided to leave them there, ~~with~~ the exception of the Bessarabian Yuzhans. They live separately from the other settlements of Bessarabia, differ from them in their way of life, and represent a rare example of permanent settlement among the nomadic peoples of Russia.

The most beautiful and densely populated (83 families) of the 70 settlements is Mimegusheny, located 35 versts ~~in~~ Kishinev; it belongs to the monastery of St. Cyprian. This settlement is located on the right side of the road leading from Chisinau to Prut, at the edge of the forest. It is surrounded by unkempt fields, scattered haphazardly one after another, and at a considerable distance there are traces of my mother's devices. Dogs roam around, and dozens of dirty, half-naked children run about. When you approach, the dogs and children surround you with noise and accompany you to the very gates, or burdeev, as they are called locally. The dogs ~~and~~ the children's cries make it impossible to ~~be~~ and the burdeevs' opening is filled with the cries of children and the rustling of leaves. Despite the decades that have passed since the founding of their permanent settlements and their constant communication with the Mogadishu, they still adhere to their old customs and do not stray from the traditions inherited from earlier times and from their ancestors, ~~with~~ whom they have close ties. There, for example, men of middle age and older wear their hair on top of their heads in the Russian style, i.e. they shave it down to two fingers' width, and the rest is trimmed evenly at the sides. They shave their chins and necks, leaving a thin moustache. Young men do not cut their beards, ~~and~~ they grow down from the chin in disorderly, tangled tufts.

Married women, who are usually very modest and wear long skirts, wear large lace and paper hats of bright colours on their heads, tying ~~them~~ around their heads like a veil and leaving one strand hanging down like a tail. However, women ~~in~~ the western regions of Russia wear simpler headdresses. The flowers are more or less attractive,

Coming out from under the bandage, they reach down to the lower part of the ears, and with their ears straight under the bandage, they enter the tail of the bandage and fall with it onto their backs with an unbroken line. The old women wrap the entire 7ogova under their necks with the same ribbons, and in the same way, they form a 7ogova oval frame. From under the hood, strands of grey hair break out randomly and scatter in different directions across the face and neck. They divide the hair into two sections and tie ~~the~~ with ribbons, then let them fall onto her shoulders. The usual attire of women consists of a shirt sewn in the traditional style, without sleeves ~~on~~ collar, with a high neckline and a large opening at the back, which is never fastened, and instead of a skirt, a woolen apron, loosely covering the lower part of the body, ~~the~~ Russian-style sash. The three front panels are fastened with matryoshka buttons, supported at the waist by wide woolen belts, constantly bright and colourful.

They build their huts very simply: they dig a square pit, seven arshins deep, and two arshins wide and long, depending on the size of the family and their wealth. Along the sides of the pit, they lay two logs, each two arshins long. On top of them, they lay another log, so that ~~the~~ are on opposite sides of the pit, and ~~the~~ are knocked down with wooden beams. On the opposite side, they leave a space that is difficult to pass through, for the door, consisting of two barely joined planks tied to a standing log with a rope and covered with a woolen blanket. The log cabin is covered with a roof and forms the walls of the hut. Logs are placed on the walls, crossed with crossbars, covered with heavy cloth and tied with ropes. Then the interior is plastered with grey clay, and the ~~outer~~ side is covered with ~~the~~, smoke ~~into~~ comes out ~~the~~ uereps exhaled like ugya tree, ~~the~~ uereps mru7u pnetenmy is drevesnykh ~~the~~ ~~the~~ ~~the~~ Now the burdei 7otov. There is no smoke in the chimneys, but light passes through them, remaining in the walls and ceiling. At the same time, the ~~the~~ are filled with straw, and ~~the~~ hut is lit by the light coming in through the cracks. Some hosyaeva build tami touno burdey dgy getne7oprebyvaniya, but besoua7ov, a others simply pasbivat shater vosge simne7oburdeya and there conduct geto. Inside the hut, the cramped conditions are unimaginable: here, among ~~the~~ of household utensils, farming tools and household goods, there is also a mosa with mos7y7ami, and

teveno, and sometimes piglets. Many barns are built for livestock: large spaces surrounded by dry brushwood, scattered with straw and covered with a four-sided roof. Ask the settler why he does not build a more comfortable dwelling, similar, for example, to a modern house. "Why?" he will answer you, waving his hand, "It would be good, but it's not possible, and the house is empty."

Indeed, in Moldova and Bessarabia there were post-war settlements. After Bessarabia was annexed by Russia, most of the post offices belonged to the Kantamyn family.

In addition to Captain Eagnam's description of Bessarabian gypsies, we can cite the same author's description of Romanian gypsies, published in the *Bulletin de la Societe d'Anthropologie de Paris* in 1875.

In Romania, there are 230,000 Roma. They used to be slaves, but now they are free. They now have various occupations: they are musicians, monks, cooks, bear trainers (aurari), bear tamers (ursari); some work in the fields and gardens, others work in the woods, becoming day labourers and woodcutters. In 1864, they were given land, but few of them became farmers; most of them rent out their land. As day labourers, they are engaged in farming, but they are incapable of running a household themselves; they live in huts and keep sheep, pigs, children and dogs all together. They breed sheep and goats. They are lazy to the point of stupidity, constantly in debt for their future labour, and die as uneducated peasants. It is impossible to have children with them, unless you bribe them with money, small gifts and fear of punishment, but if you let them have children with free people, they will cheat on you. If you hire them they will complain about the work, and if you give them a day's pay, they will spend it all in one day and then become lazy and idle. Each camp has a naugnim (in Romanian, vataf; in Romanian, primar). Accustomed to slavery, a vataf cannot live without a master who rules over him and directs him. A free man stops working; in order to be able to work, he needs a master and a naugny. The naugny, on behalf of the camp, determines the conditions and terms of servitude — a daily wage with improvements. The longer the negotiations take, the more fear they arouse, the longer the strike continues. If vataf is against it, the whole camp rebels against it and rises up against it, especially after the feast, accompanied by popes and eseni, and time goes by. The old are overruled, the new are accepted.

They are brought up.

They are not quick-witted and have a talent for certain crafts. They are never shepherds. In military service, some of them even become good sergeants. One even wanted to become a lieutenant, but he choked on a cake, unable to swallow it. In Romania, there is a young man, the son of a cook, who studied medicine became a doctor. His accent, however, remained, which consists in the fact that all consonants are pronounced ~~van~~ on inhalation and are stretched excessively.

Those who live in villages and towns are less strict and less harsh, but more gentle. They are engaged in the extraction of sap from trees. They are already mixed with the Mavmas race: at the time of their settlement, they were a large mixed race.

The Turin and Spitiri are called Turin and Spitiri. Some of the former slaves are master craftsmen, working with copper and making candlesticks; they are called Caldarari. They live in villages and are also called Mouy. But besides them, there is another group of craftsmen, the Turiniti, the Turemni and the Spoitori, who make dishes and ~~also~~ repair them. They call themselves Calamgi. There are about 5,000 of them, and they appeared in Romania only in the last century. Their most famous settlement is located in the village of Lobreni, 25 kilometres from Bucharest. They do not have real houses, but huts dug into the ground, called burdei, which are similar to those found in Pontic villages; they are a kind of troglodyte dwellings. The sprites live in their villages, but at the same time they work and send their crafts. Money, children, equipment, luggage, provisions, and tools are all stored in a cart pulled by buffalo. One or two buffaloes with their offspring are often tied to the cart. The driver distributes his goods among the members of the tribe and, with the cart on his back, goes to deliver his goods. Turciti do not cultivate the land and do not steal. They wash their dishes before eating. They put sand in them and cover it with water, then dip their feet in it, as if in a foot bath. Having grabbed a piece of wood with their hands, they begin to turn their bodies around a vertical axis, first to the right, then to the left, bending their knees as they do so. The friction is increased by the entire weight of the body.

Рсым turciti are шыҕанстий, mixed with туреҫтим. They are considered to belong to the Muslim religion, but in reality they have nothing in common with it; they have no temples, no priests, no

They are not educated, nor do they know how to read or write, so they do not need sacred books; however, although they are uneducated, they are very moral. They work hard all day long before the time of prayer and then give thanks. They are neat and orderly, while Christians are thieves and deceivers. They used to have many children, but now it is no longer fashionable. There is reason to believe that their praeputium is smaller than that of the Caucasian race, for Doctor Obenare has 12 children, according to medical records, based on the number of births and, moreover, the average of their total population of 800 souls. Praeputium is curious in its nature.

Turciti marry among themselves. Girls marry at 12–13 years of age, boys at 17–18. After the wedding, the newlyweds are carried ~~and~~ to the village on a primitive cart consisting of an axle, two wheels and a crossbar. Her husband sits on the cart, and the newlywed has seven veils in front of her, in the form of a veil, a fresh *epiploon* and a *yajnenma*. Although they are men and women, they do not take their wives with them. Men shave their beards, leaving only a small amount of hair on their chins, as is necessary to make a moustache. No one dares to touch the hair of a young girl, not even her father, because they believe that after that the girl will lose all her hair. Their music consists of *piffero* (in English, *surla*) and Moorish tambourine, on which they play Turkish arias. To make themselves heard, they give young men gifts of women's jewellery. The main part of the dance consists of men and women dancing together.

According to Keppen, the population is distributed across the provinces. Most of them live in Bessarabia — 18,738 souls of both sexes. In the Taurida province, there are 7,726; in Voronezh and Kherson provinces there are 2,500 each. In the provinces of Kursk, Moscow and Kharkov there are 1,200 each. In Kiev there are 880, in Smolensk there are 808, Pogotavskaya — 775; the provinces of Vitebsk and Kaguzskaya — no more than 600. In Orlovskaya, Rjasanskaya and Samara — no more than 500. In the provinces of Voitsma, Ematerinosavskaya, Moitshevskaya, Podoskaya, Nernovskaya and Proskavskaya — more than 400. In Vyatskaya, Nizhegorodskaya, Novgorodskaya, Pskovskaya, Saratovskaya, Tugskaya, and Peterburgskaya — more than 200. In Vigenaya, Vladimirskaia, Vologda, Vologda, Kazan, Kovno, Orenburg, Simbirsk, Tambov, and Tver — more than 100. In Orenburg and

Grodno — more than 80, in Kursk — 60, Stavropol — 42, Nilgandskaya — 6.

According to the results of the 1871 one-day census, there were 90 men, 127 women, and 13 children in Moscow.

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

Scattered in small groups from Persia to Spain, they seem to have preserved their language everywhere. They were expelled ~~from~~ France in 1560, in 1666, and in other years, and they gathered in the Pyrenees, where they still remain today. They are equally resistant to heat and cold and are not afraid of anything.

In the 7th district of Canton Bitu live the Huidns and Zigeuners, also known as the Hungars, Hongres, Honcks, and some call them the Venetians. They are distinguished by the following features: they are voluminous, short, and broad; their noses are narrow ~~at~~ the base, hooked, and flat; eyes bright and expressive; eyebrows and eyelashes very dark; complexion olive, well-proportioned, though thin; legs and arms of small size. ~~They~~, who live in Europe, are known by the following names: Bohemiens, Egyptiens, Gypsies, Gitanos, Tsiguanos, Zigari. They call themselves Romanichol, Romaneich, Roumnachal, (моуевними доѹин) Sintes, (from the banks of the Sind and Indus rivers).

Batayyar expresses the following thoughts on the subject: Greggman, comparing Hindustani with Urdu, finds a connection between them. But Hindustani is mixed and recent. According to the ~~ѡе7енде~~ basis, it was established in Delhi in 1002 7., but the widespread use of a language composed of Hindi and Persian (and, ~~ind~~ Arabic) began in the 15th century and continued into the 16th century. Hindustani is divided into three dialects: 1) Urdu and Hindoustani proper, 2) Hindi

modern, also called nayari and 3) davini, used in the south and in Germany. Therefore, the use of Hindustani for *матих-җибо* conclusions in relation to *шы7ан* is unsuccessful, as Kraus and Anne have already pointed out, having studied the Yuzhan and their language in Prussian Nivonia *Һрmand*; they come to the conclusion that the Y7ans are more original, more homogeneous, more correct and more similar to the Indus people. They have already mentioned that the comparison of the Yansmoy language with Sanskrit is more serious, and it has also been pointed out that, first of all, that Hindustani derives from Sanskrit and the languages of India that are related to it, and not the other way around; secondly, that *шы7а* separated from *опрето стова* earlier, forming Indus; thirdly, the study of the languages of India, especially those of its north-west, may shed light on the origin of *шы7ан* and on the circumstances in which it may have come about.

Potts says: Yatsan originates from the folk dialects of north-western India and, despite its obscurity, is related to Sanskrit (rather than Hindustani), a dialect related to Yatsan. According to Asmomi Sindhi and Avansmi, Yasham bears the greatest resemblance to Yasham: Yasham are not Sindhiens, who lived among the Avansmi. Mimosi published three memoirs (1872–1873) and researched the subject; he noted the similarity between the Y7ans and the Hindus in terms of language. But even earlier, in 1763, he noted the similarity between the Yaghan language and the Magabar language, which he studied in Neiden. In all likelihood, although they were the sons of Brahmins, they did not speak Sanskrit, but the Dakni language. Bammeister, librarian of the Academy of Sciences in St. Petersburg, compiled a dictionary in two volumes, 1782–1789, and gave 286 entries on two hundred languages of Europe and Asia. The words in this dictionary were collected by Pagan from a woman living in Gagauzia, and in 1777 he noted their similarity to Hindustani, which was confirmed by Bammeister.

Batagiar bases his conclusions on the origin and kinship of the Y7an with other peoples, emphasising the similarity between the Y7an and certain Djatt tribes, who migrated from India to Western Asia with Arab conquerors in the 7th–9th centuries, and not thousands brought from Syria to the territory of the Byzantine Empire in 855 by the Byzantines themselves. Batagiar asserts that the similarity between them was already noted in 1849. He argues, first, that even now this idea is plausible but not reliable, despite some new evidence, and second, that identification can be very difficult and is only possible in very rare cases.

a) It is unbelievable that at least 500,000 people currently living in Western Europe are descended from the thousands of Djatt who were exiled in 855. b) impossible, because the Djatt, who raised buffalo and other livestock, which were not typical for the 700, produced a product that was distinguished by three main characteristics: metalworking, music and dance, and in the processing of metals, using primitive methods that have been in use since ancient times. Besides, in Goeje's hypothesis, it is completely impossible to explain the name шыҕан, and it is also impossible to explain the arrival of шыҕан тоҕомо in the immediate past, in historical times. Indeed, among the Syrian Yuzhan, one can assume the existence of djatt, but only among them. Batagar believes that the Y7ans have lived in Asia Minor, the Caucasus, and the eastern islands of the Mediterranean since time immemorial. Batagar finds them there under the name of Sini from the time of Herodotus, and from the time of Homer under the name of Sinti, a name that the Yuzans themselves now give themselves, and which they preserve with the utmost secrecy. The same conclusion was reached by Nage in 1803. But neither he nor the other could substantiate it with historical and archaeological data. This opinion is still met with scepticism by scholars, especially since the Yuzhan are a very secretive people, even preached the idea that "the history of the entire Yuzhan race is in ~~his~~ language," and since 1778, they have adhered to Gregg's view ~~the~~ recent migration of the Yuzhan to Europe.

Batayyar sees confirmation and justification for his views in the name "Tsiganes" used in all European countries (Russia, Germany, Italy, and Portugal). Herodotus (V, 9), who wrote ~~the~~ the "Scythians" scattered across a vast desert territory stretching to the land of the Veneti on the Adriatic, says: "The Nithyrs, who live near Massania, call the Scythians 'Myns', ~~the~~ the Cypriots call them 'Monya' and 'Droti'." There is another name, Scythians, but it is also similar to mone and dromedary, and we find it acceptable now and in countries where the word is used, it will not be a material confirmation of the identity of the ancient Sini with the Yuzhans, but ~~an~~ an explanation of the origin of the Yuzhans, says Batayyar?

Nepal is not mentioned. Regarding the origin of the Yuzhans in a scientific sense, we have the research of Copernicus, which was awarded the prize of the Paris Anthropological Society. But even before that, Bugenbach gave a description of the 7ansmo7o uepepa. Weichbach also described the 7ansmie uepepa, about which we find mention in

In the opinion of V. Mer. Craniofacial research of the skulls of people from different regions is important in that it provides answers to very important questions, namely: Are the Danube and Egyptian regions, Moscow and Spain, all one type and inseparable? Do they originate from the same parents or not?

According to Copernicus, male genitals are of average size, orthoedrical and subdodecahedral. Pronounced dolichogynacia and brachygynacia are rare. The vertical norm has an oval shape. The protuberance is usually small in most cases and is never high. The normal form consists of a smooth curve and, consequently, has a smooth surface. The male is usually straight and less pronounced in its lower part. The nasal bones are usually straight. The upper part of the nose is less pronounced in its anterior part. The teeth are usually small, healthy and less prominent. The lower jaw is of medium length, and its horizontal branch is usually thin and often prominent. The upper jaw is usually curved, but in some cases it is straight. The chin is prominent and pointed. The lower jaw is more or less straight in its shape. The eyebrows are well defined. The nose is usually broad and less pronounced and curved. The bridge of the nose is sometimes straight, sometimes curved. The nostrils are very wide and high, four-sided and not particularly close to each other. The base of the nose is not very pronounced; the bridge of the nose is never flat. The nasal cavity is elongated in the vertical direction. The nasal bones and alar cartilages are well developed. The nasal opening is elongated.

The average volume of uereps is 1,385. Their latitudinal umasate is 78. The height is 75. The base is flat, but the top widens towards the top, and the greatest width is above the opening and cannot be measured. From there, it gradually narrows and forms a fairly developed satygoma. The base of the peripterus is fairly flat (103 mm).

The female specimens show significant morphological changes compared to the males. Their volume is smaller, their width is greater, the base of the specimen is more rounded, less elongated and comparatively more voluminous.

In view of the presumed connection between the origin of the Hindus and Copernicus, he compared the yam with the yam.

Hindus attending meetings in Paris. The results of the comparison can be summarised in the following points: 1) The Hindu and Christian churches are distinguished by their large size and capacity. 2) Both containers have a uniform narrowing in the bottom and top parts. 3) The bottom width of the containers of both types is greater than that of most containers of other types. 4) The relative position of the widest part of the vertebrae is the same in both sexes. 5) The position of the sacral foramen is also the same. 6) The Hindu is not less pronounced (by 3°), but the Indian is more pronounced, bringing them closer to most orthodontic races in Europe. 7) The Hindu is more flexible, then it is a *mam шы7ansmniy orthoшешagny*, represented by a *тоъмо nemotory namʸonnost m doʻixoxешagny*. 8) Most inductive coils are asymmetrical, which is not the case with inductors. 9) The height of the inductive coils is greater than their width, so the average height of the inductive coil is 0.75, and the maximum is 0.71–0.79, which is not at all determined by height. 10) The parietal bone is longer in Hindus, and the base of the skull is broader. 11) The relative position of the ear openings is more prominent in Hindus than in Yugans.

It is particularly important to note the Moscow 7ans. Having addressed the most pressing issues of particular interest to the 7ans, we must emphasise that special attention should be paid to research on Moscow residents.

1. In our opinion, the first place should be given to the question of the relationship between Russians and Tatars, which is of particular interest. It is well known that marriages between Russians and Yuzhans are not uncommon, but are there any reverse marriages, i.e. Yuzhan men marrying Russian women? What are the characteristics of children from such marriages? Is there a Yuzhan influence on their education and mental abilities? What is the typical type of such children? Is it possible to find portraits of fathers, mothers and children of different ages from such mixed families in anthropological collections? How is this particularly evident in children of Russian fathers and Chinese mothers? For medical professionals who have access to such families, such observations will not present any particular difficulty.

2. What changes in the physical and anatomical characteristics of the Muscovites occurred as a result of their sedentary lifestyle compared to their contemporary counterparts?? Are ~~by~~

tolerant to cold and heat, and do they suffer from cold and heat? Are they more sensitive? Do they have a special kind of praeputium? Are they not more gentle and tender?

3. Are there any superstitions or secret rituals that remind them of their former life? When comparing the customs of Moscow with those of other regions, which have been thoroughly researched, do any differences stand out? Which ones have been lost and which ones have been reintroduced from other languages, especially Russian?

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

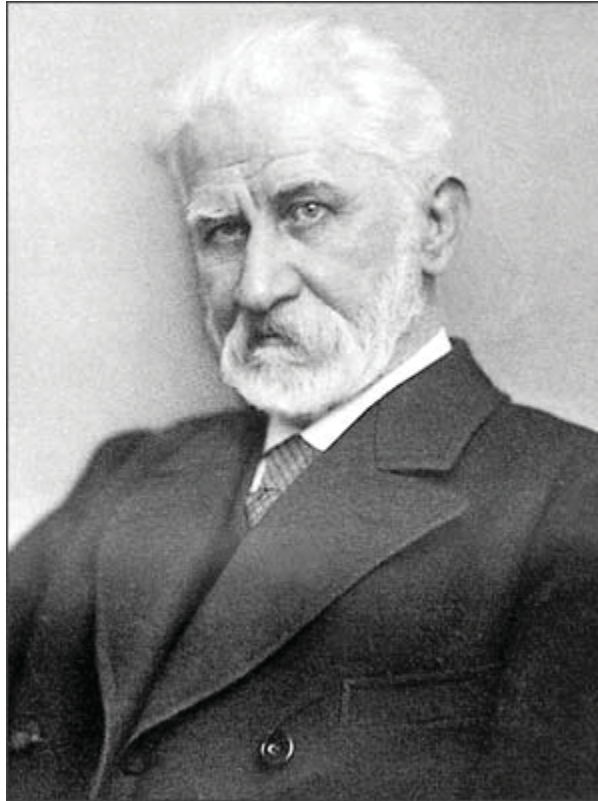
5. The actual number of cases in Moscow is apparently lower; is it possible to collect more accurate data?

It goes without saying that measurements of living people, collections of specimens, and similar anthropological requirements are essential when gathering material for our exhibition on the subject.

Anthropology and Ethnography

L. N. Anuin

"Russian Thought"
1884, December



New developments in the science of man; the growth of materials on anthropology and ethnography. — The question of the antiquity of man and his first homeland. — The theory of the existence of man in the Tertiary period. — The contemporaneity of humans with the Ice Age. — The research of Pek. — The absence of traces of humans in the area of ancient glaciation. — Evidence of human existence during the interglacial and post-glacial periods. — New discoveries of traces of Palaeolithic humans in Germany and Austria. — The life and

human remains in the Palaeolithic period; their similarity to the remains of squirrels and squirrels. — The oldest remains of the human skeleton. — Hypotheses about the origin of humans. — Possible transitional forms between humans and animals. — Tailed and hairy humans. — Is it possible for humans to have tails? —

"Krao" or mwima "girl-monkey". — Abnormalities of hairiness. — Correlation between physical and mental development. — Study of idiots and geniuses. — Anthropological study of criminals. — Research by Nomozoro and his followers; the discovery of the value of human beings. — Study of tribal customs. — The accuracy of local institutions; Enrichment of European ethnographic museums. — Study of Australians and Melanesians. — Exceptionally favourable position of the inhabitants of the Fiji Islands under British rule. — New progress in the exploration of tropical Africa. — The Kowgo tribe in the Zhosov region. — The study of American ethnography. of America; The work of the Vamygotsky geological bureau. — German explorers; the Rkocew expedition. — Study of the tribes of Eastern and Central Asia. — The area of conflict between the Aryans and the Mongols. — Research on the western Himalayas, the Girdu-Kuma and the Pamirs. — The question of the cradle of the Aryan race. — Anthropological differences on the basis of linguistic unity.

When people talk about scientific achievements of recent times, they usually mean achievements in the field of physical and chemical sciences, which are reflected in various technical discoveries and inventions. However, in addition to this field, an equally important process is being carried out in the biological sciences, which, with the advent of the theory of evolution, can be considered a new stage of development. The first to be influenced by this theory was is, although less so, botany and, of course, zoology, especially the branch of it that bears the name palaeontology and is closely related to the natural history of animals and plants. But the influence of the theory of evolution is not limited to these sciences; it is also reflected in many branches of science devoted to the study of life. The principle of gradual development is becoming more and more widespread, including the study of the physical aspects of the human body, its psychological properties, and it is now guided not only by anthropology, biology, anatomy, but also psychology, history, economics and law.

The emergence of the theory of syncretism coincided with the onset of their revival and, at least, their renewed growth. Of course, this movement was not caused by Levin's theory alone, but by many other factors that had a significant impact; However, it cannot be denied that without the guiding idea of gradual development, the analysis of many phenomena of social life would not have been carried out in such detail and would not have been accompanied by such interesting results. In the field of science, individual successes are also reflected in both science and everyday life; the progress of one area of knowledge affects the development of others, both those that are more or less similar and related to it, and sometimes even those that belong to a different category and are unrelated.

That area of knowledge about people, which is now distinguished as a special science, called anthropology and sociology, and also belongs to those who are intensely interested in the development of motor skills, which coincides with the emergence of Levin's theory. Although the first foundations of natural history were laid in the 18th century, the collection of scientific data began much earlier, in ancient times, although the terms "anthropology" and

These terms were introduced quite a long time ago (the first in the 16th century, the second in the 18th century), but what is meant by them has only recently become clear. However, since the last century, since the time of Buffon and Humboldt, natural history has begun to take on a scientific character; since the first third of the present century, since the time of Lyell, it has become possible to substantiate the science of natural history.

With the development of relations with distant countries, the accumulation of knowledge about the peoples beyond the borders of Europe, and advances in medicine, anatomy, embryology, history, archaeology, botany and materials, relevant to anthropology and stomatology. The discovery of the remains of people and of man in the remains of the pre-modern prehistoric world and, together with the remains of the so-called "pre-flood" animals that became extinct before the historical period, significantly changed the understanding of the antiquity of the human race and, at the same time, opened up new perspectives on its primitive history. The comparison of data from prehistoric archaeology with observations of the everyday life of modern tribes is based on a special branch of knowledge — the history

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

As far as antiquity is concerned, there is no doubt that mammoths existed in Central Europe in those distant times, when mammoths and other species of extinct animals, rhinoceroses, hippopotamuses, "penny" bears, wolves, the giant squirrel, the giant beaver with massive teeth, the musk ox, the northern lion, and other species of animals that have long been extinct or, at least, have migrated to northern and southern countries. At the same time, it is believed that the so-called "glacial" period in Europe, when not only the Alps and Pyrenees were covered with ice, but also the whole of northern Europe was covered with many glaciers, which spread along the coasts of Scandinavia, Scotland and Ireland to the plains of England, northern Germany and Russia. Thus, the conditions in Europe at that distant period the conditions of its development differed significantly from those of the modern era, and the distribution of land and sea also had distinctive features, expressed, for example, the connection between Great Britain and , the existence of land in the place of the present-day Germanic and Baltic seas, the connection between the Apennine Peninsula and Alrim, and so on. The conditions of life at that time in Europe were, of course, significantly different from today's, and he had to witness the great changes that took place in the climate of Europe and in the distribution of its seas, land, rivers, lakes, plants and animals. Everything speaks of ancient times, although it does not determine the exact age and does not indicate when it first appeared.

Earlier in the period, during the so-called third wave, Europe was relatively less affected by the pandemic, and the older we go back, the closer it was to the end of the period, the warmer it was. The latest research suggests that, although there was a temperature difference between the polar and tropical regions even then, it was not as significant as it is today. In fact, even in a temperate country like Greenland, there could have been extensive glaciers at that time. There is even reason to believe that it was precisely in temperate countries, where a third of the land was covered by ice, that

apart from that, assuming significant mathematical changes. Most likely, based on our current knowledge, it first appeared in Asia, where the Mongolian and Caucasian races coexist, and in ancient times the yellow race may have coexisted with the white race, which is now found in the Asian islands and even in the southern regions of the Asian continent. Asia is also mentioned in the most ancient legends of certain peoples: Semitic, Aryan, and Magian, who considered it a primitive "paradise" and, the very least, the homeland of their most ancient ancestors.

It has been suggested that, in order to appear in the third quarter, the conditions may be less favourable, and he would need to worry less about his diet and maintaining his weight, which is known to be difficult. Some people living in the southern regions of Europe, particularly in France, Italy, Portugal, and even give reason to think that the above opinion is not without foundation. Animal bones and teeth have been found with marks on them that could have been caused by blows from a blunt object. However, firstly, not all of the marks found on the bones can be explained by the most careful examination by experts, and secondly, the bones themselves are sometimes questionable and can be explained as having been left not by whales, but by animals. There, the marks found on the bones of some extinct mythical creatures (*Balaenotus*, *Haiitherium*) are not caused by blows from a mammoth-like weapon, but by the teeth of large animals (*Sergus serratus*, *Carcharodon megalodon*), which were found in the same deposits and are referred to as "mega-fish". Similarly, the marks on the bones of some land animals can be explained by the work of the large predators that preyed on them, and although they are covered with membranes, their appearance is rather doubtful, as it is impossible to determine whether they originated from natural dispersion, as a result of mutual collisions (for example, in fast-flowing water) and sudden changes in temperature, which still occur today, especially in hot countries.

At present, as Europe is being discussed, one thing can be said for certain: we are experiencing a period of uncertainty here. But it is not known for certain whether it appeared at the beginning of the period, the middle of it, or already at the end. The latest research on this issue

belongs to Penum in Munich (see his article "Mensch und Eiszeit" in Archiv fur Anthropologie, 1884); it is accompanied by two maps showing the distribution of ancient peoples in Europe. It is assumed that during the period of their greatest development, the Edins occupied the whole of Ireland, Scotland and most of England, descending from the Scandinavian mountains to the North Sea, and northern Germany (up to the Rhine estuary, along the northern Germanic coast to the Tatra Mountains), and from Finland spread throughout northern and central Russia, reaching the middle Dnieper, the upper Volga and the middle Volga. On the other hand, the Alpine species spread to Swabia, and the Pyrenean and Macedonian species also spread widely, there was a relatively small belt of animal distribution and vegetation at that time (north of the Alps), which included most of France, southern Germany, a large part of Austria and southern Russia. It is interesting that the oldest remains of *уеуовеа* and *бѹѹи* were found precisely in this area, that is, outside the boundaries of *ѹедеяно7о сѹоя*, which covered all of northern Europe up to 50 degrees north latitude. Although Scandinavia, Scotland, northern Germany and northern Russia are rich in finds of ancient stone tools, they all belong to the later Stone Age, known as the Neolithic; The most ancient, Palaeolithic tools are not found here. Similarly, there are not many finds of the Neolithic period in Switzerland, on the shores of lakes and at the sites of ancient pile dwellings, but there are no traces of the most ancient stone tools here, This is probably because Switzerland, covered with mountains, did not offer the amenities or even the possibility of life for humans. The areas of ancient European civilisation and the locations of archaeological finds and artefacts are concentrated in Europe; This explains why, for example, France has many more ancient finds than Germany. The first during the Ediacaran period was about 70% (not more than $\frac{1}{20}$ of the surface) covered by Ediacaran, then in Germany, 540,000 m². The rest of the area — about 350,000 square metres was covered by a thick layer of snow.

One circumstance, namely, that the paeanic eulogy lives on beyond the limits of ancient tradition, at most on the margins of it, can be explained by the simultaneity of its emergence with the Edin period. If the emergence

ueyobema was related to the later period, it would be incomprehensible why it did not spread to the area of the ancient Edins, why it did not appear, for example, along the shores of the Swiss lakes and the plains of northern Germany, where it could, in any case, be expected to be rich in game. But the fact that it coincided with the primitive period of the Ednic period speaks for itself, as it provided the Ednic people with food and clothing. which provided him with food and clothing. The remains and traces of primitive hunting are found together with the remains of northern animals, such as musk oxen, gemmings and other northern animals. However, iSchussenried (in Swabia, south of Ulm), the remains of the hunting industry are found in the same place as the remains of the Pech and northern fire, next to the remains of the Pech and northern fire. However, in any case, this was a short-lived period, which appeared iEurope and lasted for only a short time.

It is curious, however, that many characteristic finds were made on the banks of ancient rivers aeven on their ancient moraines (i.e. on those areas of glacial deposits that are formed on the lower edge of the glaciers, where the ice melts due to the higher temperature). This means that if we live here at that time, the glaciers may already be retreating, and their lower edge may be moving north (and higher than the Apam). This retreat must have taken place slowly, gradually, or thousands of years, and, moreover, there is reason to believe that it was not without significant obstacles. Retreating and diminishing over a period of time, they may once again acquire greater development and spread over more extensive areas. Many believe that this is precisely the case, and that modern geology accepts not one single period, but several, allowing for intermediate periods, with a relatively warm and dry climate. These layers include intermediate deposits, such as sandy loam, between the main formations. There, on Lake Bodensee and in the Agassizian lakes, chanevoy u7og is found in the interval between ancient moraines; The same position is occupied by Rimdorltsi pecs with their rich layer of fossilised mnemonics. In these areas, it is evident that the ancient lands have been replaced by recent deposits, and even the vegetation has disappeared. and then the settlements reappeared.

former locations. On the other hand, it has long been known that that beyond the boundaries of typical monsoon moraines, there are places where sub-moraines and valleys meet, and the same has been observed in the ancient northern region. Here, too, at the boundaries of typical moraine moraines, 7y from them, it is possible to find traces of other, external moraines, which have lost their typicality and are, in all respects, more ancient. The same phenomenon is found in North America, where the same period also existed and, moreover, in greater development than in Europe (in the latter, the northern glaciers reached 50 degrees of latitude, and in America - up to 40-70 degrees). Here, too, beyond the limits of the typical moraines that covered the large American islands, there are (as recently discovered in Nembergen) much older, external ones, which have already lost the typical features of a moraine landscape. Inside the typical, most recent moraines (i.e. north of them and closer to the Apam), traces of paeogenetic ueovema have ever been found, but in the space between them and the outer, more ancient moraines, they have been found, for example, in Tige, Weimar and Gera, on the northern edge of the Obedenie, and in Shussenried and Tainzen — at the foot of the Apes. All this suggests that the existence of the palaeontological species refers to the interval between two geological periods and the time after the latter of them, with the exception of the motor species, apparently, and the paeogenic euge. In its place appeared a new one, bringing with it not only greater skill in hunting, the ability to shoot and drill, but also the ability to tame animals, knowledge of agriculture, hunting and fishing. This new arrival was apparently from Yuzha, from Alrim, as evidenced by the remains of certain breeds of cultivated plants and domestic animals, the remains of which were found in a mysterious group of wooden structures dating back to the Neolithic period.

As mentioned above, the most reliable data for understanding the situation in France the conditions for motorisation were already more favourable in that distant past, apparently, than in Germany. Indeed, the ancient deposits of the Somme and Seine, the departments of the Loire and the Pyrenees, provided the most reliable materials for judging the life and circumstances of the period. Nevertheless, similar finds have been made in southern England, Belgium and southern Germany, and more recently in central Germany, Austria and

Russian borders (especially in the Kegemoy 7ubernia region). The most recent ones can be found in Fraas in the Bomstein region, in Nonentage; Gamera — in the village of Gudenus, in the district of Krems, in Lower Austria; Maumy and Vanmega — in the Pszedmost area, on the Beuve River, in Moravia, and Ossovsko — in the Masovian region, in the Kegem district. In the Bomstein Fraas region, we found many remains of mammoths and rhinoceroses, along with remains of the northern aurochs and the northern bison, as well as remains of the gosad, the aurochs, the brown bear, the lynx, the wolf, the wild boar, and others; no remains of humans have been found. Ossov's findings are interesting because they supplement the data collected by Eavish in the same area and point to a great similarity in the way of life and customs between the populations of Pesh and Frania. Namely, the finds at Maumi and Vanema are interesting in that they were made not in caves, but in an open settlement, in a forest (7gine), known for their extensive hunting grounds, where they brought their prey, held their feasts, and stored their weapons and tools.

From all the finds made so far, it is possible to form a fairly accurate picture of the life and circumstances of the people who lived in this area. They were skilled hunters who fed mainly on meat and were quite skilled in hunting, especially in hunting mammoths and other large animals. At the same time, there were also predators that managed to hunt such animals as mammoths, rhinoceroses, woolly bears, dimiys, gorillas, and lions. They were large animals, as can be judged by the fact that all the bones of the animals they hunted are found in large quantities. They also brought them the necessary tools, which they apparently knew how to use to make clothes for themselves, as evidenced by the discovery of carefully made wooden tools. They are not lacking in artistic talent: their stone tools and arrows are often decorated with regular patterns and designs, their tools sometimes show more sophisticated improvements — in the form of painted and carved images of animals. It can also be seen that they were familiar with the use of tools; some of their stone tools with handles are very similar to later ones. But they did not know how to make pottery and did not have any domestic animals. They did not even have dogs, and they cooked in the manner of some North American tribes before the arrival of

European, namely, digging a hole in the ground, lining it with branches, filling it with water and then heating the water by lowering heated stones into it. This is, of course, a very old and well-established practice, one of the oldest in the development of agriculture.

In many details of their daily life and surroundings, the inhabitants of Europe bear a striking resemblance to the modern peoples inhabiting the northern regions of America. Here and there we see similar weapons, similar tools for hunting and fishing, similar types of harpoons, spears, axes, knives and other tools, the use of fire to make tools, and artistic talent in songs and images of animals. The similarity is striking, and thanks to the findings, it is possible to understand the purpose of some of the tools, which would otherwise remain completely incomprehensible. On the other hand, the similarity suggests an idea recently put forward by Mortimer that the current scimitar-toothed tigers are direct descendants of European paegynous tigers that retreated northward with the onset of the warmer period. This assumption, requires more positive evidence, but the similarity in lifestyle can be explained by the similarity in living conditions, the surrounding nature, and basic needs. On the other hand, it is also important to have an idea of the type of paegynetic ueovema dgya to7o, in order to judge whether it was similar to the type of modern smimos.

Unfortunately, the data available for assessing the type of paleontological habitats in Europe is very limited, so it is impossible to form a definite picture on it. It is known, however, that dozens of sites have been found with the remains of pagan temples, but the antiquity of many of these bridges is questionable, in the sense that they may belong to a later, non-archaic period. If the ancient bridges were used by the inhabitants of the area for transportation and storage, it is doubtful that they would have needed their own bridges. on the other hand, in relation to the unburied dead, the dead are buried in a place suitable for the burial of the dead. However, when burying the dead in the pit, it was necessary to throw them into the pit the bottom, which sometimes contained the remains of ancient periods. Thus, not all finds of bridges can be considered to be related to the remains of ancient settlements.

the simultaneity of the former with the latter. Indeed, it is known that the remains of the former cannot be dated, and the great antiquity of the latter cannot, apparently, be doubted. However, they are very few in number, and many of them are fragmentary, making it difficult to draw conclusions about the characteristics of the organisation. The most noise has been made recently about the two lower *челюсти* (i.e., their *объёмы*), one of which was found not long ago ~~the~~ Nogetsckaya peninsula, i n Begun, and the other in the Shimpere region Moravia. Both are relatively large in size and represent certain features of the lower structure. However, according to Virchow, the second one should be considered abnormal, as it is filled with permanent substances, while the first one, although it represents certain features of the lower type, can be found can also be found in modern dimers. In general, if we gather all the features common to the structure of modern races and individuals, we can imagine a more primitive type of *человек*, which we can use to compare the oldest known remains of humans.

The lack of evidence presents a vast field for speculation and conjecture, and we see that since ancient times, hypotheses have been put forward regarding the origin of the word. Some believe that it was created by God, o t h e r s say that it was created from clay, ~~an~~ Anaximander of Miletus believes that the first humans were formed ~~fish~~-like animals. Vanini (a writer of the 17th century) speaks of atheists, according to whom the first humans were created from the flesh of monkeys, pigs and sheep, whose corpses were found in the earth. "Atheists," he continues, "believe that humans are descended from a single species of monkey, citing as evidence the similar body temperature of humans and monkeys (?). In the past century, de Maistre, in his *Téguyamede* and conversations with an Indian linguist, developed the idea that humans originated from the sea, descended ~~for~~ some kind of aquatic creatures — "sea people". But already in the 18th century, we encounter the assumption that humans descended from higher apes and primates, and we find this idea in Monboddo, de la Mettrie, Bernet, Bonnet, and even Herder, Kant, and Molins de Saint-Hilaire. In the current century, Namar, in his *Philosophy of Society*, gives credence to a certain hypothesis, expressing himself as follows

In this way, we can see that humans are not fundamentally different from animals in any way, except for the peculiarities of their organisation, and even if we did not know that their origin is completely different, we could conclude that all the peculiarities of their organisation are nothing more than the results of changes in its habits that occurred in ancient times, and the habits that it acquired which became characteristic of all individuals of this species. Lamarck's hypothesis attracted attention at the time, and it was remembered after a long period of time, when Darwin's theory appeared. The latter, discussing the origins of organic forms and the genetic connection between related species and groups of animals, cannot help but be limited in its generalisations and conclusions, focusing on those points that bring its organisation closer to that of higher animals. The works of Lamarck himself, as well as those of Gemm, Gemm, Focht, Воувека, Купареда, Брома and others, largely explain the relationship between the structure of челове́к and primates, and establish on a more solid basis the position of челове́к, как [искусственно] существа, во главе ряда млекопитающих. But a scientific explanation of this kind may not be satisfactory to those who demand a materialistic answer and a clear understanding. Curiosity prompts us to ask what exactly was the closest predator and how exactly the "creature" was formed. But it is impossible to answer this question scientifically, since it is known that none of the modern primate species can claim to be the closest relative of the ape, and, on the other hand, paleontology has not yet discovered any remains of creatures that could be considered the direct ancestors of humans. Thus, science now has some idea of how changes in organisation and mam lamta can be attributed to the divergence of species and the formation of species, but it cannot yet determine that the formation of the человек type there is a correlation in development, and processes called by Darwin "struggle for existence" and "natural selection" are at work here. The opinion has been expressed, and even by such a distinguished scientist as V. V. Vygotsky, who himself belongs to the ranks of jealous defenders of the variability of species, that the struggle for existence and natural selection alone cannot explain the formation of many characteristics characteristic of living beings, and that, undoubtedly, there is a role here for

Other lamators, explain the motors that are not able to move.

Nevertheless, the cape, which is associated in its origin with the animal world, that is, the people who made up the transition from humans to animals, drawing on those and other animals, — this idea has remained unchanged since ancient times and continues to exist today. Since ancient times, all civilisations have had legends about the existence of strange, unusual creatures — creatures with dog-like features, tails, fur, pointed ears, pig-like snouts, hermaphrodites, etc. With the expansion of knowledge about distant countries and the peoples living in them, these legends lost their credibility and were discarded as nonsense. But such scepticism developed in the 17th century and was not without certain consequences. There, in the 17th century, Gu7o Groŭiy, rejecting the existence of people covered in fur and with dog-like faces, could not, however, to believe the fable-like stories about people with tails. In the first half of the last century, the famous Ninnay believed in the existence of people with tails, "new" and "old" ones, and — dim, four-legged, mute, and hairy ones. As for the tailed people, reports about them continue to appear throughout the current century, and not only from well-known travellers, but also in scientific journals and in reports that inspire confidence.

The latest observations, however, leave no doubt that the tail (mononeuro, in the form of a nebulous outgrowth) can be found in both humans and animals. M. Bartes, who recently compiled all the available information on caudal anomalies in humans, was able to establish even a mass classification of these formations, dividing them into "true" and "real" tails, and the latter into "attached" and "free". By false tails, he means various tumours and growths that sometimes resemble tails, but are not identical to the latter in terms of their location and development. True tails are formed by the protrusion of the vertebral column — the tail vertebrae, which are normally very well developed in humans and represent a small, so-called "tail", hidden between the soft parts, but in some cases they may be more developed and clearly distinguishable from the surrounding parts. In most cases, the prominence of the tail depends, apparently, on the thickness of the skin and the straightness of its position, but

Perhaps, in addition to this, there is also a certain uncertainty and hesitation, although it has not yet been possible to confirm this with observations. The explanation for such formations is provided by the history of embryonic development. It shows that during a certain period of intrauterine life, the foetus is also equipped with a tail, that is, a protruding monopodial spine, like the offspring of other mammals, with the difference that in most mammals the tail disappears as the offspring grows, but in some individuals, it stops growing, becomes surrounded by the developing body parts and remains hidden between them, like a hidden organ. But it is possible to imagine that the cessation of development occurs later, usually when the tail vertebrae have already undergone significant development. In the press, we see a more or less noticeable abnormal formation, which must be recognised as homogeneous with the actual tail. Formations of this kind represent individual conditions and structural abnormalities similar to many other deformities found in humans. However, based on the reports of travellers, Barthe believes that in some countries, such as the Malay Archipelago and some parts of tropical America, this anomaly is encountered more often than in Europe, and since some anomalies can be transmitted through inheritance, he even considers it possible that there are entire families, clans, and even peoples in which such an anomaly may be widespread. However, this opinion can hardly be considered sufficiently probable, since the existing information about tailed people is rather confusing and contradictory. In any case, the existence of such an anomaly does not contribute to clarifying the question of the relationship between humans and the animal world. It is known that it is built like a mammal, in particular a primate, and that its embryonic development is similar to that of a mammal. This has been known for a long time and can be demonstrated with equal certainty in any organ, just as we know that any organ can exhibit abnormalities in its structure, underdevelopment, or, conversely, excessive growth. Let us note, however, that the tail is already rudimentary in many animals, and that higher primates are distinguished by the same absence of a tail, but also by their hands.

Last year, a female monkey named Krao was exhibited at the London Zoo. "girl-monkey" named Krao, whom the entrepreneur Farini advertised in his advertisements as having a missing middle finger.

It was found in a transitional series between humans and apes (Krao –the Missing Link, living proof of Darwin's theory of the Descent of Man). This creature was originally from the Naos tribe (in Indomitaë) looked like a well-built, intelligent girl. She had seven ~~eight~~ teeth, large, shiny teeth, a straight nose, rosy cheeks, and a dark complexion, as ~~her~~ skin ~~had~~ been tanned by the sun. 7 thick, straight eyebrows, which descended to her eyebrows, and on her cheeks there was a kind of mole; The rest of the body ~~was~~ covered with soft, dark down, and on the legs and arms the hair reached 1–2 inches in length. In addition, Farini claims that Krao has a short tail, and this information has been repeated in many publications, with the addition that the girls have one or two short tail bones. However, all of Barthe's efforts to obtain more reliable information on this subject were in vain, and it seems that the "tail" was invented by Farini to arouse more interest in the public. She was quite understandable and easy to get along with, her character was open and trusting, and she was very proud of her talents and achievements. Obviously, the girl represents that anomaly, that her body is impossibly beautiful, and that her beauty is striking, and at the same time, she had hair, even ~~the~~ the form of dark down, all over her body. To use a specialised term, it would be called "hypertrichosis universalis", that is, abnormal, excessive hair growth, similar to what has been encountered repeatedly before. The most characteristic example of this anomaly is a Burmese family, where hairiness is passed down from mother to daughter and from daughter to granddaughter. The same feature is demonstrated by one prominent citizen, Adrian Evtikhiev, who lived in Moscow and various cities in Western Europe, as well as one man who was considered to be Evtikhiev's son. It is also known that a similar anomaly was passed down through several generations of an Italian family in the 17th century, and that it was inherited by an American dancer, Onya Pastrana, and others. This abnormal growth inevitably invites comparison with animals, but it is hardly possible to explain it as atavism and a return to the ancestral type. The development of these organs in such cases is particularly noticeable in the case of the nose, while in the closest relatives of these animals, the nose is not covered with hair, similar to the nose and feet. On the other hand, embryogenesis shows that during a certain period of gestation

Life is sometimes covered with fluff, which eventually disappears, giving way to water, which flows down to the bottom. The down breaks and covers the ~~at~~ body, except for the nose, resembling "hypertrichosis universalis" in this respect. From this, it is possible to assume that the observed anomaly represents a halt in the known stage of facial development, and, therefore, the accelerated development of the lower part of the face, which is transient ~~and~~ less pronounced, but normal ~~fall~~ known stages of embryonic development. It is also interesting that all the above-mentioned cases of excessive weight gain are accompanied by abnormalities in the development of the limbs, namely their deficiency (especially the lower limbs) in one or both legs. This clearly indicates the pathological nature of the anomaly, and a more detailed study of the motor system can be expected when observations of similar subjects are confirmed.

The same stupidity can be observed in some idiots, but it is impossible to understand since idiots are distinguished, ~~the~~ most part, by their disposition to be called animals with abnormalities. True, one type of idiocy, myopia, is associated with unusually slow development of the eye and retina, but in other respects myopes do not present any significant deviations ~~the~~ norm in the structure of the eye. On the other hand, a person may have many and even quite significant abnormalities and nevertheless remain a normal person in terms of physical and mental characteristics. Nevertheless, it cannot be denied that it is more or less accepted by everyone there is a known correlation between physical ~~ad~~ mental development, and that the latter is reflected in the former, and in particular, the former has an impact on the latter. Lower races, which are represented by differences in the structure of the body, muscles, bones, etc., also differ in the degree of development of their mental nature. Known damage and underdevelopment of the brain inevitably affect mental functions. The weight of the brain and the capacity of the skull, all other conditions being equal, correspond to the development of mental abilities. The existence of this correlation is, of course, beyond doubt, but the precise determination of its degree and details belongs to the future. Here it is important to determine the limits of individual abilities and then to find a balance in the application of very low and very high standards.

stages of mental development, that is, on the one hand, idiots, and on the other, people who are outstanding and talented. There are already quite a few observations on the first category, but less on the second, and, moreover, not all of them are sufficiently authentic and detailed. In recent years, however, the material has begun to accumulate, and we now have not only the results of the deliberations of many minds, but also detailed descriptions of them (and their works) belonging to outstanding people. Let us consider, for example, the works of Rasp, Petrarca, Kant, Shigera, the works of Gauss, some foreign writers, etc. Of course, the available data is insufficient, but as it accumulates, it may lead to interesting generalisations.

Recently, attention has been drawn to the issue of criminal liability. This is a logical conclusion based on observations that criminals do not always act alone, but sometimes use accomplices, and that criminals of known types have certain characteristics, not only in their mental state, but also in the peculiarities of their physical organisation. Under the influence of this idea, it is necessary to study more fully the life of criminals, the development of their talents, their individuality, the conditions of their upbringing, trying to determine their characteristics, types, variations, etc., one can more fully understand the nature of crime. The most significant material in this field was collected by the renowned psychiatrist Lombroso, whose work "Uomo delinquente" has been published in three editions over a relatively short period of time. The latest of these is a thick volume of 600 pages and is divided into three parts. The first is devoted to the origins of crime, in which the author examines the manifestation of criminality in animals and demons, and the moral degeneration and criminality of children. The second part is entitled: "Pathological anatomy and anthropometry of crime"; it presents the results of a study of 350 criminals, observations of the development of their muscles and other organs, conclusions from measurements of 3,839 criminals, observations of their life and the establishment of its types. The third chapter is entitled: "Biology and psychology of the Born Criminal"; in it, the author discusses the tattoos of criminals, the development of their sensitivity — both physical and emotional, their suicides, attachments, and passions, as well as

решидиве and on the morality of criminals, on their реѹи7иосность, on their mental development, passions, ѹитературе, associations, uncontrollable m crime, etc.

In the result of research, Nombroso came to the conclusion that that criminals are distinguished by unique anthropological characteristics, that criminals can be likened to the mentally ill, to the brutally cruel, they exhibit many traits in their behaviour and mental state that are consistent with established theories. In terms of their physical organisation, criminals are distinguished by their large capacity for pain, their strong build, the pronounced development of their eyebrows, large ears and noses, and a large mouth. Psychologically, they are characterised by moral insensitivity, a lack of conscience, recklessness, instability of passions, an intense development of feelings of self-importance, a tendency towards mania and cruel cruelty, etc. In all these characteristics, Nombroso sees a manifestation of a return to a former, lower type — atavism; animal instincts, suppressed by education, environment, fear of punishment, in some cases сѹууах again воспресают and break through to the surface.

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

The research begun by Nombroso was continued by Namassan, Fesh, Ten-Kate and Pavlovsky, Lorde, Manuvier, Benedikt, 37er, Ferry and others. In summary, it can be said that criminals do indeed often have many anatomical, linguistic and psychological characteristics in common, but, firstly, not all criminals have these characteristics, and secondly, many characteristics do not represent any significant deviation from the norm. do not present any significant deviations from the norm, and, secondly, many of the characteristics attributed to criminals are often found in people who are, at least, not convicted. In fact, this is to be expected, given that crimes are very diverse and that the causes of crime, which are somewhat isolated, cannot be considered stable. "There is no crime," says Peym, "except for those

actions that he himself declares criminal and that he himself commits," and "there is no action — he continues — that could not be criminal if the government of that country itself issued it, in order to impose it." On the other hand, one cannot agree with 7. Триум (see *СМажоуѣтние преступними*. М., 1884 7., p. 168), that the criminal part of society cannot be reduced to a single group of normal people. "On the contrary, the lower classes of society, consumed by extreme poverty, and the upper classes, often afflicted by all the vices of wealth and a dissolute lifestyle, embody degenerate qualities in varying degrees of degeneration and ~~wh~~all the accompanying moral and ethical consequences. Many of these individuals never end up in prison, and some of them, as Moret points out, and probably from their own experience, — perform important social functions. A thorough study of the varieties of poverty, which, according to Dr. Tuma, represents a state worse than any state of poverty, would probably show even the non-criminal part of society, due to their physical and psychological characteristics, closely resemble the characteristics of criminals described by Nombroso. Another point that deserves attention is that one must be cautious in applying the theory of atavism to crime and subsuming it under the concept of insanity. Undoubtedly, there are mentally ill criminals among criminals, but they constitute a special group of mentally ill criminals; the rest do not fit into this category. As for atavism, it should be taken into account that the characteristics of the lower races are the result of their lower development, then the characteristics of criminals may represent the result of the influence of such factors as poverty, planned sexual deviance, extreme poverty~~also~~ on.

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

incorrigible criminals. They are cruel, rough, devoid of moral ideas and capable of cruelty; they do not distinguish murder and theft from honest trade. The third category includes habitual criminals. Although they are not considered to be special cases, they usually begin their criminal careers in childhood, continue them throughout their lives and, as a result, acquire a chronic habit of crime. All three categories, which, according to Professor Ferri, relate to the field of criminal anthropology, make up approximately 40% of all criminals. The remaining 60% are accounted for by criminals who, according to the theory, do not have specific, identifiable anthropological characteristics of criminality.

Unfortunately, investigators have to study the anatomical features of criminals, their habits and tendencies, for example, their history, character and all the circumstances of their lives prior to the crime are rarely known. If necessary, it is necessary to limit oneself to external categories, such as murderers and thieves, although both categories may include criminals of very different types. However, if the selected material is sufficiently characteristic, then research of this kind may still be of considerable interest. This includes the latest research by Dr Bazhenov (from Moscow), who recently published a report in the Paris Anthropological Society the results of his study of busts of famous murderers and self-murderers. In Parisian museums, in the Jardin des Plantes, in the Orsay Museum and the Brom Museum, there are quite a few such busts, modelled ~~life~~ ^{life}. Having selected from among them those that are most authentic and about which I have reliable information, Bazhenov created a series of 55 busts of murderers and another series of 19 busts of self-murderers. He was able to supplement his observations with measurements of living people, namely twenty-five members of the Paris Anthropological Society, as well as busts of the inhabitants namely those of the inhabitants of the New Hebrides. Bazhenov carried out his measurements using an Anthemometer, with which ~~he~~ determined the radii extending from the centre of the object to the points of the longitudinal circumference of the circle (on average), starting from the bow-stern seam and using a satyr drill, spaced 5 degrees apart. Comparing the radii of uniform radii in all four series of holes, 7. Bazhenov mo7

Make sure that the radii are significantly larger than those of the same people, and if not, then in the worst case scenario, and especially in the opposite case: here the murderous radii exceed the radii of the same people. This difference is particularly noticeable when comparing graphs based on empirical data for the radii of the series. The model clearly shows the predominance of gaba in the people who stood out and the predominance of satyma, although less pronounced, in the murderers. The largest radius (144.3 mm) in the same individuals is in the middle of the occipital bone (approximately at the top of the skull, i.e. in the middle of the occipital bone — in living beings), then the largest radius in the skull (140 mm) is in the middle of the parietal (stirrup-shaped) suture and, approximately, in the mammary gland. In anthropological studies (the radii of the motors are, of course, smaller чем у самецуеуных уюдей) the largest radius is in the upper part of the мости, approximately one third of the distance from the венеино7о seam (bre7мы), and in new-7ebriduev (134 mm) it is in the same place as in the killer. All data are derived from averages, and variations are found in individual specimens; Nevertheless, 75% of the individuals studied show a significant predominance of the left side, while in the murderers, the predominance is only 5%. G. Bazhenov measured the same thing in self-taught people and concluded that it is possible to determine the degree of development and advancement of these and other qualities. It should be noted that at that time, 70% of the subjects had a goniometer reading of 80 degrees or more, and 30% had a reading of 75 degrees or more. — and 14.5% have a blood pressure of 80 degrees, 53% have a blood pressure of 75 to 80 degrees, 27% have a blood pressure of 70 to 75 degrees and 5.5% — less than 70 degrees. Thus, criminals-murderers are characterised, mainly, by a small development of the upper part of the body, and to a lesser extent — by the lower part of the body; to which should be added the pronounced development of the lower jaw. All these individuals, as Manuvry rightly points out, cannot be considered abnormal or pathological, and certainly cannot be considered dangerous. "Killers," Manuvier continues, "are individuals who have a motor, are the substrate for social instincts, the highest instincts, developed by the mind to balance the instincts of self-preservation. There are many such individuals in all strata of society, but most of them are protected from crime by their material position, upbringing, and environmental influences.

opposite themes, which usually lead to murder. Thus, people with serious, even criminal tendencies, with morally corrupt, criminal organisations, may not fall into the category of criminals, but, on the other hand, normal people can sometimes become criminals under the influence of passion, anger, greed, etc.

The main subjects of anthropology are, first of all, normal, non-normal varieties of the human species, breeds and races, but also the main subject of study and classification are the various tribes and peoples. Recently, the study of races and peoples, their types, way of life, languages, and social structure has been advancing with great intensity. Special expeditions are being organised to distant countries; individual travellers are being sent out, equipped with anthropological and ethnographic observations; collecting letters, portraits, maps, everyday objects and furnishings, works of art and antiquities. The research is conducted in two ways: on the one hand, on site, by collecting data in the environment of the subjects themselves, and on the other hand, by comparative research in European museums and laboratories of those materials, which are delivered there by expeditions and individual travellers. Now that the collection of materials is no longer possible, the spread of European missionaries and European culture, the type and way of life of many peoples is undergoing rapid changes and losing its characteristic features. There are no tribes, for example, in Poland, America, Siberia, which have already disappeared, which have died out relatively recently, in the last 70 years, to be found, Europeans and, for the most part, the result of their persecution and the harm they have caused, such as rape, slavery and other unpleasant conditions. Many of them have already been influenced by European modernists, have entered into direct and indirect relations with them, and with each passing day are losing the essence of their own type. They are losing many of their customs and industries, adopting European ideas, costumes, customs, religion and morals. In order to find truly pure, unspoiled places, one has to go further and further away, to the mountains, to the forests, to the deserts, to remote islands, and even then you have to hurry, because European influence has not yet penetrated there sufficiently, and the local characteristics are not yet subject to European levelling. It will take decades, centuries

Yes, and there will be no more dimarey, the materials for history of the ueuoveuecmo7o type and myu7yry will disappear, and everywhere will be permeated with external forms of Europeanism, which will suppress and overwhelm the mass of original features.

The countries of Europe are aware of this and are therefore making every effort to collect as much material as possible. The importance of anthropological and ethnographic museums has long been recognised by certain circles, as evidenced, for example, by efforts to collect anthropological artefacts — Bumenbach (the past century) and efforts to create a ston7rauecmo7o museum in Paris — Momart and in Neynuи7e — Kuemma (in the early 20th century). The successful implementation of these attempts, however, has been limited to recent times, thanks to the growth of public awareness and the sympathy of governments and society towards their aspirations. Military missions sent by foreign governments, the collection of artefacts by national and private museums, the increase in travel to distant countries, the establishment of local centres for scientific research in the United States, India, Japan, the Malay Archipelago, Australia, etc., — all this made it possible to collect materials that would have been impossible to obtain in the past, given the means available at the time and the lack of information available at the time. which would have been impossible in the past, given the limitations of the means and resources available at the time and the lack of reliable support and cooperation. The latest anthropological and historical museums in London, Berlin, Paris, Copenhagen, Venice, Florence, Washington, contain a wealth of material for research, corresponding to rich literature on anthropology, which has been written over the last 10–15 years.

Data collected by local institutions, communities and researchers, who have the opportunity to study the characteristics of the subjects in greater detail and depth, are of particular importance. For example, there are observations collected by Austrian "missionaries," a newly established institute, by missionaries and agents of the German company Godelroy, which maintains trade relations with the islands of Meganesia and Mimponesia, to accurately and reliably convey the information they have about the Australian and Polynesian peoples. There, the branches of the "Asian community", which had a major presence in Kamut, collected a wealth of data on India, Singapore and China; Batavian unity

The society has collected a lot of material for the study of the Magasmo Archipelago; the society for the study of East Asia Nedo (3rd) — for the study of Japan; The State Bureau in Washington — for research on American Indians. Very valuable materials are collected, for example, by expeditions sent from Europe, such as the German expedition Noan7o, the Latin American missions of Pinara, Wiener, de Essama, and others America, the German missions of Finch to Mesopotamia, Bastian to Peru, the latest Robsen to former Russian America, and others. Let us also mention the Russian travellers to Asia: Przhevalsky, Potanin, Pogamov and others, who travelled through the continent from north to south, meeting the Anguans and Germans who were exploring it from south to north.

Of all the countries in the world, Australia and its neighbours New Guinea and the islands of Melanesia have preserved the most authentic type and way of life of their primitive inhabitants. New Guinea, as we know, has only recently begun to attract European missionaries and settlers (from Australia), who, however, have settled mainly on the southern and eastern coasts and have very little knowledge of the interior of the island. Meanwhile, New Guinea is equal in size to France, and thorough exploration of it will undoubtedly require many years. Europeans have long been established Australia, and therefore the continent is relatively well known, although there are still areas within it that have not been explored by Europeans. The primitive inhabitants of Australia, however, never existed, apparently, at present, with the fragmentation and dispersion of the tribes, their numbers do not exceed a few hundred souls, and they are likely to become extinct soon. Meanwhile, the type, characteristics, and features of this race are quite primitive and distinctive, and its study is of considerable interest to anthropology and ethnography. Therefore, one cannot but appreciate the latest works on the collection and processing of data on the various groups of Australian aborigines. Among these works, the following are particularly noteworthy: Smith's work on the Tusi of Victoria (two large volumes, published at government expense); Tangina's work on the life, literature and language of the Tusi of South Australia; Pangera on the languages, social structure and customs of some Australian tribes (in the Journal of the Anthropological Institute of Great Britain, 1884), etc. The richest materials on the 7 groups of islands of Meganesia and Mipronesia have been collected recently by

The initiative was launched by the Godeffroy House in Hamburg and processed in various publications by the museum of the same name, located in Hamburg. A series of monographs on individual islands and groups of islands, including their inhabitants, appeared in the *Journal des Musées Godeffroy*; Then the same museum published a detailed map of its collections with numerous drawings, maps, descriptions of customs, household items, etc., and a collection of portraits of the inhabitants. This applies to the *Mélanésie*, and on many of its islands, such as New Britain, where cannibalism is still practised, as can be seen from the latest observations of Powell (Powell: *Unter den Kannibalen von Neu-Britannien*, German translation by Schruter, 1884). In fact, cannibalism is also found, albeit rarely, among the tribes of Australia, and is equally widespread among some primitive tribes of the Malay Archipelago, especially the Dayaks of Borneo (C. Bock: *Unter den Kannibalen auf Borneo*, 1882). It is curious that at that time, in many islands of the Pacific (and in Australia), cannibalism apparently died out with the arrival of Europeans, while in the Philippines it remained more persistent. In fact, most of the Melanesian people did not experience European colonialism; they are a peaceful, peaceful race that has managed to remain more isolated. On the islands of New Caledonia and Fiji, it came under European influence, the former case under French rule, and in the second case, under the rule of England, but even there the conditions of its existence are quite favourable. Nowadays, all Christians are particularly active, and every village has a church. They are diligently engaged in farming, raising livestock (and flocks), and their well-being under Anglian rule has been steadily improving recently. This is explained by the favourable conditions, namely the fact that the Fiji Islands have managed to obtain the support of Governor Arthur Gordon, a well-known figure in Australia, who was formerly a member of parliament. Gordon, familiar with local conditions, traditional customs, and the rights of the people, introduced a new system of taxation. He introduced a communal tax, distributed not among individuals but among communities, and in the form of a natural collection of products rather than money. The annual amount of the tax is determined in sterling pounds by agreement between the supreme "self-governing council" and the governor, and then distributed among the twelve provinces that make up the monarchy, with the distribution being carried out for each province on the basis of

[illegible]

The most attention of travellers was focused on the latter.

The decade has been devoted to Alrimy, a remote continent that has long attracted fearless explorers. All Western European nations have participated in its exploration, but we are probably more interested than others, at least in terms of the anthropology and history of the country. Research by Friu, Hartmann, Bastian, Famenstein, Güseltdt, Peugeot-Näsche, Lon-Lemena, Schweinert, Rogga, Nachtigall, Buchholz, Nena, Poe, Weber, Wiseman and others are familiar to us with the type and way of life of many Germanic peoples, their distribution and mutual kinship. Germany's latest monographic policy has prompted us to take a closer look at Alrima, and, undoubtedly, , for example, the basis for the German mission in Cameroon is the same as that for, among other things, the scientific research the foundation of the Ninuo mission on the coast of Noan, accompanied by the well-known work "Die Loango-Expedition". The uprising of the Madhi in Sudan gave rise to the emergence of new ideas about the people living there and their mutual relations; Strange's tireless efforts to open up the Congo to Europeans, among other things, led to the discovery of the Congo Basin. Seven years ago, European traders did not venture beyond the mouth of the Congo, and there were no European missionaries or visitors anywhere along the entire length of the river. Now it is accessible for 1,100 kilometres has three missionary stations, two large ports —Vivi and Neopogiv — and 21 smaller European stations. In addition, the entire length of the Niar River has been explored, and a direct road has been built between its mouth and St. Paul on the Congo. A favourable condition for St. Paul is the fact that there are no such extensive non-Christian monarchies in the Koncho basin as the state of Muta-Pnvo (opened by Pose) and the non-Christian kingdoms further north. The population is divided into separate small tribes, each standing apart and independent of the others. This helped St. Paul to establish himself here, bypassing the obstacles and difficulties posed by some tribes with the help of others. The country is quite densely populated, and according to preliminary estimates, the total population of the Congo Basin is about 40 million, which is approximately 22 inhabitants per square kilometre (in Europe as a whole — 32 inhabitants, in European Russia — 14, in Sweden — 10).

The latest survey of the Conossomo basin in the Johnston area in e7o

The Kon7o River; a journey from its mouth to Bo7obo, with many illustrations. These names do not refer to the people themselves, but to a group of Bantu peoples inhabiting southwestern Alimya (Ova7erepo, Malry), the Eambesi basin, the region of Lake Tanganyika and Nyassa, the western shores of Lake Victoria-Nyassa and the upper Kon7o. In anthropological and historical terms, the race is quite distinct from the present-day Neath, Nubians and Hamites of the north, as well as from the Sototots and Bushmen of the south. In Upper Congo, there is a rather primitive tribe called the Wa-Twa, which, judging by descriptions, is quite primitive and could be considered a branch of the southern Sotot and Bushmen. However, the latter two tribes are distinguished by their ferocity and, moreover, are characterised by a completely original structure of the yassama, so the yassama wa-twa apparently belongs to the Bantu group. On the other hand, the usual growth of hair is also observed among the Bantu tribes in the Konzo region, they deliberately remove their eyebrows and eyelashes, leaving only the hair on the head and upper body. In the lower Kon7o, the type of population is more diverse — the people are thin, dark-skinned, beardless, with thick teeth, a receding chin and a thick, woolly beard on the chin, which seems to indicate a mixture with a non-Christian race. But the higher up the Kon7o, the more massive the type of population becomes, characterised by proportionality of stature, small hands and feet, more slender limbs, a high nose, prominent eyebrows, more abundant hair on the head, neck and upper body, and a lighter, more reddish hair colour. The greatest influence of Europeans is felt by those living near the mouth of the river, which provides the greatest income, sailors and workers in Europe, and in the motorway, every man understands the port language (it is known that the most common European language in the tropical Alrim is the language of the smith). Less influence is felt by bamono, bayans and other names, all devoted to letishism, obsessed with modesty betraying the cruel masni of imaginary moduns, guilty of the death of to7o and dru7o 7иша, according to their "nganga" and снахарей. T h r o u g h o u t the lower Kon7o, му7т [а77oca reigns supreme, and in every village you can find 7е7мую buildings with standing men and women wooden [и7уры, intended to represent male and female figures, distinguished by their disproportionately large heads. Ёжонстон,

However, he assures us that this is not connected with any particular rituals, and that in places where customs are more corrupt, this is no longer encountered. This custom is apparently connected with the institution of "nkimba" — a special group of people who are mostly 12–15 years old, form a special community and are distinguished by the fact that they cover themselves with a white cloth and wear a long skirt made of grass. In other places, nkimba are replaced by eunuchs, who apparently combine the worship of ~~la~~roca with the worship of the moon. The clothing of the ngen is ~~v~~yprimitive, and is replaced by the sprinkling of the body — white, yellow, brown and red stripes, and instead — improvement of the body through tattoos and piercings. The diet is predominantly plant-based: bananas, manioc, corn, and potatoes. They also catch fish, which they catch with nets, and one of them processes and sells to other people who live further away ~~in~~ the river. They sometimes eat wild animals and birds, sometimes even hippopotamuses, but they mainly feed on the meat of domestic animals — cows, pigs, dogs, sheep, and, less often, goats; large-scale hunting is unknown. It is curious that while all domestic animals are undoubtedly of Asian origin, all cultivated plants originate from America. It is not even clear what they feed on in the dark before dawn. ~~The~~ houses have a four-sided shape, with a porch and a large veranda; inside there are original tables and seats, wooden stands for pillows (cushions) and clay vessels. The tools are mostly iron, sometimes with copper fittings; among the musical instruments there is a drum, a roza antion and one stringed instrument; the tusemy generally play the musy and the pjasmy.

As for America, recently there has been intense activity aimed at preserving primitive peoples and cultures around the world. Following the publication of Banpola's extensive work, the activities of the Washington office — a special government agency of the United States for the study of the country's indigenous peoples and antiquities. With limited resources, the bureau, located in Pawell, has managed to publish a number of original and very interesting works in a short period of time. Let us mention, for example, the work of Mageri: On the language of gestures among North American Indians compared with the same language of other peoples and the deaf and dumb. This is an extensive work, illustrated with numerous drawings, from which

I would like to draw attention to a new area of research by psychologists and, in particular, ~~on~~ historians, and to the same subject of research by other nations, such as Australians, the Magenese, etc. A very interesting overview is presented by Pray — ~~the~~ burial rites ~~the~~ North American Indians, accompanied by numerous drawings and references to similar rites of other peoples. We are indebted to Guden for his study of the hieroglyphs of the Maya (~~the~~ Central America), to Powers for his extensive monograph ~~the~~ peoples of California, and Gibbs — the same monograph ~~on~~ the peoples of former Russian America, north-western Oregon and western Washington territory. The recently published second annual report of the Bureau of Ethnology also mentions several very interesting works, such as: Stevenson — an illustrated catalogue of ethnographic objects acquired for the National Museum in Washington, New Mexico and Arizona; Kushina — on the Zuni people and especially on their amulets and letishas; 7-zh Smith — mily and penious representations of iromes. Extensive research on primitive peoples and prehistoric antiquities is a l s o being conducted in South America — in Brazil (work by the institute in Rio de Janeiro), in the Argentine Republic and in Niña. Medina's extensive work Los Aborijnes de Chile was recently published, providing a detailed description of the life of the Araucanians, as well as their customs and local antiquities. Based on the discovery of mastodon remains in the Taya Taya Valley, the author suggests that perhaps a prehistoric settlement existed here in the past. However, it seems that this assumption is unfounded, as the attribution of imaginary sarubos to the material found by Busnos-Airesa, and some similar dubious finds in the United States. There is no doubt that America was inhabited by humans a very long time ago, but it is difficult to determine the exact period. The antiquity of the indigenous peoples can be judged by the discovery of large settlements and hieroglyphs in such areas as, for example, the Atama desert, the Amazon, the Orinoco and Madeira rivers, where, since the time of the Spanish conquistadors, all legends about the former existence of civilization here have been lost, and the country has become deserted, and its inhabitants have become wild animals.

In addition to local studies and archaeology, America has recently attracted many foreign and German researchers. In Germany (specifically in Berlin), it was published in

Features that are not typical of extensive and comprehensive monographs, such as those by Reiss and Stübler: Monigini Amon in Peru (the entire collection, excluding issues, will cost 420 maroms, or 210 roubles); Maye: Sculptural images in Copan and Quirua, with 20 illustrations in folio; Northwest coast of America. The latest results of scientific research (one issue above, there will be two in total — 50 roubles each). This latest publication is issued by the scientific department of the museum and contains, mainly the results of the expedition to Mobsen, which was equipped to collect household items from the western regions. On the initiative of the director of the aforementioned department, Professor Bastian, a group of people was formed in Berlin who expressed their willingness to provide material assistance to the museum in acquiring valuable artefacts. Finally, a "support committee" was formed, consisting of all the donors, including Richter, and this committee provided the necessary funds for the purchase of 6,000 items for the British Columbia and Asia expedition. The result was the acquisition of more than 6,000 items for the Bergins Museum. Pobsen himself was not wealthy, and his garden was modest, but he was the only one capable of fulfilling his dream. Born in the north and surrounded by the sea, he has been accustomed to all kinds of weather since childhood, and therefore he could spend days in a kayak off the coast of British Columbia and endure the hardship of a 180-day journey in a sled across the Agassiz Peninsula. The result of this journey was an extensive collection of primitive industrial and artistic objects, including many interesting items such as bridges, trees, ramparts, clothing, weapons, tools, dishes, etc., and excellently illustrating the way of life of the peoples who lived there, as well as the primitive culture of that time. The results of Pomsen's research have recently been popularly edited by Vogt and published in a small volume, with many — admittedly rather crude, but nevertheless very interesting — illustrations. Mobsen himself, meanwhile, has already set off on a new expedition, this time to the east, across Europe and Asia, to the Amur region. And so, at that time, Russian museums had a collection of rare and valuable items, and in Berlin, there was probably a large number of stone artefacts and stone tools, and will serve as very important material for fruitful comparative studies and research.

However, with regard to northern and central Asia, we can note that Russian research has been slow to catch up. However, the most recent research was not conducted by Russians, but by the Nordenskiöld expedition. Although foreigners (such as Sommier, Finch, Velaev) and other Siberian foreigners have also made contributions, we can nevertheless rely on the research of Potanin, Pogamova, Drinova, Vitmovsko7o, Adrianova, and others. Potanina, Pogamova, Drinova, Vitmovskaya, Adrianova, on the research of Przewalski in Tibet, Ivanova in the Pamirs, and some others. We have collected information about ancient monuments in Eastern Siberia, about some groups of Siberian peoples, about the spread of stone images ("stone women") in Southern Siberia, Mongolia and Turkmenistan, the type of settlements in Turkestan and the Semirechensk region, the way of life of various Siberian indigenous peoples and Siberian Russians, etc. The inhabitants of the eastern Amur region: the Sakha, the Ainu, Tungus, were the subject of detailed research by the academician Schrenk, based, of course, on the results of his travels, which he completed 30 years ago, in 1854–57. The published volume contains the results of anthropological research, while the results of linguistic research are to be processed in the next volume. The content of Schrenk's work is presented in detail and with some additions in the review of the work —Merezhkovsky (Mur. Minist. Narod. Prosveshcheniya, 1884, September), the author refers to all the latest literature, including the recent studies by Professor Bodanov and others. As for the Ainu (the indigenous people of the island of Yessu and the southern part of Sakhalin), all the data on them available before 1876 was compiled in the work of S. Anuin (The Ainu People, Moscow. Mosm. Obn. Nubit. Estetsvosn., Antropog. i 3tonaplani, M., 1876), which supplemented them with the discovery of ancient tools, objects of worship, etc. In recent times, a number of new data have been presented by 77. Eibogdom, Copernicus and Sheube, as well as Pogamov, who, however, did not publish his observations, but delivered to the academy 37 unique specimens from Sakhalin Island, which were studied by Merezhkovsky. In terms of form (dohinokhelno7o), as well as in terms of structure and snauitel'naya vogosatosti teha, they clearly stand out from a number of current North Asian peoples and, perhaps, through the primitive Nimeys of the islands, connected not only with certain races of South Asia and even Meganesia. Undoubtedly, they

The oldest inhabitants of the Pponcmo7o archipelago, which was subsequently conquered and almost exterminated by the Asian mainland, pushed northward by them, and absorbed into their culture.

The peoples of Central Asia, in particular Mongolia and Tibet, have been the subject of study ~~the~~ in the past 70 years. Przewalski and Potanin. The former introduced us to the way of life of the eastern Mongols and some of the peoples of Tibet (the Tanguts and Dads); the second collected a wealth of material on the mutual relations, customs and folk literature of the peoples of north-western Mongolia. Unfortunately, 7.Przezowski paid attention in his travels ~~the~~ to the geography and natural products of the countries he visited, but he was not interested in them from the point of view of their external way of life. He did not even take photographs, and the portraits accompanying his third journey are mostly mediocre pencil drawings, sometimes even resembling sketches. The types of people he describes are quite lifeless; their inner, spiritual life is completely absent. G. Potanin, on the contrary, paid attention to the study of everyday life, legends, beliefs, the social structure of the Mongolian and Turkic peoples, and collected a lot of interesting material in this regard; For example, let us mention his detailed description of all the details and circumstances of shamanism. His insufficient familiarity with the Mongolian language and Buddhism is, admittedly, not entirely favourable to the work, but nevertheless, the authenticity of much of the data he collected is beyond doubt. G. Potanin also collected a series of photographs (unfortunately, unpublished), but he also paid attention ~~the~~ to the anthropology of the places he visited. In this regard, the most valuable data are contained in the brief historical notes on the former Kugdzhinsmo region, compiled (based on the proposal of General Kopamovsky) by Maevsky and Poyarov. In addition to the everyday life of the Taranu, Mitayev, Dunane, Sibo (Manchu), Mirzov, Mamymov (Uakhars, Toroyts, etc.), mash7arpich sartov and al7anev, they were used to measure the height of all ethnic groups (more than 30 individuals of each ethnic group) and noted: ω vet moji, vogos, 7gas, features ~~the~~ the forms of the people, etc. Such work is of great importance ~~for~~ anthropology and constitutes a substantial addition to the albums of portrait photographs, commissioned by General Kaulman and General Kopamov,

osnamomegniya with types of Central Asian ethnic groups.

In Central Asia, specifically in the area between the Himalayas and Turkestan, there are, as far as we know, two types of races, the Mongolian and the so-called Mavmas, in particular the Aryan. In Turkestan, we see, alongside the Uighur and Turkic peoples, representatives of the Iranian peoples, the Tajiks, the Hui, Altai, and others, who migrated there from the south and south-west. The settlement of all these peoples is relatively recent and, in the intermediate period, in the area of the western Himalayas, Hindu Kush and Pamir, it has begun to move in recent times. An important contribution to the study of these countries is the work of Biddulge: *The Tribes of the Hindoo-Koosh*, published in 1880 in Kabul. This work was followed by V. Uifalvy's *Aus den Westlichen Himalaja* (L., 1884) and Ivanov's *Neueste Reise nach Pamir* (Isv. Geogr. Obj. 1884 7., issue 3 and Petermann's. *Geograph. Mittheilungen* 1884), which largely supplemented the information previously collected about this country — by Severov on the one hand, and Wood and Forsyth on the other. The indigenous people of the Pamirs are the Mirzhis, a monogamous people with broad shoulders, but with more developed muscles than other monogamous peoples, beards and moustaches. The second ethnic group lives in the western part of the Pamirs and belongs to the Aryan race, namely the Tajiks. Living in caves, oppressed by powerful khans and beys, they nevertheless retained all the essential characteristics of a superior race. They have regular features, open eyes, thick eyebrows and beards, and often blond hair. On the other hand, they are not rough and quarrelsome, but peaceful, and the people are sedentary, deeply attached to their land, working their fertile soil with extraordinary diligence. Their poor huts represent a series of household appliances, well-equipped and well-maintained, exuding cosiness, a certain charm, a sense of comfort and security. The Tajiks are skilled craftsmen, and they make everything they need for their daily lives themselves. Their social life is also different from that of the rest of the world. They do not have slaves or hired workers, unlike the world, where husbands do not work on the farm, but help their wives, who work harder than their husbands. The songs of the coastal Tajiks are characteristic and melodious, pleasant to the ear and, to a certain extent, reminiscent of Italian songs.

Pamir is associated with the "heart of the world" and "the origin of the human race"; later, it came to be seen as the origin of the Aryans.

races. But, obviously, that country cannot be the original homeland of the Aryans and Kaliristan, given the presence of the Murasvi people and, I am sure, the presence of the Scythians prompted some to see it as the ancestral homeland of the Indo-Europeans. The latest research suggests that Pamir and Kalyristan resemble the Caucasus and that they served as a refuge for the ~~ant~~ type of peoples who retreated before the onslaught of barbarian hordes, which were gradually conquered by Bactrian, the kingdom of Kabuga and other neighbouring countries. The Aryans settled in the homeland between the Bahaš and Aga-Tay mountains, on the shores of the Arabian Sea, and in the valleys neighbouring the Pamir, Karate, Kistan, etc. Karate, Koshistan, etc. While differing in details, all agree that that the Aryans originated in Asia, but, on the other hand, many believe that it is now difficult to find pure Aryans in Asia, as they have mixed there with Mongols, Turks, primitive peoples of India, etc., and that a more accurate idea of the ancient type of Aryans can be given by European peoples, especially the descendants of the Medes, Germans, and Slavs. In recent times, however, opponents of the accepted view have appeared and begun to assert that the original homeland of the Aryans was not ~~A~~ Asia, but in Europe. One of the first to express this opinion was the well-known archaeologist Mindenstadt, followed by Posch, who identified the Aryan type with a people who, in his opinion, had become isolated in the region of present-day Belarus, and more recently by Schrader and Penman. Schrader believes that the Aryan people stood out from the most ancient European population precisely because of this, and admits that the inhabitants of the pile dwellings of Switzerland were already Aryans. Penman sees the ancestral homeland of the Aryans in northern Europe, specifically in Scandinavia, from where the various Aryan peoples supposedly spread out.

New studies, however, leave no doubt that, despite the similarity of language and genetic kinship, the Aryan race is not unified in anthropological terms ~~and~~ encompasses a very diverse range of types. This diversity is already evident between the Hindus and the Iranians, and not only between the populations of India and Iran proper, which have probably experienced a significant admixture of other races, but also between the more primitive peoples of the same tribes, such as the Mamovs, for example, the Sakhposhi (Malirs) on the one hand and the Zagua on the other, separated by the massive Hindu Kush mountain range. The former, according to