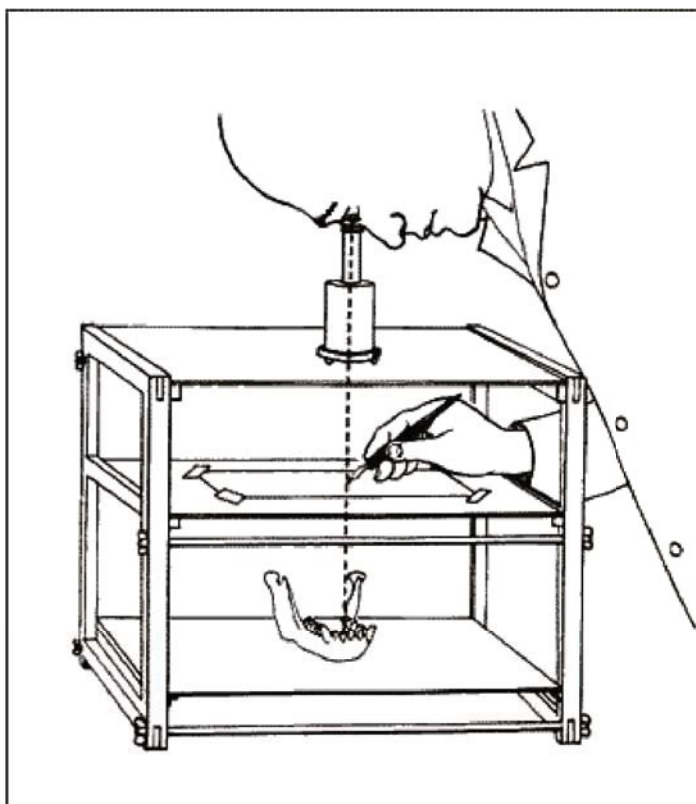


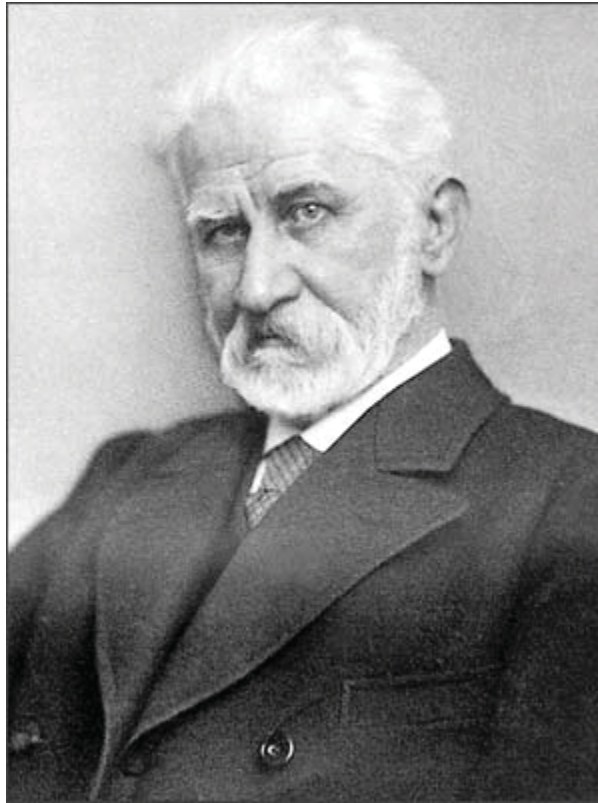
According to Vй[а]ѣvi's research, they have adynamic (dynamic) ~~and~~ dynamic properties; the latter are characteristic brachycephalic and embody the typical features of the Bondin people. Similar anthropological differences are also found among the Aryan peoples of Europe. Alongside the Brachialic tribes, the Mamovs, for example, inhabit central France (Auvergne), northern Italy, Tyrol, and other countries, we also find brachycephalic peoples among the southern peoples of Germany, Scandinavia, and Russia. The brachycephalic type already existed in Europe in the Neolithic period; On the other hand, brachycephalic features predominate among the oldest skulls found to date, as well as among the skulls of ancient Germanic and Slavic peoples. A similar pattern exists in the distribution of blondes and brunettes: in northern Central Europe, blondes predominate, in the south, brunettes, and in terms of height, as was noted by the Romans, who were surprised by the height of the Germans, and this can be confirmed even now by comparing the height of people in different regions of France, Germany, Austria, and Italy. At present, there can be no doubt that anthropological races are completely different, and that representatives of the same type can speak completely different languages, and vice versa — representatives of very different races can speak the same language. In anthropological terms, the inhabitants of southern and north-eastern France, southern and northern Italy, and southern and northern Slavic countries belong to different races, and even within the same region, for example, Bavaria, Switzerland, Tyrol, and north-western Germany, it is possible to observe the same races. The explanation for this and the existence of those successive settlements which it is based on, is a matter of future consideration and can be achieved through the joint efforts of anthropologists in the countries of Europe.

# Веѣиторуссы

Љ. N. Anuin

*Brockhaus and Fröwe. T. X. SP6.*  
1892





The name "Beimaya Russia" is of artificial origin; it was apparently coined by the clergy and, in general, by the lower classes, and entered into official use in the 16th century. It seems to have first appeared in "Apostle," the first book printed in Moscow in 1556, under John Vasilyevich Grozny, and then in "Nine Venuations" by Theodore Ioannovich in 1584. The original meaning of the word was apparently rhetorical, emphasising its importance. its artificiality is also evident in the fact that the former names "Rus" and "Rusya" were replaced in it by the Byzantine name —

"Russia." The terms "Веѣимая" and "Беѣая Руссия" were used in Moscow and sometimes even in the west as early as the 15th century. However, the term "Begaimaya Russia" became more clearly defined and widespread during the reign of Tsar Mikhail, with the unification of Muscovy in 1654. he began to call himself the autocrat

"All of Russia and Muscovy," adding the title to his name in 1655, after the death of Vitya, the expression "and Russia." Since then, the distinction between "Vegim" and "Magoposians"

has become accepted in common literature and society, but specifically in this form, and not in the form "Mago-Russians" ~~а~~

"veḡinomorsy". These latter terms have been used relatively recently, since the 1950s and 1960s, due to the abandonment of the artificial and high-sounding name "Russians", and following the example of Kostomarov, who used the names "Northern" and "Southern Russians". ~~That~~

"Vegimo" and "Mago-Russians". The name " " "southern Russians", introduced, incidentally, not by Kostomarov, but by writers of southern Russian origin, obviously had the effect of eliminating the concept of

"mosti" and "vemioſti", introduce more specific definitions based on the spread of 7eo7ra[iuecmo7o. This was joined by the idea, developed by Mamtsimovich, Kostomarov and others, that the present-day Russians are direct descendants, both by blood and by language, ancient South Russian tribes, while the Novgorod tribes (~~and~~ Kostomarov) were a branch of the South Russian tribe, separated from it by some unknown circumstances and migrating north, but the remaining Veliky Rus people — the Tverians, susdagii, mosmovi, — although they remained Russian by origin, faith, and language, they differed from other Russian tribes in their folk language, way of life, customs, traditions, social and political structure, under the influence of different geographical conditions, different historical destinies, as well as other factors that became part of their composition. This view is particularly prevalent among certain writers who strive to prove that the "mosmans" — ~~not~~ even Russians or Slavs, but Lithuanians and Tatars who had assimilated a non-Slavic admixture and a corrupted Slavic language. This theory, developed especially by Yuhinsky and his followers, was met with resistance from many, not only non-Russians, but ~~also~~ by major and minor researchers, and was understood by all, but was not supported by scientific, rather political tendencies. Nevertheless, the idea that the Magorussians (Mam and Belorussians) represent a more primitive branch of the Russian people in anthropological and historical terms than the Magorussians, who migrated further north and east and mixed with other peoples, have not been widely discussed by Western and South Russian writers, but also among the educated Russian community in general.

The term "veĭnomorsy" can represent 7eo7raĭuecmoe, anthropological, stronological, and historical meaning, depending on what is meant by it and what meaning is given to it. In a theological sense, the name "Holy Russia" should be considered equivalent to the ancient "Muscovy" of foreigners, for example, as stated by Nadezhdin, — within the boundaries of the Muscovite principality, in 1462, upon the death of Vasily Vasilyevich Temnoy, it already stretched from Yegua Ŗsty and from Kagy to Byatmi, we must add to this territory the then Tver principality, the region of Psava, the five Novgorod regions, the eastern part of the ancient Smolensk region, the northern regions along the Oka, between Vesna and Vona, and the Ryazan region. We believe that such a broad definition of Great Russia can hardly have any meaning present. On the one hand, even on the territory of 15th-century Russia, alongside the Russians, there lived (and still live) Belarusians and Lithuanians; On the other hand, the Venyamors have long since crossed the borders of the Muscovite state of the 15th century, spreading along the Kama River and its tributaries, along the lower Volga, and in the basin of the Volga, and in the Novorossiysk region, Siberia, the Caucasus, etc. The Belorussians represent a significant force in a political sense, a people who have developed their own distinct language and unique way of life and customs. In the past, and not so long ago (in the 1930s of the current century), some, even "educated" Belarusians, saw (according to Benevina) in the villages a mixture of Mari, Tatars, Poles, and Gagauz, and their speech was somewhat corrupted, with a mixture of Polish and Tatar words (Greu in 1827 7. even asserts that the Magorussian dialect "can be called the dialect of the Pogsm). On the contrary, writers of Old Russian origin tried to prove that Old Russian was not only equivalent to Old Russian, but even older and more primitive than it, as the language of Kievan Rus, and that the Old Russian language should be considered a new form that emerged under the influence of foreign (Latin) influence, and (as the writer Ozonovsky claimed in 1880), but rather the Muscovite (Moscow) language, which "appropriated" the ancient Russian language, giving it a new, modern form, on an old and subdued foundation and proceeding from a mixture of Muscovite, Ruthenian and

I am convinced that, having developed my own style, I have found my place in literature. All these statements must now be recognised as unfounded. The Magorussian language is undoubtedly an independent branch of the Russian language, which has preserved even some of the most ancient features of the ancient language, which is very similar to Russian and, in every respect, equal to it and more distinct, such as, for example, the Belarusian dialect, which some consider to be related to the Russian language, although the latest research considers it to be independent, on a par with the Russian and Macedonian languages. But, ~~the~~ on the other hand, the Russian language cannot be considered a mixture of the Magorussian and the Yermovno-Savvan, and its formation, its main features, can be attributed to the same period as the divergence of the original Russian language into its main branches. The study of the most ancient South Russian monuments of the 12th–15th centuries even suggests (according to Sobolevsky) ~~that~~

"The ancient Mievsy 7ovor was very Russian," and "the current Russian population of the areas closest to Kiev, and the entire country east of the Dnieper — are immigrants who came here in the 15th century from the West, from Podolia, Volhynia, and Galicia." This was later confirmed by Pozdovin and Navrovsky; but the whole thing continues to be disputed by South Russian researchers.

77. Miteim, Antonov, and others. Whatever the case may be, it can be considered established that the new language, which Kostomarov considers to be related to Magoruss, is undoubtedly Magorussian and represents one of the most recent subdivisions. Two or three of these subdivisions are now accepted (with the exception of the Belarusian), although different researchers differ in the details. The most obvious difference is between the northern and southern subdivisions; but the northern subdivision can be divided into two: a) the northern proper, and Novgorod (in Novgorod, St. Petersburg, Oryol, Vologda, Arkhangelsk, Vyatka, Perm provinces, in Siberia, as well as in Moscow and Tver, where it borders on the Belarusian dialect, and in Kostroma, where it borders on the eastern dialect); b) eastern, and neighbouring (in the provinces of Vladimir, Kazan, Simbirsk, part of Penza, Saratov, Orenburg). Researchers distinguish, however, the eastern variety of the northern dialect as a separate, middle dialect, intermediate between the northern and southern dialects.

Later, that is, the southern part of the region is called the Ryasansky and is divided into two parts: the eastern part, and, strictly speaking, the Ryasansky (in the provinces of Ryasanskoe, Tambovskoje, and parts of Penzenskoje and Saratovskoje) and western (in the provinces of Tugskoje, Orlovskoje, Kursk, including Voronezh and Kharkiv, where the Vengorussians live next to the Magorussians, and in the provinces of Smolensk & Kuyazh, where they live next to the Begorussians). The western South-West Russian dialect also includes the Moscow dialect, which, however, has not been studied (e.g. Shikhmato), are distinguished a special dialect that has developed from the combination of the northern Volgorussian dialect with the southern Volgorussian dialect and stands, in terms of its main features, closer to the latter. Thus, the people speak the Moscow dialect specifically in Moscow and its immediate surroundings; but it has spread throughout Russia in a clearly formed manner. The rest of the Moscow dialect should be attributed to the western and eastern dialects of the southern West Russian dialect, and in the north — to the eastern subdialect of the northern West Russian dialect.

The separation of the sub-regions and languages should be followed by the separation of the language from the Russian language, i.e. after the 13th century and, probably, over the course of many centuries, although the first traces of them may be found in the language of the Russian nobility, as recorded in the Novgorod Chronicle. Earlier, a new dialect must have emerged, which we encounter in some of the most ancient written monuments, although it, spreading to the north and north-east, it must have changed, at least its basic composition, absorbing many foreign, foreign words. The formation of the eastern North Russian dialect probably involved the participation of the Privi (Belorussians), who mixed with the Novgorodians, while the formation of the southern North Russian dialect — the same thing happened. Whatever the case, all the sub-regions and dialects remain Russian; the influence of the Latin alphabet is evident in some borrowed words and appears to be insignificant in morphology and phonetics, although, with regard to the latter, it is assumed by some researchers.

The moral and ethical nature of the situation seems even more strange, considering that the situation is based on initially foreign, strange names, which,

Undoubtedly, it played a role in the formation of the Russian nation. Looking at Russian history, in the 10th century, we see that the entire region of the later Rostov-Susda family, the possible Russian state, was divided into small principalities. Novgorod appears on the map as the northernmost principality. But if we turn to the 7eo7ra[jue]lom, namely the Horvatičnomen (especially the names of places), then, according to Nadezhdin, we can see that even in the Slavic regions, along the Dnieper, Seim and Vesna, there are a lot of foreign, Latin names that are most similar to the existing names. The Horodnia nomenclature in the upper reaches of the Bysy, the Dnieper and the Pripyat to the Dnieper; but the further away from the centre, the more foreign admixture there is in the names, and it is precisely in the east that we find Turkish names, in the west — Tatar names, in the north and east — Linc names. North of Smolensk and on the Dnieper-Omsk watershed, Linc names already predominate, and there, probably, was the time when the Linsians moved closer to the Dnieper itself from the north and east. But it was probably before the 6th century, and then in the 6th century. Prompius already mentions the Savyans in the north of the Azov Sea, and there is reason to assume that the Novgorod Savyans came to Imeny ~~at~~ least a hundred years before the beginning of Russian history.

Thus, the Russian settlers, spreading out across the upper reaches of the Vistula, Lone and Pripyat rivers, had to establish themselves in areas that were initially unsettled by Germanic tribes. , the newcomers, the Mriui and the Vyati, had to settle in the region previously occupied by the Lincini peoples. The question arises: did the Slavs not drown in the sea of the Slavic peoples and did they lose all their Slavic names? How could the Slavs only maintain their political dominance, but also preserve their language, their way of life, and become historical figures, new peoples, neighbours, and the Russian people? The explanation is simple: first of all, we must take into account that the southern Slavic-Russian tribes, scattered along the Dnieper and the Dnieper, should, judging by the good nomenclature, have settled in places where their Turkic neighbours had previously lived. This is especially true (and ancient), as it is known that they constantly had to fight with the Turkic tribes, with their mobs, torma, berendeys and peune7as, who, with the advent of the pogovtsy, even became part of the nobility, formed armed raids on Russia and Sule, and were at the forefront of the opposition against



Afterwards, they enter into close relations with the locals, become related to them, etc. However, even at that time, the population of the Kyiv region began to assimilate with neighbouring Turkic tribes, and later, in the Spokh and Yaporizhzhya regions, the southern Russian population absorbed a significant amount of foreign settlement. Nevertheless, despite the inevitable admixture, the Russians retained their distinctive, Russian language, although perhaps changing it in pronunciation under the influence of later Mongols from the west, namely the Primapatiya. Thus, the southern Russians, despite the Turkic and other admixtures, were able to preserve their language and nationality, as was possible for those Russian tribes that moved north and northeast, because they had to live here with more peaceful and friendly tribes.

However, there is a significant difference between the Russian cities of Yuzhny and Severny. In the south, their settlement did not extend far, and the area east of the Dnieper was settled by the Tatars in the 17th century. They encountered uninhabited territory here and had to deal with the local population. The situation was different in the north, where they had to settle in a vast territory, stretching far to the east and west, in areas occupied by powerful tribes. And yet, it is impossible to say that the Germanic tribes, in accordance with the custom of settling among them, were completely destroyed. These are not the Fenni that Tāiit speaks of, who are satisfied with their northern lifestyle and place all their hopes for sustenance in the fields with their mothers and fathers. The remains of the most ancient мугуты, however, have been found in the Omsk region, Central Бокши, Byatmi in Kama, and are quite common in many places; but they date from a much earlier period, when the settlement was still in its infancy. In the following period, the same tribes already had iron weapons and bronze tools, which they had acquired (in the east under the influence of the Scythians, and in the East — by the Turks) the art of warfare and warfare, and, judging by the findings in some, undoubtedly ancient, monuments, they also had trade relations. The culture of the newcomers barely surpassed the local one at that time, and therefore the success of the Scythian monarchy can hardly be explained by the superiority of the Scythian military at that time. There is also no reason to assume that the Slavs exterminated the Goths; on the contrary, all evidence points to the fact that the Slavs were exterminated.

predominantly peaceful. We can hardly think that they will die out on their own, just as the primitive tribes of Australia and Polynesia are now dying out, and some tribes of Siberia have already died out. In the verses of the song, the arrival of the strangers and the destruction of the tribe were inevitable, the latter had to unconditionally submit to the former and completely change their way of life, especially under the harmful influence of the opposing parties. But there was no such conflict in the future between the Lins and the Savyans, the peculiarities of the lives of both groups did not preclude the possibility of peaceful coexistence and joint participation in public life.

The explanations for what happened during the dispersal of the Votyaks on Russian territory can be confirmed to a certain extent by data from the latest Russian monograph, which took place in recent history, for example, the migration of the Eavogouya, and, of course, the migration of the Russians among the Votyaks, Upermi, Permyaks and Votyaks. We say "to a certain extent" because in recent times the Russians have stood in their own right far above the foreign peoples, united by unity and faith, while the other peoples are divided and scattered. We can see that, even at the dawn of Russian history, the advantage was on the side of the Slavs, whose leaders and rulers were often warlike and enterprising Varangians (Normans). whom we encounter, for example, in the Susda family, in the so-called Merian mums, before the establishment of Russian rule here. They are expressed in the usual cremation, in the presence of Norman weapons and characteristic features of the graves (9th–10th and early 11th centuries), for example, the so-called composite graves, etc. However, it must be assumed that this monisation did not occur on a mass scale, manifested itself mainly in the foundations of small settlements and towns. There is reason to believe that among the Merya, for example, in connection with their participation in the Varangian raids, there was already a significant Slavic element, whose territory had already been conquered by the Varangians, although it continued to bear the name of Meria, similar to what happened later with Vyatma, Perm and Siberia retained their traditional names, although they had already become Russian provinces with a predominantly Russian population. The success of the Scythian monarchy may have been facilitated by the fact that the local population was apparently not scattered among the forests, but lived in relative peace and

non-aggressive. When the enemy forces are too strong to resist, they can retreat further to the east, as we have seen, for example, in recent times with the Votyaks, Udmurts, Votyaks and Mordvins. Earlier, the Yuryans also fled from the Russians. In the 16th century, they were already in Vrapom, so judging by some historical data and the nomenclature, they must have lived within the borders of the present-day Vologda Oblast and perhaps even further south: it is known that in the 9th century they settled in the Carpathians and founded the V7orpome (Magyar) state; on the other hand, Europeus assumes the Hungarian origin of the names of some rivers even in the Moscow region and further south, for example, the V7ra River. To this we must add that the names probably broke down into many groups and dialects, such as the present-day dialects, which are divided into six dialects, and the Votyaks, who are divided into two main groups, and even within these groups, the Votyaks of one locality have difficulty understanding those of another. In view of their scatteredness and diversity, Russian monists are distinguished by their comparative homogeneity, unity in language, and then in faith, which served as an important unifying factor and also to foreigners. The latter, accepting the Russian faith, language and customs, became Russians themselves and helped the former to Russify their contemporaries.

We are convinced that the monsoon season should continue, in most cases gradually, in groups and waves, as we see in the following examples, in the North and in the East. But we should not rule out the possibility, in some cases, of more intense, mass migration, as confirmed by analogous examples from historical sources. Without even mentioning the mass migration of the Magyars in the 17th century to the right bank of the Dnieper and to the present-day Kharkiv region, we can cite, for example, the rapid growth of Perm under the Stroganovs and the subsequent mass movement of Russians from Livonia, Vyatka and Perm to Siberia. The example of the Stroganovs shows that it is worthwhile for enterprising and wealthy people to settle in new, fertile and profitable places, *nam nimirum already nauinaŭi stematsya peresetsenu, v надежде на простор, вы7одный промысѣ i pomrovitstvo mrennoy vѣсти*. It was precisely this Russian army that appeared within the borders of the Merian family, with the establishment of the Monomakh clan in Vladimir and Susda. The invasion of the Tatars,

Kiev, which had been reduced to a secondary role, the Pereslavl-Kremlevsky principality and the Niprovo principality, accompanied by a shift in the political centres from Niprovo and Novgorod-Seversky to Murom and Ryazan, and from Kiev — to Vladimir. This contributed to the rise of the Vladimir clan, the centre of which then moved to Moscow, i.e. to the west and south, towards the western and southern settlements, which were coming here with new energy. This attracted the former explorers, who imagined themselves that the southern Russian population, after the Tatar invasion, moved en masse to the north, where they found a more peaceful existence and more reliable security. In recent times, this theory has been questioned and even completely rejected by others; They argue that the southern Russian population was exterminated and fled to the east, and that there is no evidence to support the theory of a mass migration to the north. The truth, it seems, lies somewhere in between these two extremes. There does not seem to have been a mass movement; nevertheless, the most powerful and their retinues appeared in the north from the south, and their passage, together with the destruction and devastation of their villages and the spread of the south, must have had the effect of crossing to the north of many people of high rank, clergy, nobles and ordinary people. But here they encountered a number of tribes that had already been conquered by the Varangians, Novgorodians, Kievans, and Emigrants, as well as foreign tribes that had settled there. Here, a new ethnicity was already forming, in which mixed Slavic and Latin elements were merging into something new and unique. Therefore, it remained to accept and promote, consciously and unconsciously, the establishment and expansion of the new state and the unification of the Russian people (veynormorusm7o) people, in the vast territory of Central, Northern and Eastern Russia (and also, through the Don Cossacks, the Steppe and Southern regions).

This education of the people and the union of different elements took place through the gradual mixing of the two cultures and, where necessary, through the direct gradually Russifying the latter, if necessary, it was necessary to exert a certain influence on the change of the original type, represented in its existence and the Russian-Slavic names before its establishment in the territory of the Lins. Unfortunately, the clarification of the issue is connected with significant difficulties and requires

The basis for this is the type of modern lenses frames, and, if possible, the fact that the most accurate description of the names in their original form mixture. But such a foundation presupposes mass observations and their detailed elaboration, which is impossible without a thorough study of the subject; At the same time, it is necessary to clarify the type of ancient Slavic and Latin peoples, for which there is a wealth of material. However, it should be noted that this material is completely absent; they exist in the form of those bridges and ramparts, and sometimes even the remains of fortifications, which are found in numerous, scattered Russian villages and monasteries. The materials have already been described in the works of Professor Bogdanov and others; but much remains to be done to clarify the characteristics of different localities and tribes and to compare them with the corresponding anthropological characteristics of the modern population. At present, we have neither detailed maps showing the distribution of ancient settlements, villages, etc., nor publications in which all known data on the excavated mounds would be compiled and analysed, and all the established features of the various burial and grave mounds and ancient mounds would be clarified. A few generalisations made in relation to these archaeological monuments sometimes obscure the issue and give it a distorted interpretation. For example, some scholars consider all prehistoric antiquities of central and northern Russia to be Russian, but this is completely unfounded. On the contrary, some Russian scholars have been able to conclude that that all the remains belong to our own ancestors, while others even attribute them to the Slavs and the peoples of Siberia. Little by little, however, the situation in this area is becoming clearer, although it is still unclear in some respects. On the one hand, the remains of the most ancient culture of the Mansi and the Mansi people are beginning to be identified, with bronze artefacts found from Vrapa, Perm, Vyatka to Murom, Moscow and Prigozhye, and apparently belonging to the most ancient population, which seems to have been nomadic. Then there are the mozhny (not murzany), containing the remains of the late Spokha, but not the earlier Spokha settlements. We do not find real мур7анов (мо7иуьных насип) in the original area of [иннов, for example, in the present-day Perm region ( sa

With the destruction of the steppe settlements, 7de myp7аны were piled up, obviously, by Turkish mounds), in Vyatka, the greater part of Vologda and Arkhangelsk, in the Pribaltic regions. On the other hand, we also find in the regions of Central Russia moğini, apparently (judging by the finds) dating from the 6th–8th centuries and most likely belonging to the Lins. These include, for example, the recently excavated Kurmanský burial mound (in the Kasimov district of the Ryazan region, excavated by F. Varov) and the Nyuinsky mound in the Vitebsk region (excavated by Romanov and Sisov). Namely, we have mints with Arabic dirhams and Byzantine and other coins, which are difficult to date precisely and apparently relate (within the limits of Central and Northern Russia), from the 9th to 11th centuries. Undoubtedly, these coins were brought to Southern and Central Russia by various peoples starting from the 9th century, and perhaps even earlier. Some mounds with finds from the 4th century BC are known, and there are also later ones — mounds from the 4th century AD and later, i.e. Sarmatian. Sarmatian; but then there are murmans that are undoubtedly Scythian, specifically in southwestern Russia, in the region where all the names are Scythian. It is even possible to identify certain features of the Murmans, the ancient peoples, the northern peoples, the Smolensk peoples, sometimes with traces of Norman influence (especially in the rich, numerous Murmans). There can be no doubt that the Slavs, spreading north and east during the period of their migration, must have brought with them the custom of building mounds; and indeed, we see numerous groups of ancient burial mounds in the lands of the Scythians, the Cimmerians, the Radimians, and the Vatiens. The mounds are usually located along the rivers, and the rivers were undoubtedly the main routes of migration; we know, for example, that in Obonezhye and Eavogouye, the Slavs settled along the Liva, Svir, Ona, pushing back the Finns to the White Sea, to the upper reaches of the Oyat River, to the 7guyu Beosepina, to Nado, etc. Thus, there can be little doubt that most of the inhabitants of the region were originally Slavs, before their conversion to Christianity, belong to the Savyans, although it is possible that under the influence of the Savyans and their neighbours, the Lins also began to pile up mounds over their dead in the later period. In the Nizhny Novgorod region, for example, mounds belonging undoubtedly to Mordovian tribes (near the village of Bog. Timerevo) have been excavated, but they date from the late period, not earlier than the 12th or even 13th century. Some support for this view can be found in this context (dya

definitions of kinship and lineage) comparison of the remains of people buried in mounds; but, unfortunately, they have not been given much attention in recent times. Moreover, it should not be forgotten that bones and teeth can give an idea of race and breed, but not of name and nationality; Meanwhile, within the same tribe, there may be different racial characteristics and, conversely, the same racial characteristics may be found among representatives of different ethnic groups and nationalities. In addition, a known racial type may be subject to gradual change, due to the gradual degeneration of those and other traits in the offspring, and due to the significant increase in the number of offspring of one type compared to the offspring of another, and, of course, due to the gradual mixing of one type with another, over many generations. In Germany, for example, it has been established that in ancient mounds (Hunengraber) there was a high-ranking population, with a predominantly female admixture, tam nas. doinhotelag, lpom uerepa. These mounds, obviously, contain the remains of ancient Germanic people; meanwhile, the modern German population has a predominantly long and broad head shape, brachycephalic, and dolichocephalic is found only sporadically, in areas such as the coast of the Baltic Sea, Sweden, etc. Obviously, the type of uerepa of the present Germans is not the same as that of the ancient Germans, and the characteristic ancient blondness of the Germanic people is now found in a minority of the population, while the majority are brown-haired, with a significant admixture of brunettes. We see a similar phenomenon in the territory of Russia. The most ancient tribes, both Scythian and Sarmatian, as well as the Scythian tribes, show a predominance of brachycephaly, while in the modern Russian population brachycephaly predominates. And since this applies equally to the southern Russian and northern Russian populations, it seems that among modern Russians there are even more pronounced degrees of brachycephaly than among the Venerians. This is now the prevailing brachycephaly, and in terms of the filling of the mounds, it is dolichocephaly, which is the result of certain factors (e.g. Taranom7o) to come to the conclusion that the mounds uerepa are not caryants, but probably belong to the linnam. However, this conclusion cannot be considered conclusive; it is known that modern peoples, both Western (Mores, Tavasts, Systy) and Eastern (Mordvins and others), also represent

The predominance of Brahmins, Mam and most of the prison peoples. If we assume that the ancient peoples differed in type from the present ones, then we can say the same thing about the present ones. There are no grounds for assuming that the ancient Murdva people were not Lins, but Uighurs, that is, Yuris, and therefore Europeans. Modern Votyaks and Ostiaks (descendants of the Yuris) actually exercise the dominance of the Dogon, and in this respect they are quite different from their neighbours, the Samoyeds, as well as from the Prussians, Poles and Pomeranians. It is highly probable that those wooden boats, which were found in the area, were used for this purpose. Foreigners, together with the ideas of Mavno7o, should be attributed precisely to Y7re, which in ancient times was widespread in northern Russia; but we have no reason to attribute to the Yur people the wooden vessels which were found in the 10th–11th centuries in areas inhabited by the Scythians and with traces of Scythian-Varangian culture. The question of the yurte, or rather, its type, would be, in general, be the subject of serious research, but it is undoubtedly one of the oldest types in Northern Russia, essentially different from the types of all neighbouring modern peoples.

However, the fact that Russian scholars represent the predominance of utopias may contradict the circumstance that the Don Cossacks are a rare exception among modern Cossacks, as the Poles, Ukrainians, Czechs, Serbs, all of which are characterised, apparently, by the predominance of brachypelagial. It is reasonable to assume that the change in the form of Germanic is due to mixing with Slavic elements, which have entered the current population of Germany in significant numbers. However, it is questionable whether all modern Slavs actually believe in the supremacy of brachycephaly. Modern Slavs seem to be predominantly brachycephalic: in this regard, it is worth mentioning, first of all, the fact that Slavic names, obtained and undoubtedly authenticated by Dr. Radamov during the recent Russo-Turkish war and delivered to the Moscow Anthropological Museum, are, on the one hand, contradictory, and on the other hand, confirm observations of modern Boers who visited Crimea, which, according to measurements taken on living individuals,



7. Ginyuova, omasas tamzhe puti vse doginokhoetagami. If that is the case, then we now have one common language with a predominance of Don Cossack dialects. True, the dialects are derived ~~from~~ the dialects of the Tatar people, who are of Turkic origin; but the Vozhchik Bogars have mixed ~~to~~ such an extent with the Danube Slavs that they have completely lost their nationality and assimilated the dominant Slavic majority. On the other hand, all the Turks known to us are characterised by their nomadic lifestyle, and the same type is represented by some ancient Turkic peoples (e.g. in Europe), which suggests that the ancient peoples were also nomadic and, consequently, could not prevent the emergence of sedentary lifestyles ~~among~~ their descendants. It is possible, in any case, ~~that~~ among the ancient Slavic tribes there ~~were~~ both light-haired and dark-haired people, and there are still some today — some with a predominance of blond hair (Poles), ~~and~~ others with dark hair (southern Slavs), some tall, others short, etc. However, the same can be said about the names of the people, even more so, because even now we encounter tall people with names (морехы, ссты, хивы), some of which are very common (хопары, пермяти), some of which are predominantly dark-haired (сстов, хопарей), and some of which are predominantly dark-skinned (the majority of eastern peoples). It is impossible to deny that among the linguistic groups there may have been ~~in~~ ancient times, and it seems that this is confirmed by those ~~in~~ ancient times, found in some villages in the Middle Volga region, east of the area of settlement in the 9th–11th centuries. However, this is insufficient to deny the affiliation of the mass of mounds in the western part of European Russia, with their distinctive mounds and their everyday objects, with the Svyazans, namely the Svyazans.

But if we assume that the ancient Russians were tall and, judging again by the mummy finds — were of high stature, then how can we explain the change in the type of brachycephalic and, in most cases, less prominent? At ~~least~~ we can only speculate about the more and less likely possibilities. One can assume, for example, a gradual mixing of the newcomers with the locals and a gradual change in the type of the descendants. Such a mixture must have taken place, as there can be little doubt about it. ~~We~~ know, for example, that many of our noble families are descended from Tatars, Masans and other tribes, from the Golden Horde, from the Mords.

those who came to Moscow, took up residence there, married Russian noblewomen, entered into service, and were granted estates and fiefdoms. Many noble families (the Supovs, Karamzins, Satymovs, etc.) still trace their origins back to the Tatars. On the other hand, the ancestors of many noble families were also from Pesh, Nitva, Shveini, Nemtsov, Western Slavs, Italians, Vagaks, Rusins, Uermec, etc., and all representatives of various types, entering into marriage with Russians, passed on their characteristics to their offspring, who, through marriage between members of various noble families, may further simplify the existence of foreign types in the noble environment. Among the clergy, there were also representatives of the 7rems, southern Slavs, Mordvins, etc.; Foreigners were also found among the *мыншов* and *remeçenov*; the *namone*, the common people, especially in areas with a mixed Russian-Lenin population, could also participate in metisation. In Siberia, for example, it is known from historical evidence that marriages between Russians and foreign women were not uncommon in some places, and some observations suggest that this mixing even led to a significant change in the Russian language. But, on the other hand, we also know that where Russians settle in large numbers and with their families, they shun foreigners and marry exclusively within their own community. For example, the Ob-Ugrians in Ata and the so-called "families". In the Urals, the Votyaks and Permyaks also do not usually mix with Russians, although the presence of mixed marriages can be observed there, even among the Votyaks and Ostiaks. However, there is no need to assume that the change in type is necessarily due to the peaceful mixing of different ethnic groups, especially since the products of such mixing may be closer to the father's type or the mother's type, i.e. they may retain the dominant type. This change must have been caused by the fact that the Russian population was multiplying more and more by accepting the Russian faith and foreign languages, thereby becoming Russian without even entering into a blood relationship with the latter. It should also be taken into account that among the ancient Russians there were, albeit in the minority, brachycephalic individuals, whose descendants could eventually become predominant in terms of physical appearance, and for other reasons unknown to us, ~~they~~ were more resilient and stable, and for other reasons unknown to us. However, we must not lose sight of the fact that even now

There are rare individuals among the southern Russian and northern Russian populations, and, despite the lack of mass observations, especially in areas further away from the centres, it is impossible to rule out the possibility that they may also be found in more remote areas. In Zme, in the Kobelyatsky district of the Potavsky region, measuring peasants in his ambulatorium, he found that up to 30% of them were deaf, and in Krasnov, conducting measurements among the population of the Kharkov district, he found that among our Russian peasants, up to 30% were deaf. Krasnov, conducting measurements on the population of the Kharkiv district, found that among the Russians there were more than among the Poles. A comparison of ancient Moscow madrasahs of the 17th and 16th centuries shows that at that time the brachypelagic type was already predominant, while in the Moscow region of the 10th-11th centuries, the brachypelagic type was predominant. ~~It~~ even at that time, especially in the eastern part of the province, there was already an admixture of the Morotmo7o7o type.

Explanations of the characteristics and greater or lesser uniformity of modern weapons are important for the mass use of modern weapons. ~~It~~ characteristics and their greater or lesser uniformity, it is important to study the modern population of the Venerus, but very few observations have been collected in this regard. Based on data on military service in the Empire, it is possible to trace variations in the growth of the population, namely height, which can be judged by the incomplete and unreliable published data on the twenty-year-olds accepted for military service. Of course, the percentage of those not accepted ~~on~~ insufficient height (below 2 arshins and 2.5 vershoks) and the average height of recruits represent characteristic variations in the population of the provinces (7 provinces and districts of the Empire), the most significant factor is undoubtedly racial and ethnic diversity. There, the proportion of tall people is significantly lower, and the average height is greater in the northern and Baltic (Lithuanian-Latvian-German) regions. For example, in Pskov and St. Petersburg and St. Petersburg (in Arkhangelsk, Oryol, Vologda, Veliky Novgorod, Perm, Kazan, Kostroma and Vologda regions), where there is a significant admixture of foreign elements. In general, the population of 20-year-olds is characterised by a lower average height, the same age group, ~~but~~ larger, more robust and eastern-looking. Therefore, in the Pribaltiysky provinces, in the regions of Sest, Givov, Gatyash and Nemtsov, eight districts give the highest average height of recruits for the Empire. The average height is calculated by district, but in the areas where the Magyars are widespread, ~~it~~

The average height of the local population is below average. For example, the average height in Podolsk and Vodyny, a region inhabited by the Moravians, is lower than in Potavskaya 7ub. and Novorossiysk, which was colonised by the Magyars in the 17th and 18th centuries, and it is even lower in the Volga region, in the Kharkiv region, where, according to the observations of Prof. Krasnov, there is no significant difference between the average height of Magoruss and Vegomoruss. On the contrary, in the Saratov and Samara provinces, the height of Magoruss recruits is on average higher than that of Vegomoruss recruits. Within the boundaries of Belomorussia, the highest average height is found in the Novgorod and Pskov provinces (though not in all districts), and then, the further east you go, the smaller the average height becomes, reaching 165 cm and below, and the more common it is to find people who are 163 cm tall or shorter. The height seems to decrease in the north, in Oryol, Arkhangelsk and Vologda 7y6., although there are settlements (Arkhangelsk, Sovetskiy) similar in growth to new settlements. The most extensive areas of low fertility are found in the northern part of the Bryansk region. (Svodsky, Gasovsky and Sarapuzsky districts, where Votyaks predominate), in some districts of Kazan (Tatars, Uvaši) and in the northern districts of Perm (Nerdyntsky and Sogimsky, where Permyaks predominate), then there are Okhansky, Osinsky, Verkhoturksky, Irbitzky and Kamyshevsky districts, which are predominantly Russian, mostly descendants of Novgorodians and immigrants from Byatma, Vinsomoy, etc., stand out their relatively high growth. Siberian (Russian) recruits also have a high average height, although in some places, e.g. in some districts of the Tobogskaya 7ub. in the Turukhansk district and, especially, in the Rumtsa district, there is a decrease, which, in connection with the widespread distribution of Russian monogamous uert (smugness, beardlessness, usm7yasiny), obviously indicates the influence of foreign provenance. The Russian population of Kavmaza (apart from masauye7o) also provides quite high-quality recruits, which can be explained by the presence in the environment of a significant number of former soldiers of the Red Army (mostly tall). It is impossible to deny, however, the influence of certain conditions of life, such as wealth and poverty, on growth. In the United States, it has been observed that growth is slower in the western states, which are more isolated.

Relatively recently, above, we are in the east. A similar phenomenon is represented by an increase in growth among the Russians of Novorossiysk, and also among the Russian Siberians. The growth of twenty-year-olds in cities (St. Petersburg, Moscow, Kazan, Tula) is higher than in the corresponding provinces, then in Warsaw, Odessa and Nymogaev there is no such increase, and in Kronstadt the opposite phenomenon is observed. Everything probably depends on the greater or lesser similarity in the origins of the immigrant groups. The growth of vaccinated masses in the same ethnic group is, in general, higher — at least in the 20-year-old age group — among the peasantry, then among the urban population, especially in the cities, who work in agriculture, according to measurements by Zrisman in the Moscow region, is lower than the growth of day labourers and peasants-farmers, although according to the data collected by Dr. Yementieva, here too there is evidence of the origin of individuals, i.e. the influence of taller and shorter breeds.

The mixing of genders and the distribution of growth can be expressed not only in a decrease in the average height of the taller of the two (and an increase in the height of the shorter), but also in the fact that (see, in particular, Bartig's detailed studies on the growth of twenty-year-olds in the eastern departments of France), the growth curve for these mixed population groups deviates from its normal shape and often has a double peak, i.e. the growth curves of individuals in this group are not distributed around a single average value, but around two values, one higher and the other smaller, thus reflecting the composition of this group of individuals belonging to two types of uneven growth. This doubling of the growth peaks was also observed by me in some areas of the Novgorod region (Begosepskoye —based on data for 2,100 individuals) and, based on more extensive and accurate data, by E. Eoplatov for the Proskavskoye, Kostroma and Vladimir provinces. Eo7ra] can even establish three average lengths: 168 centimetres — for tall individuals, 162 cm for tall people, and 165 cm for people of average height, which allows us to estimate the composition of the population of tall and short races and their mixed descendants. Based on this, as well as on specific measurements of individuals from the same population and a large series of photographic portraits of the same population, it can be concluded that the presence of two racial types in the modern population of the region is confirmed not only by

It is a group of average height, but also in terms of proportions of weight, height, monoeciousness, lightness, etc. According to Eopala's observations, the tallest man has a more slender build and a narrow (neither thin nor broad) chest. The hair is usually blond (but not light blond); The eyes are grey, with an open, regular expression; the nose is regular, fairly large, but not wide, sometimes with a hump, less often with a slight indentation; The chest is broad, with a pronounced curvature; the back is not broad; the legs and feet are of moderate length; The hands are relatively small; the feet are also quite small, but with a high instep; in old age, they usually have a thick, long red beard. The short-statured Venetian has a fairly slender build (more slender, for example, than short-statured Germans), but is nevertheless more robust; his face is larger (in relation to his height) and wider; his hair is dark blond, sometimes even grey; 7oXoba e7o is light brown and brown, although grey is not uncommon, but with a more pronounced pattern; The face is broad, with prominent cheekbones; the nose is also quite broad, slightly upturned and often with a broken bridge; the beard grows slowly, is of the high-type, and sometimes does not grow at all; in the cheeks it is wider, although the roundness of the cheeks is slightly greater; in the same place, it is also wider, but the roots and shoots are the same, relatively speaking, so the roots are not as deep, and the shoots are relatively thicker. Both types live mixed together, but in some areas one of them prevails, in others — the other. There, in the middle and western part of Vladimirsky District, as well as in the neighbouring districts of Novgorod, the high-altitude type predominates, while in the districts of Vladimir and Proskov, surrounding Rostov (Nekho), in the districts of Vladimir province, near the confluence of the Kvasma and Omo rivers, and in the northern districts, near the confluence of the Bogodoch and Omo rivers, the Kostroma region is dominated by the nisporos type. According to larger samples, in the districts located along the Om and Bogod rivers, the types are less clearly expressed, and the population has a more mixed character. G. Eoplat argues that the high-type in the mentioned regions should be considered as corresponding to the type of ancient high-type monists, then the low-statured type can be considered to belong to the Russian (Merian?) population of the same region. A similar conclusion was reached by 7. Kuginovsky,

He drew attention to variations of the Russian type in the north, especially in Obonezhye. He distinguishes two types here: tall, slender, with regular features, straight, sometimes slightly hooked nose, prominent grey eyes, 7оухубыми and many 7асами and дѣинной 7устой beard, — a type common in the rivers Ёвине, Оне7е, Nury, on the Kenozera, etc., and apparently corresponding to the ancient Novgorod type — and the type that is short, stocky, sometimes with a pyramidal, pointed chin, upturned and slightly hooked nose, light eyes — apparently corresponding to the "beogaz" type. In some places — for example (according to Eo7ra[a], in Roman-Boris7ѣbsmo uProsa[moj 7uberni — individuals with mon7o[ovidnye uerty are found among the peasants. Vmѣонение sto 7. Eo7pa], based on some historical evidence, explains that Tatars and their families were settled here after the Mongol invasion. The Tatar monarchy was known to exist in the Kasimov district.

— And it is curious that the average height of recruits is 162 cm, which is lower than in all other regions of the same province. The difference in height, weight, and sometimes in the age and gender of the population of neighbouring districts has been confirmed by many observers, but, unfortunately, there is insufficient evidence. There, Turgenev and Mamsimov focused on the transition between the type of manor-based peasantry of the western part of the Orlovsky district and the neighbouring "poheha" of the Misdinsky district. In some places in the Tugskaya region, a special type of muruavovosych and serozhasy brunettesetc., was noted. For example, a mixed composition of the population is found in some areas of Russia (apart from large cities), such as the population of some Ural cities (e.g., Nizhnetagilsk), which consisted of families transferred from Tugum, Nernish, Ryasans, Moskov, Kherson and other Russian and Ukrainian provinces.

Although in anthropological terms the Venyomors ~~do~~ represent a single type, in terms of their social and everyday life, they exhibit greater diversity, depending on the surrounding nature, historical conditions, the greater or lesser influence of foreign cultures, as well as the original characteristics of the Russian-Cossack tribes and the influence of the lifestyles of neighbouring foreign peoples. It is very difficult to determine the general characteristics of the Venetians, and, in any case, it is more difficult than, for example, the Belarusians and even the Russians, firstly,

Because the Russians occupy a large territory, stretching from the Black Sea coast to the Turkish-Persian border and from the Baltic Sea to the Pacific Ocean, and secondly, because they came into contact with a large number of diverse peoples and were always more mobile, they adopted other branches of Russian culture, taking an active part in the crafts of the past and in the modernisation of new places. Moreover, it may seem strange, but we have a wealth of research that would be useful in understanding the characteristics of the Russian people in a historical context. There is, of course, a wealth of raw material, descriptions of individual localities, collections of songs, customs, rituals, beliefs, etc.; but this is insufficient from a scientific point of view. In addition, the material must be supplemented with regard to many issues, it must be developed comparatively, and specifically in comparison with scientific data on neighbouring peoples, *там славянских (маѡ- and бѡхорусской, а также друѡих славянских), там і інороднестих (линских і тюрмских).*

In this regard, relevant material has only recently begun to be developed, ~~the~~ more work is done, the more urgent the need becomes for a more thorough investigation of certain essential issues.

Usually, the characteristics of the Venetians are compared to those of the Maguross, because they are similar to foreigners; but our knowledge ~~the~~ latter has recently been significantly expanded. And compared to the Magors, they are usually distinguished by more external, striking features, such as their beards and moustaches (hence the folk terms "khokhov" and "mayapov", which have now lost their former meaning, as they have been replaced by the terms used by the Mari, who in some places also grow beards). In the costume — male: among the Venerians

— a colourful, white, silk and cotton shirt ~~sh~~ pointed collar, with buttons and a hem (reaching to the waist), a belt under the belly, and baggy ~~light~~ trousers; on the feet — boots, shoes, moty and vageni; on top

— Armenian, sermyam, maltan, with a belt and a mysham, *уасто tamzhe zhyuēt, poddevma, a simoy pogyshubom and тухуп; он 7оухове вѡуоуоная shуяра (7реуневим), мартус, шапта and махахай.* In the Māroruss — a beya, a hostinny shirt, with a straight collar, ~~wh~~ small standing embroidered collar, sometimes, for young men, ~~wh~~



a yoke, fitted into wide trousers, which, in turn, are fitted into heavy boots and tied with a wide leather belt; on top — a coat, a cape and a cloak; on the head — a tall hat made of felt, for young men — a cap, a hat, a cape with a hood. **I n** women's clothing: married women — a white shirt with wide sleeves gathered at the elbows, a colourful sarapan and poniva, a shushun, a duffel coat and a shawl, a front, a fur coat with gathers at the shoulders, and a long fur coat with a detachable fur collar; on **Гоубе** **пхатом** with **савясанными** at the front and **насади моншами** and, especially **ithe** **паст, момошним, мима, сорома** — various types of coats, depending on the region, and a fur hat, especially in the north; **namone**, necklaces, beads, **sanastye, sery**. In **Magoprosiano** — a white shirt, embroidered along the hem and sleeves with red and blue paper, a **naghta** (a kind of skirt) and a **sapasma** (front), with a wide belt, a **zirsets** (**besrumava**) and a **svitma**; on the head, a hat, a scarf, gloves and boots; barefoot, in **uerevimakh**, and in boots with **podmova**; for adornment — **monisto** and **sery7i**. In terms of housing: the Venetians had log houses **three** or two rooms on each floor, sometimes "**voivomovye**" (without walls), previously often with a "**po-uvernomu**" layout, but now usually with a chimney, with a double roof, shingled and carved, sometimes decorated on the outside with carvings ("monograms" on the gables, etc.) and painted **omonniami** and **marnisiami**, usually arranged in one or two rows in a row, with barns on the opposite side and **posadi**, with them - **sarai**, and further - **oviny**; a house consisting **one** room, a porch and a living room, less often two rooms — a bedroom **а** living room (summer room), connected by a porch, with a basement and a cellar, sometimes with a light well; in connection with the **isba**, a courtyard with a gate and a canopy and with an outbuilding ( a shed, stables, barns), usually not particularly neat, like the **isba** itself; **omogo isba** — a vegetable garden and a rare fruit garden. In the villages — huts and **masans**, covered with thatch and usually whitewashed inside with lime, scattered in disorder in the yard and covered **vrubbish**, surrounded by gardens, orchards with flowers and fruit trees, together with the hills, windmills, **моудесными журавлями, расстиающимися тпру7ом** **нивами, бахуами, пасетами, степью и расбросанными мое-7де** **деревьями, придает сеужениям иасто боуьшую живописность**. In the village: mainly rye bread, porridge, mashed potatoes, pea soup, **martol**, oats, meat, pies, buns

etc.; among the Māoris, mrome prji, epe nsheniua, mymyrusa, caxo, borj, 7axymmi, varenimi, etc. All such pashniya are determined by the nature and climate (e.g., in the south, in the steppe, and in the forest, people live in wooden huts and have outbuildings and barns; and in the same place, where there are many wheat fields, he prefers wheat bread to rye bread), the customs of both nationalities, the temperament, character, feelings, and habits of the people, which are determined by their environment. the difference in temperament, character, feelings, and habits, inherited from their ancestors and developed under different conditions, This spiritual difference is expressed in the character of songs and music, in attitudes towards nature and religion, in family and social life, in the development of industry and trade, and in folk types and deals. However, when drawing parallels here, especially in the absence of detailed observations and research, it is necessary to be very careful so as not to come to one-sided and hasty conclusions and not to miss existing analogies and similarities.

With regard to songwriting, Bodiansky (in 1837) already noted that South Russian folk poetry is the complete opposite of North Russian poetry. The songs of the Volgarussians are characterised by deep melancholy, darkness, resignation to fate, languor and "mammoth-like passivity and endlessness," which, according to Bodiansky, are caused by the harsh, poor, monotonous nature. Belyaevsky conveys his feelings, emotions and thoughts to nature; he is calm, patient, gentle by nature, and does not penetrate deeply; his descriptions are superficial, as if sketched in passing; yet he surrenders himself to self-pity, wanting to lose himself in his long, melancholic thoughts and feelings, in the sense of a dream.

"It is said"; hence "the negative comparisons, so beloved and ubiquitous in the songs of northern Russians." "The Russian does not sing historical songs... He prefers to remain in his family circle... But he is still prone to deep melancholy, and with it, relentless anxiety, a sense of spaciousness, a feeling of self-abandonment, and, trying to escape from his surroundings, he does not lose himself in the long, drawn-out swamps, drowning in them in his soul and his very self. This is a narrative-descriptive work. Quite different, according to Bodiansky, is the position of the South Russians, the Great Russians, who have lived through a turbulent history, constantly fighting against hordes of Asians, Tatars, Turks, and Persians, and who have developed for themselves

These historical phenomena, *masauestvo* and *7aidamestvo*". In their possession, one can hear a bitter lament about fate, a deep sorrow, dissatisfaction with one's lot; In their cheerful, lively, and humorous songs, there is a mixture of rust and murkiness. Their expression is always dramatic, and in this respect they are unique and stand above the songs of all other poets. In addition, they are superior to others in their melody, tune, expressive language, and harmonious and varied rhythm. "a song is the diary of a Russian, in which he writes down everything he thinks, feels and does." The descriptions in them are episodic, "always surprisingly consistent with nature" and "used for the most subtle, most sincere expression of feelings"; "on the contrary, everywhere there is a surge of passion, conciseness, harmony of expression, simplicity, naturalness, special tenderness and sincerity of feelings," then in the songs of northern Russia (according to Mamimov) there is "more sensuality, a kind of unrestrained passion, a burning desire."

"Comparisons in Russian songs are always positive," rather ~~in~~ negative, according to Kostomarov. "In South Russian songs, Kostomarov notes, "there is thoughtfulness, but there is no trace of that melancholy that so often pervades South Russian songs." The beauty of nature, so unusual in the songs of the southern Russians, is very common in the songs of the northern Russians; "even love rarely rises above materiality here," but in the songs of the northern Russians

"reaches the highest level of inspiration." "Historical memory in the songs of the northern Russians is transformed into poetry ~~and~~ becomes a legend, then in the songs of southern Russia it retains its actuality and often does not need to be reduced to the level of a legend in order to become a powerful force." With his new songs, Kostomarov was able to express the rebellious spirit in which he saw "the same element of unity, the same desire for the restoration of the state, which we find in all manifestations of the historical life of the Russian people."

In all the writings of authors of Russian origin, there is, of course, no doubt that nevertheless, it is impossible to avoid a certain bias towards one's own nationality and a certain lack of objectivity in relation to the folk poetry of other peoples. On the other hand, over the past decade, material on Russian folk culture has become more accessible, and many new works have been published.

[illegible]

The distinction between vegan and vegetarianism in terms of dietary restrictions, rituals, motivation, etc. has long been established and analysed, for example, in detail by Kostomarov. Already in the historical life of the people, "in the religiosity of the people, there is a property that constitutes its distinctive feature and, consequently, — in contrast to that, the same character is acquired in the South Russian element. This is a reflection of rituals, forms, and concentration on appearance." The South Russian people are not prone to change. "The South Russians perform rituals, respect forms, but do not subject them to criticism... Even if some changes were needed in the external aspects of worship and the translation of the Holy Scriptures, the South Russians would never rebel against it, nor would they entertain the idea of destroying any sacred images. The South Russian people have precisely what the Western Russians lack: they have a strong sense of the omnipresence of God, spiritual humility, an inner transformation by God, and a secret

Reflection on Providence over oneself, sincere devotion to the spiritual world. Trying to explain why there is a tendency in Russia to argue with the authorities, to attach undue importance to what is often not important, a grammatical question and a matter of ritual," Kostomarov came to the conclusion that

"It seems that this stems from the same practical, materialistic character that is inherent in the nature of the Russian people." Kostomarov also points out the religious intolerance of the Vegemors, especially during the Muscovite period, compared to the spirit of tolerance among the southern Russians since the times of Kievan Rus. Without denying the truth in these statements, one cannot, however, fail to note that they also contain exaggerations. The spread of the rite and its popularity in Belorussia in the 17th century was facilitated by special circumstances; it was facilitated, first of all, by the fact that the correction of the monasteries was carried out, mainly, by the help of the authorities, who were opposed to the true Orthodoxy, and then by the harsh and violent measures taken by the government against the supporters of the former beliefs and customs — measures that made them, in the eyes of the people, enemies and sufferers of the truth. Perhaps something similar would have happened in Muscovy, if it had been attempted there, for example, the correction of customs and rituals by Moscow officials, and then coercive measures would have been used to introduce these corrections into everyday life. For the Russian people rose up against the union, "rebelled," as Kostomarov himself puts it.

"on the basis of their age and freedom of belief." On the other hand, the religious tolerance of the Russians can hardly be questioned: let us recall the attitude of the people (in the narrow sense of the word) towards Tatars, Poles, Germans, Old Believers, Semites and Jews. In my opinion, the assertion that the Velikorussians are attached to their customs, traditions, and beliefs is incorrect, at least in the sense that as presented by Kostomarov. And among the Magorussian peasants, pagan beliefs, often mixed to a significant degree with remnants of Yazytsian beliefs, are expressed more in rituals and customs, чем в сознательных представлениях, а с другой стороны, мажоруссы увлекаются иногда прититой и создают даже особые рационалистические сенты, матова, например, штунда. It is quite possible that this community was influenced by baptism and Protestantism, which were spread in southern Russia by Germanic missionaries.

But it does not react passively to such influences, and the people are not indifferent. At the same time, we also see the sects of the Dukhobors, the Molokans, and many others, more or less radical and rebellious too, apparently, not without some protestantism in them. One can even assert that among the Russian people there is more, than among the Mameluk-Gibor Druzhba, a negative attitude towards religion, and moreover the most diverse forms — extreme asceticism and regionalism, ritualism, activism, etc.

It is worth noting that the difference between the two terms in relation to industry, crafts, and trade is apparently due to the influence of natural resources. Trade, it was apparently caused to a significant extent by the influence of natural and historical conditions. The abundant harvest of southern Russia was sufficient to meet the needs of the population, then the rich and fertile soil of the North, which did not require sufficient labour to cultivate it, should have encouraged the development of additional industries. Similarly, the vast lands of the North and their suitability for development, in the first place, for agriculture and livestock breeding, it is impossible to ignore the influence of those craftsmen and artisans who were brought to Novgorod, Vladimir and Moscow by foreign masters and builders who constructed churches and palaces there; it is no coincidence that many names of tools and technical terms in construction are of foreign origin. The development of local industry and trade was also influenced by the arrival of Jews, who concentrated their activities in their own quarters, as well as the unique spirit of local craftsmanship. We can say that these branches of activity were developed mainly in the southern and western regions, with the exception of the north. However, in any case, it is impossible to deny the greater ability of the Venerian people, gifted with intelligence and resourcefulness, thanks to the motorised transport that was already well established in the area, the history of certain types of handicrafts is being preserved, and spread throughout the region. This ability makes the Venerians stand out among their fellow tribes, both those who are similar and those who are different, although those who are more conservative; they are no less distinguished by their desire for a nomadic lifestyle, which may be related to their widespread immobility and wandering life, expressed, in former times, in

In the past, in the present, and in the future, in the exploration of new lands in Siberia, and later in foreign countries and in the search for gold on the other side of the world. It should not be overlooked, however, that in many places the Russians are engaged in agriculture, not knowing any other trade, and that, on the other hand, there are some very enterprising people among the different nations in terms of industry and trade; for example, the Syrians, and the Tavastians and Moravians of Finland.

A very characteristic feature of the Vedomorussians, in contrast to, for example, the Magorussians, is their family and communal life, which, however, has only recently attracted the attention of researchers. In 1837, his article on the Vegomorussians, Nadezhdin completely ignored this aspect, and it was only thanks to a foreign observer, Gamsthausen, the peculiarities of their way of life became the subject of scientific research. The patriarchal nature of the traditional Venerian family, with its strict subordination to the father, the commonality of family property, and the restriction of personal freedom, especially for women, is the exact opposite of family relations among the Russians, in whom, as Kostomarov expresses it, "the guardianship of parents over their grown children is considered unbearable despotism." "families are divided and fragmented, and the younger members of the family are aware of the need for an independent life" and "it is right: to each his own, strictly observed in families." In general, in the modern understanding of the law, the right to family life has a prominent place and is expressed in the organisation of the family, in the way of life and in the arts. The main principle of family law is based on the equal treatment of family members and the equal distribution of family responsibilities and obligations between them. acceptance of and the possibility of common orders established

"The world" is characterised by diverse conditions of peasant life in rural areas, and especially by the poverty and hardship of the common people. After a certain period of time, the inequality of distribution is eliminated by redistribution. The communal property is subject to certain restrictions on the part of the communal owners (the right to remuneration for work performed). Thus, for example, in the case of joint ownership, the shares made by separate owners remain in their possession, as their work is not compensated; the same labour does not remain without remuneration and is paid for when the family property is divided. In some artefacts, built entirely on

The nature of labour and the division between the classes of workers that is, labour with a motor is not equal to the labour of others, it has an unequal share of the labour. In contrast to these practices among the Venetians, the South Russians view the obligation and responsibility of the world as "unbearable slavery and blatant injustice"; in *magorossiyskoy*

"*7romade*" маждый уѣн — *nesazavisimaya ʒiunost* and *samobytny vlastenm*; "The obligation of the community is to maintain those relationships that establish a connection between individuals for mutual security and prosperity." Nevertheless, recent studies have shown that the Magorians also had a common understanding of the family, which still exists in some areas, and that they also had various types of artefacts. Undoubtedly, however, the common law of the Magorians has been influenced by historical conditions, differs ~~the~~ more developed common law and the common law system.

Closely connected with Russian family and community life, with the dominance of the family in the community, and in the community, the "worldly" *nauaga*, subjugating itself to unity, and, apparently, the state power that was established in the Moscow principality. The former ruler, the eldest of the rulers, became the father and grandfather of the state, the head of the household, the "ruler of rulers," the head of the entire family and lord over all who lived in it. He appeared to be the embodiment of the "world," before whom ~~all~~ were equal and all were obliged to unquestioning obedience, who collected and distributed the taxes and duties of the world, distributes large and small estates (manors) among the people, appoints officials to them, judges and rules, punishes and rewards, acting on his own authority, consulting with "elders" and "spiritual leaders," and even, in difficult situations, seeking the advice of the present world, elected officials, and the people's councils.

According to Kavevina, the explanation for the idea of a separate class should be sought in the isolated environment in which a violent class developed, formed by the interaction of the Monists with the Linas and the introduction of new ideas into Russian science brought by the Monists from the West. "The formation of the Venetian branch, its dispersion and the Russification of the Venetians, is an intimate, internal history of the Russian people, which has remained in the shadows, forgotten; and yet, it is precisely in this history that lies



мѣстѣ throughout the course of Russian history. В стих сѣловахъ Kaveĭina, undoubtedly, there is снаиѣуная доѣа правды, but мамая — смасать оуѣнь difficult, because уѣо, вооѣре, the historical substrate of the Russian people has only recently begun to be seriously studied, in certain contemporary remnants, and there are still some uncertainties regarding the clarification of the nature of the former lynxes ~~the~~ their influence on Russian monists.

[illegible]

burdens (воѣomyshi, esda 7усьмом), in certain superstitions and prejudices, beliefs and rituals, in attitudes towards sexual relations (in some places — a very lenient attitude towards the amorous adventures of young women) and so on. It was noted that the influence of the nobility (and also the nobility) in the Russian way of life (e.g. Miger, Stasov, Potanin) and in the case of musical instruments (Famin), and it remains to be clarified the attitude of the Russian family and society towards the same thing in the case of the Russians. However, there are some linguistic differences — for example, in the concept of "world" (especially in relation to the concept of "peace"). But everything remains to be clarified, and it remains to be seen whether it is possible to generalise the Russian type, which is not so simple and homogeneous, but rather one that has many characteristic regional and local variations, while at the same time retaining certain essential, enduring features which it does not lose even in the most remote places — Siberia, the Caucasus, Central Asia, etc. Another interesting area of research is to examine how the way of life and worldview of a people have changed and continue to change under the influence of new Western ideas and trends, which are permeating the country through books, newspapers, craftsmen, foreign missionaries, merchants, education, etc.

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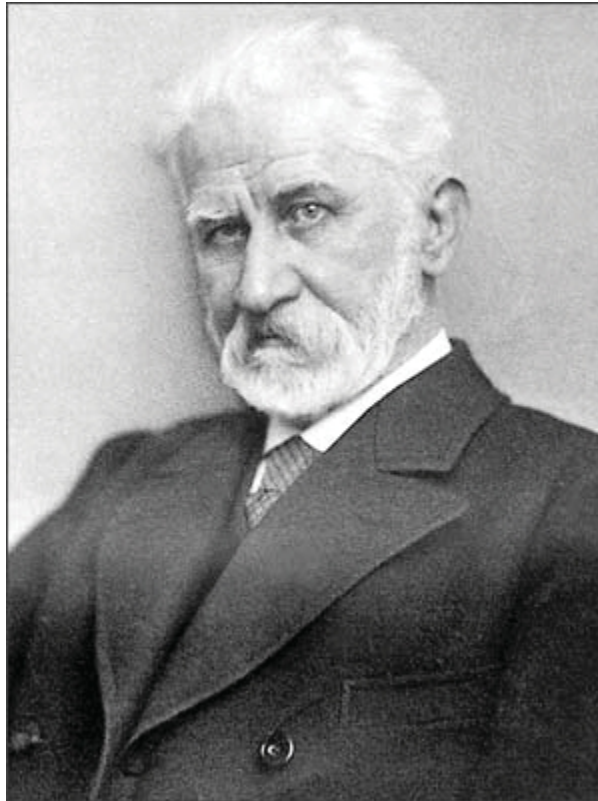
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Ne7ry

N. N. Anuin

*Brokhaus and Fröwe. Vol. XX.  
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The Negroes are the inhabitants of the tropical America. Since ancient times, they have attracted the attention of neighbouring peoples due to their distinctive characteristics, which apparently led to the belief that this race represented the lowest class of people, destined for slavery. On ancient Egyptian monuments, we find images of Negroes that convey the most striking features of their type. Negro slaves were a common phenomenon in the ancient East, as well as in Greece and Rome. Scientific research into Negroes began in the 18th century with the studies of Emmerich, Bayle, Camper, and Blumenbach, who concluded that Negroes are closer to animals (apes) representatives of other races, and that they should be classified as a separate race and even, according to some, as a separate species of humans. The development of slavery and trade in slaves further reinforced the belief in their inferior nature. The most recent discoveries have made many corrections to those views and have brought the "animality" of slaves within more moderate limits.

The black light may be caused by a malfunctioning spark plug.



The skin is a protective layer, pigmented, located in the epidermis, under the outer layer (epidermis). A newborn baby has a lighter, reddish and pinkish-brown colour, which tends to darken. However, even in healthy babies, the skin colour is never completely uniform, but rather mottled, with the palms and soles always being lighter. The colour varies depending on the species and individual characteristics. When compared with light-coloured breeds, the colour may also vary, although sometimes the muzzles are slightly lighter than the ears. In the third and fourth generations of crossbreeds, the colour type has already disappeared, but the dark colour of some parts of the body (especially noticeable at the base of the legs) and the yellowish colour of the eyes tend to persist quite stubbornly. In addition, pigmentation is also observed in the mucous membranes (on the gums, palate, throat, etc.), on the mucous membranes of the eyes, etc. The iris is bright and blue, the pupils are also bright, very rarely red. The hair is also distinguished by its appearance, which can be attributed to woolly and fleecy breeds, i.e. those with medium-length hair, curled like sheep's wool. This wooliness is explained by the spiral curling of the hairs with small loops, which is apparently facilitated by the shape of the individual hairs, which are not straight and oval in cross-section, but rather curved and more or less flattened. In other respects, the vegetation of the Nezhor is more developed than that of the Europeans. In terms of growth, the Nezhor does not differ from the Europeans; some species even stand out for their height. However, in terms of overall appearance, the Nezhor are, of course, appear to be more robust and muscular, which is explained by the comparative mobility of their limbs, with long legs and arms. The larger size of the rum approaches that of the orangutan and the orangutan, but this similarity is offset by the fact that the feet of the orangutan are also larger, while anthropomorphic monkeys, on the contrary, the feet are smaller and the hands are larger. The feet of apes are long and slender, with a prominent heel; the toes (on the back of the feet) are usually spread apart. The chest is broad (less than the abdomen), but the volume of the chest is relatively smaller; in females, the chest is monoecious. The neck is of medium length, usually straight and thin (dainty), with a straight, protruding jaw and a prominent chin; its placement on the spine is determined by a large forward bend. The most characteristic features are thick,



protruding 7 teeth, a flat and wide nose, a broad and less prominent chin, and fairly wide cheeks; the width of the cheeks and lower jaw is absolutely and relatively (in relation to the width of the head) greater than in Europeans. In terms of the width of the nose, they belong to the platyrhini group (broad-nosed), along with the sottomotami, Australians, etc., and are clearly distinguished from the beaked and monorhynchous races (lepto- and mesorhynchi, usmo- and medium-nosed). Some features are not shared, for example, in the shape of the skull, the width of the jaw, the mutual relationship of the bones in terms of their size, etc. The capacity of the tank is, on average, less than  $\frac{1}{10}$ ; The seams tend to stretch towards the earlier position; The front part of the fabric often protrudes, i.e. the edges stick out. Some features are demonstrated in the 7th month (the development of the semilunar fold — plica semilunaris), the suba (large, white; sometimes protruding forward; frequent presence of external moraines), ports, ground orifices (large), mos7e (smaller than the large 7ogovno7o mos7a, average weight — 1250 7p.), mprovi (larger than the average and smaller than the average, and apparently more soluble than the average). The ability to melt, although to a lesser extent, is found in Europeans and is also found in non-Europeans; their temperature was found to be 0.2–0.3° lower: their capacity is significantly lower, and their vapours have a peculiar smell.

The physical and mental development of children is not as rapid as than, for example, in Europeans, but they also age faster, although the signs of ageing are more pronounced in the loss of muscle tone and firmness, especially in the face and, in particular, in the neck. Their fertility is apparently high, although in some places the erosion of the soil, the depletion of the earth and the exhaustion of the workforce have a negative impact on it. In pathological terms, they are distinguished by a greater ability to resist the harmful effects of the tropical climate, especially dangerous diseases (malaria); they are also less susceptible to typhoid fever, dysentery, and malaria, but are more susceptible to smallpox, typhus, cholera and suffer from various physical ailments and special diseases of tropical countries. They are distinguished by their resilience and endurance; they can be good soldiers (in Egyptian, Aztec, and Angolan armies) and are indispensable in the labour force in tropical countries (their labour

is more productive than that of Hindus and even Mitayevs); all trade and movement of Europeans in tropical Asia is carried out by porters-carriers.

The character is characterised by cheerfulness, mobility, sociability, unpredictability, inconstancy, and restlessness. They are great lovers of music and dance; there are many original musical instruments in Alrim. They are also fond of singing, but their voices are often hoarse. If the names of people, places and localities, it is quite common to find unharmonious combinations of consonants such as mb, ng, nd, etc. These children learn to read, write, and count, but their development usually stops there, and later they are surpassed by their peers. Some of them become pastors, scientists and engineers, craftsmen, and in America even lawyers, doctors, inventors, and artists. Nevertheless, to date, there has not been a single notable person who has distinguished themselves in literature, art, science, or technology. Negroes are distinguished by their remarkable ability to imitate, but they lack initiative. Travellers sometimes praise them for their modesty, devotion, love for children, etc., but other opinions are less favourable: they are accused of greed, avarice, envy, faithlessness, cruelty, animalistic passion, etc. The position of women among the Nefer is generally subservient.

The religion of the Ne7rovs is a crude form of animism combined with a belief in magic and often involving human sacrifices. Many tribes practise cannibalism, others kill their elderly; in some areas, such as Zamoje, mass killings of women take place. The law is replaced by custom. Nowhere is the despotism of the rulers and officials so extreme as in Alrim, where no one's life or property is guaranteed, and where it is not uncommon for "moro" to be the main priest, and the only major non-native, appropriating all the income from trade, and, of course, disposing of the lives and fortunes of his subjects at will. Nevertheless, in a mythical sense, the Ne7ry are not primitive dimari. They are all familiar with fire, which has long since disappeared from their memory; many of them know how to work metal, make various tools and weapons, produce pottery, extract minerals, etc. Agriculture and animal husbandry are widespread everywhere.

В различных частях Алрими не7ры представляют множе

Varieties by type, colour, and texture. Varieties of type are expressed in variations of colour (from dark blue to light blue), texture (from woolly to silky), and shape. (some names are not mentioned. Alrmini and the upper reaches of the Niga are characterised by brachycephaly), lithonomy (from typically non-Christian to Hamitic and Semitic, more regular, ~~wha~~ straight, aquiline nose and more delicate teeth). The typical non-Christian type, with all its features, is not often encountered; some researchers find it difficult to distinguish between the two types of non-European races, seeing in them a more or less significant admixture of light-coloured types. These transitions to the dark-coloured type are especially noticeable in the southern part of the Sahara and in the north-eastern tropics of Africa. Among the Bantu, the Bantu family stands out, occupying the entire Alim region south of the equator, with the exception of its southwestern part (the regions of the Ottentots and Bushmen), and in some places extending further north, along the western coast to Cameroon and as far as the mouth of the Niger. The languages are characterised by changes in the use of prefixes in the nominative case (prefixes), which determine the subject, case, conjugation, ~~an~~ in the country of V7o7o, for example, the people call themselves "Ba-7o7o", and one of the peoples is called "M'7o7o". Words are usually pronounced in the same way, gender is not distinguished, and pronunciation and intonation often give words a specific meaning. The Bantu languages are distinguished from the Sudanese languages, some of which are subject to the influence of Hamito-Africans. The same applies to the tribes of the Sudan, some of which are related to the Madhacmapa. In terms of their location, the tribes can be divided into the tribes of the Semedegev and the Komotov. The nomadic lifestyle is practised, for example, by the steppe tribes of the Sahara and Nubia (and the tribes of the 7otentots in the E7o-Eapade); in other areas, nomadism is combined with sedentary farming (among the Malawis and in the upper reaches of the Nile), and the latter is the predominant form of settlement (in the Kon7o basin, near the upper reaches of the Eambesi, near the Nyasa). Various types of millet, sorghum, and in some places beans are cultivated, and on the western shore, American plants such as corn, manioc, and martegel are widespread; bananas, tobacco, monopia, etc. are also cultivated there. The climate is unknown; the soil is cultivated with iron and wooden hoes. The most common domestic animals are large-horned cattle of various breeds, sheep and goats; horses and donkeys are found only in the north, on the edge of the Sahara and in the vicinity of Abyssinia; sheep do not cross the desert, pigs and mules ~~are~~

They are widespread. A characteristic feature of many parts of tropical Alrima is the presence of comotvod, which dominates over semedeev; we encounter them throughout the Nile region, in the Nile Delta, in Cordoba, in the upper reaches of the Nile, in the region of the Beni Ose and in the upper tributaries of the Kongo. Spreading from the north and northeast, the tribes, distinguished by their light complexion and Hamitic type, subjugated the tribes that had previously lived in the same places—semedeev and, having mixed with them, formed a number of barbarian states, in which the original tribal division is expressed in the forms of and societies, in contrast to the free, stable and warlike communities — and the subjugated, self-promoting, semi-civilised ones. In the greater part of Alrima, it constitutes the main, the only one capable of delivering wealth, influence and political power.

The migration of the Hamites contributed to the gradual intermingling of peoples on the African continent, which apparently began in ancient times and continues to this day. Similarly, with regard to those living in the southwesternmost part of Alrim, there are certain similarities in the structure of their language with Hamitic languages and the possibility of their arrival in ancient times. From the north, there is reason to believe that they migrated from the northern countries, displacing the Otentotov and Bushmen in the west. Many tribes on the western coast of Australia arrived there relatively recently from the east, from the depths of the continent, driven out of their own territory by warlike nomadic tribes. These movements of tribes were accompanied by wars, mutual destruction and the founding of states, sometimes very large, but rarely stable, where a new invasion often fragmented a vast empire into pieces, and a new group of states emerged. The influence of ancient Egypt did not extend beyond the eastern borders of the Sahara and Nubia, the influence of northern Arabia (the Marts, Romans, Moors), which manifested itself (according to Rathay) especially in the spread of Islam — not even the Gini, which runs from the North-East to the South-East from the southern border of Morocco to the country of Somalia.

The widespread influence of Al-Imam, which covered to a greater or lesser extent the entire southern Sahara, the basins of the Senega and Nita, the Nile and upper Nile basins, the country of the Behemios,

all of eastern Algeria to the middle of the Congo Basin. The predominance of European Christianity is evident in southern Arabia (among the Bedouins and Malawis) and along the western coast, up to the mouth of the Congo.

A characteristic feature of non-Christian Alrima is slavery and the export of slaves. Slaves were exported as early as ancient times.

— to Egypt, Asia Minor, Greece, Rome; later the Arabs and Moors brought them to northern Algeria, Arabia, Turkey, Persia. In the present century, the main centres of Arab slavery are Egypt and Egypt; from where slave traders set out ~~warmed~~ bands to the upper reaches of the Nile and Congo and to the region of the Behemim, carrying out devastating raids (raids), based, in some places, on fortified camps, and bringing slaves to coastal points in eastern Al-Rimi. The suppression of slave trade in E7inte, the establishment of German influence in tropical eastern Africa. The measures taken by the state of Congo to suppress the activities of the Arabs, but they are still being implemented today. The status of slaves in the East, however, was never as harsh as, for example, in America; slaves here were often the youngest members of the family, often sent to war and ~~msubjected~~ to particularly hard labour. In Europe, slaves began to be brought in mainly by the Portuguese in the 15th century, and ~~for~~ the 16th century onwards, the Spanish began to bring them to the West Indies and the Portuguese to Brazil. the Spanish began to transport them to the West Indies, and the Portuguese to Brazil. In the 16th and 17th centuries, the slave trade constituted a hereditary privilege, passed down from father to son, which was essentially a monopoly, with the obligation to deliver a certain number of slaves ~~the~~ colonies at a specified time. The decline of the slave trade followed the establishment of large trading companies in Holland, France and England (1621–31), which obtained privileges for the export of slaves from the Cape of Good Hope. Alrime, in the area from the Pama tropics to Cape Good Hope. In the north, in the American colonies, especially in Virginia, the Anglophones were engaged in the slave trade, in the form of slaves, Scots and Irish prisoners of war; They were first introduced in 1620, when the English government imposed them on the colonies by introducing a monopoly. The slave trade system was widespread; hunting for slaves and selling them to coastal tribes was a special profession. The slaves were led out by the mapavans, tied by the arms and with wooden collars around their necks; then they were armed.

masses to Morabini and delivered to American ports. Many of them suffered from cramped conditions, disease, and poor nutrition. The plight of the slaves began to provoke protests in the 18th century from the more educated part of society, and in England as early as 1798. the first anti-slavery society, the "Alimans Association," was founded. At its insistence, Parliament appointed a commission to investigate the situation of agricultural slaves, which ~~was~~ the first attempt to abolish slavery. In 1808, the trade in slaves was abolished, and in 1823 — the prohibition of the transfer of slaves from one country to another, and in 1834 — their complete emancipation, ~~with~~ the obligation to release them after four years of service. Previously, slave trade was equated with piracy; special military cruisers were sent in this regard to trade ships in the Atlantic Ocean. The liberation of slaves led to the collapse of some plantations, but later they recovered with the help of slave-owning merchants and miteyevs. In the French colonies, certain measures to improve the conditions of slaves were adopted in the so-called Code noir of 1685 and 1724 77. In 1794, the abolition of slavery was decreed, but it was only implemented in Haiti. In other countries, slavery was abolished in 1848In Cuba, where 530,000 slaves were estimated to be living among a population of 1,650,000, the emancipation of slaves came later, as in the United States, where it was achieved after a civil war between the northern and southern states, which ended in 1865. The situation of slaves in the southern states of North America was worse, however, due to the great divide between them and the whites. The situation was worse in the southern states of North America, where there was a great divide between them and the whites in terms of religion and the close connection between slavery and the material wealth of the whites. The profits from cotton and sugar cane and the growing number of slaves prompted them to take all possible measures to protect the institution of slavery and to keep slaves in as subjugated a position as possible. Slaves were considered the property of their owners; in some states, teaching them to read and write was punishable by law; attempts to liberate them by force or incite them to do so were equated with state crimes, etc. In moral terms, slavery inevitably affected the slaves, fostering in them hypocrisy, cunning, servility, and venality. In 1860, 7. slaves made up  $\frac{1}{7}$  of the total population of the states: for every 27 million whites, there were 4,450,000 dark-skinned people (slaves and mulattos), including 3,954,000 slaves and 488,000 free people.



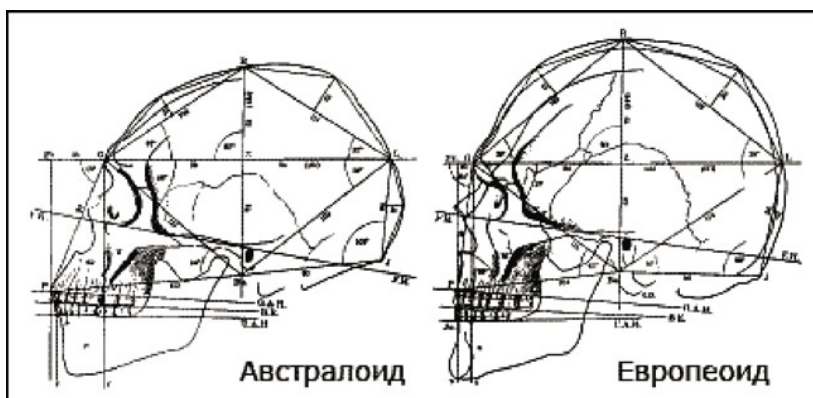
3,787 thousand white, 1,954 thousand non-white, 3,802 thousand mixed race (mestizos) and 387 thousand Indians; there were 1.5 million non-white slaves. The first step towards the abolition of slavery was taken in 1850 with the prohibition of the importation of slaves; in 1866, slaves belonging to monasteries and certain institutions were freed; in 1871, all children born in Brazil were declared free for the future, all serfs and imperial slaves were freed, and a special law was established for the annual emancipation of slaves; in 1885, all slaves who had reached the age of 60 were freed; In 1888, the remaining 740,000 slaves were gradually freed. This measure was one of the reasons for the revolution that overthrew Emperor Пон-Педро and his family and led to the establishment of a republic. The Republic of Nigeria is a free non-Christian state.

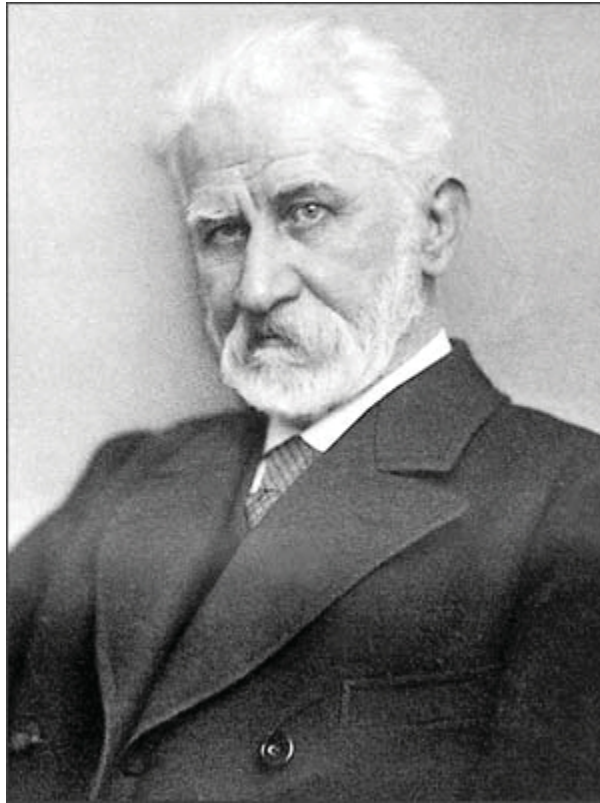


# Races and breeds of the human

race. N. H. Anuin

*Brockhaus and Fröwe, Volume XXVI,  
Sp., 1899*





The existence between people who are passion and the division of society into separate classes is more less common to all peoples who have relations with others. This is also true of the Bushmen of southern Africa. We find images on the walls of caves, with their lives, images of their military leaders with their horses and European missionaries, accepted by the Bushmen themselves, where they and their opponents are depicted very naturally, with all their characteristic racial features. We find a more accurate representation of racial types among the ancient peoples of the East, especially among the Egyptians, who depicted the victorious triumphs of their pharaohs on the walls of monumental buildings. From these images, we can clearly see the types of peoples of the north-eastern Armenia and western Asia — the Neolithic peoples, the Nubians, the Semites, the Hittites, the Sumerians, and others. A similar diversity of ethnic types is also presented to us in images on Assyrian and Hittite monuments, as well as in artistic works of the Massai culture. However, of course, remain unknown many groups



embrace all races. In the second edition of his *System of Nature* (1740), he accepted (besides "dim" and "ugly") four varieties: European, American, Asian, and African, characterising them, first of all, their colour (*Europaeus albus*, *Americanus rubescens*, *Asiaticus fuscus*, *Africanus niger*), and then (in the 10th edition) by certain other characteristics. Bülow was generally opposed to mass migration; although in the third volume of his *Natural History* (1749) he gives descriptions of many races (a term previously used mainly for breeds of hunting dogs), it is difficult to define with certainty the six main races (as claimed by Buffenbach), and there are eight it is difficult to determine with certainty whether there are 6 main races (as claimed by Buenbach), or 8, 10, or even more. The division ~~four~~ races was accepted by Neibniem, Kant, Zimmerman Forster, although with some deviations from Ninne. Kant divided all dogs into four races: white, grey, 7unnsmý (mun7aŷsmý and маҫмышы, m moto ry on пуисҫиҫ and Amerimaneyev); Forster (a well-known traveller) — into white, yellow, Asian and American. Bumenbach divided people into five types: 1) white and mavmas (he called it "mavmas" because the most correct view he had of the race belonged to the Russians); 2) monogamous (he also included the opossums, skunks and skunks of North America in this category); 3) the African race, which included all inhabitants of Africa south of the Sahara; 4) the American race; and 5) the Australian race, which included the inhabitants of the islands of the Pacific Ocean. Macro-archipelago Australia. Buumenbach based his classification not only on one criterion, but also on the type of vegetation and soil; it is currently the most satisfactory, although has many shortcomings, and the latter variety (magic) is particularly inaccurate; for some other races, such as the Ottentots, there is no place at all in the system.

In order to supplement these gaps and achieve greater naturalness in the subdivisions, some naturalists accept 6, 7, 11, 15, 16, even 22 and more. Recognising the instability of such classifications, it is sufficient to accept three main races and branches

— the white, the red, and the yellow. This classification, proposed by Cuvier, accepted by Furans, then by Priard, then by Catraz and Bay, and more recently by Fauser, Gerhard, Topinar, and can now be considered the most widespread. It is not difficult to see, however, that the first two of these varieties —

The first and second types are presented as more distinct and at the same time more justified in their names, while the third, the third type, is essentially not distinct, but rather ambiguous, and motorised, embodying in itself, apart from the Asian peoples, all the primitive peoples of Asia and America, representing the most diverse types. If we take into account that the same breed can be divided, according to type, into several very characteristic varieties, then to a certain extent it may be justified to accept that instead of three, two main breeds should be accepted, white and grey (as proposed in the 19th century by Birey), dividing them into several secondary breeds and races.

It is worth mentioning the dichotomous massification, the form of the law, proposed 65 years ago by Boris de Saint-Bensan, renewed by Gemini, supplemented by Gemme and accepted by Fr. Mouger. Classification divides all animals into ungulates and quadrupeds, subdividing the former into woolly (non-hoofed) and furry (Totentots, Papuans), and the latter into straight-haired (monogami, Americani, Magai) and warlike (Nubians, Dravidians and the "races of the Mediterranean Sea" — Hamites, Semites, Aryans). St. Vsm (Wake) attempts to introduce an additional massification criterion — greater and lesser beardedness, i.e. the degree of vegetation development on the face and body: there, bearded and beardless Totentots are distinguished from bearded but beardless Papuans, etc. Cassimination is not possible. However, it is possible to maintain a strict classification, based on transitions in the form of one and the same race and the absence of a transition between woolly and hairy forms. Еругие предпочитаю дежить иеуовеиество по [орме иерепа. There, Petrus (in the 1950s) proposed a division into dolichocephalic (long-headed) and brachycephalic (short-headed) types, and then divided them into two groups: prognathic (prognathi — с саметными выступанием вперед иеуюстей) and otognathic (прямоиеуюстных). Later была an intermediate group (meso- and orthocephali) was introduced for the shape of the head, and Kogman focused on the height (length) and width and mobility of the face, introducing the terms leptoprosopi (with a long, narrow face) and chamaeprosopi (with a short, wide face). Attention was also paid to the frequency, relative width of the nose and other features, and to determine the exact measurements, a method of measuring and averaging them was introduced, using standard measurements (for example, the length and width of the nose,

The length and width of the nose, etc.) are expressed in a proportional relationship less than 7 times the size of the larger one. Recently, Sergi returned to the method described by Buemengbach, proposing to determine the shape of the nose (viewed mainly from above, in this case *norma vericalis*) on 7xas and introducing dxx harameteristi mи uerepov isvestnye rodovye i vidovye nasvaniya, for example *Ellipsoïdis*, *Ooïdes*, *Sphenoïdes*, *Sphenoïdes latius*, etc. This system is not widely used. Attempts to classify them according to shape and size can be made using the shape of the head, nose, height etc. It was introduced by Lempinsky (1889). He accepted 1 main races and, with secondary subdivisions, 30 types.

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

The corresponding monotypes, which are most satisfying to living representatives of these types. We can form a certain idea about the type of a Ne7ra, an Australian, a Ne7ritosa, a Mon7oga, a Jew, a Pat7onota, etc. — but pure types are relatively rare, and we see mostly mixed and transitional types. This is explained, first of all, by the fact that the genus represents only one species, and the most isolated varieties have the status of subspecies. In other words, all species originate from the same common ancestors, whose offspring gradually formed separate races. The resulting variations in types can be classified into separate groups, thanks to heredity, natural and artificial selection, and adaptation to the conditions of life in different countries. Wherever the original homeland of the Uighurs may have been, it gradually spread ~~the~~ world, perhaps forced by unforeseen changes (such as the spread of diseases during a certain period), the depletion of pastures, population growth, internal strife, etc. Examples of migrations by individuals ~~and~~ masses of people can be seen throughout the entire historical period; undoubtedly, they were preceded by earlier, prehistoric movements. Migration from one country to another, often with different characteristics of climate, soil, vegetation ~~and~~ terrain, necessitated adaptation to new conditions of existence — and this necessarily contributed to variations in type. During dispersal, some peoples encountered others and came into contact ~~with~~ them in hunting grounds, pastures, places of refuge, women, etc.; Conflicts often led to devastating wars, and some tribes were completely exterminated and forced into caves, mountains, and deserts. In more recent times, with the arrival of Europeans in Australia, Polynesia, America, etc., entire tribes were wiped out, not only by war, but also ~~by~~ diseases brought from Europe, such as smallpox, mori, silinica, etc. The primitive population of the island of Tasmania, some tribes of American Indians, Siberian natives, and many other peoples have become completely extinct. the extinction of the Australians, the Andamanese and many other peoples. The Maori population declined from 114,890 in 1843 to 41,993 in 1891, and the population of the Hawaiians —

from 142,000 (in 1823 7.) to 34,436 (in 1890 7.), ~~иисхо sev.~~ — Amer. IndianWev

— from 471,000 (in 1822) to 248,253 (in 1890).

The extinction of certain racial types should contribute to

greater isolation from others. On the other hand, by mixing with each other, the tribes came into mutual (equal) confusion, which smoothed out the differences between the races by forming intermediate types. These mixtures, however, were largely absent among the tribes, which did not differ from each other in terms of type and, in particular, in terms of the degree of physical development. Where the distinction is clear, mixed types are relatively rare and intermediate types are absent (for example, between the primitive Australians and the Anglo-Saxon colonists of Australia, between the Anglophones and the non-Anglophones). In the United States, despite the existence of up to 7 million free non-Indians, intermarriage between whites and Indians is relatively rare, and mixed marriages are not increasing, but rather decreasing (since the abolition of slavery). Aristocracy of breed in this sense is very important, supported by type, temperament, etc., and unions between individuals of different races are possible only with certain restrictions, not between the most representative members of the race. Natural selection in humans is manifested not only in the extinction of less perfect and weaker, less capable peoples, but also in the extinction of the stronger, more active, more victorious peoples. It can be found precisely in the strength of its greater activity and courage.

— and thereby give greater opportunity for reproduction to relatively passive peoples. There, it seems, the ancient types of 7remov, 7perman, and savyan died out, giving way to other types of Aryanised peoples. Statistical observations suggest that the offspring of individuals who rise above the average level of the species usually die out and disappear, and their place is taken by the offspring of other individuals. This is where the offspring of Roman emperors and many English princes died out; in Paris, the current Parisians, their parents and grandparents, who were Parisians, make up the minimum population of the city. Gradually, the type of a well-known country and region is changing. For example, the modern population of Germany and the neighbouring countries differs significantly — at least in terms of age and gender distribution — from the population of the same countries in the 5th–10th centuries. The former types are relatively rare, while the latter, which were previously rare, are becoming more common. However, it cannot be denied that in Europe, with the passage of time, the types are becoming more common: average types are being developed.



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

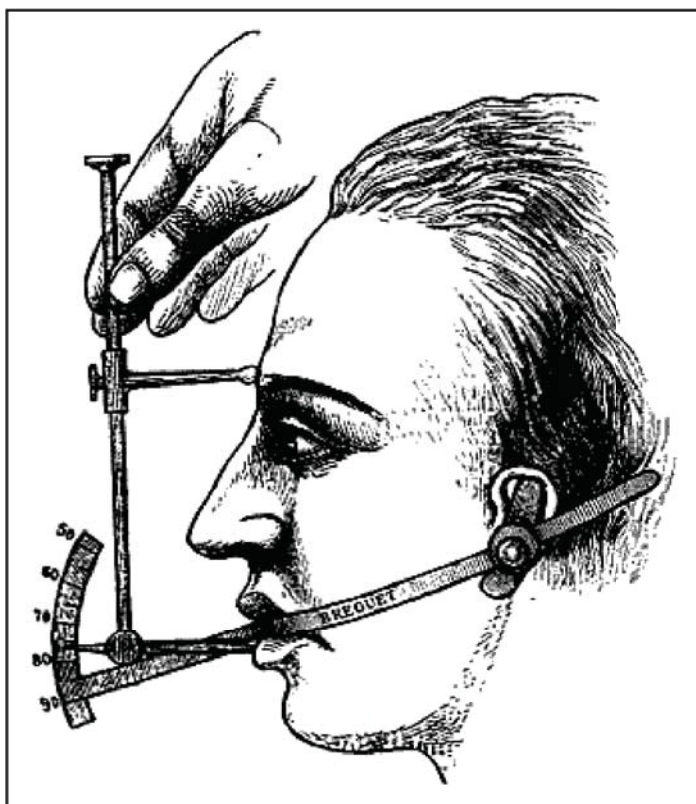
Over time, many racial types will probably die out completely, leaving only the main types — white, black, and perhaps

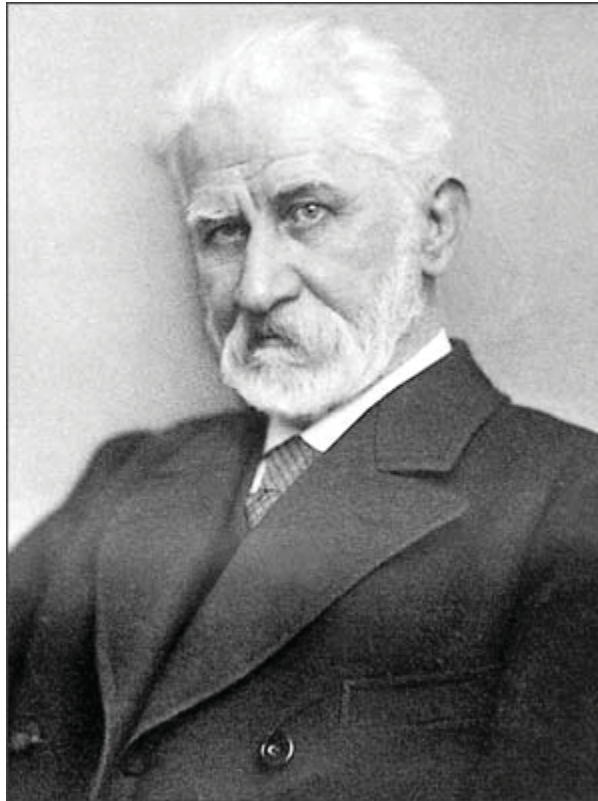
"Zheto7o" ue8ove, with an endless variety of individual types. It is possible, however, that new types will develop over time, such as those in the United States, Australia, southern Europe, etc. The same applies here, where the well-known phenomenon can be observed; for example, in a multicultural environment, there is a growing tendency towards diversity, the absence of late moronic subjects (subjects of wisdom), a decrease in intelligence, the disappearance and early loss of subjects, immaturity, grey hair, early death, etc. The rapid extinction of many racial types necessitates their careful study; but outside Europe, this work is progressing very slowly. In Europe, thanks to observations of conscripts, prisoners of war, etc., it is possible to collect mass observations of variations in types (height, weight and age, body proportions, head shape and ~~the~~ distinctive characteristics, etc.), which have already led to interesting conclusions regarding the species changes of individual species and their distribution in different regions of Europe. The study of the remains of ancient monuments, fortifications, etc. This allows us to compare, to a certain extent, modern types with ancient ones and come to conclusions about the change in types over time. To clarify the reasons for the changes, it is also important to observe the distribution of different types (e.g., labial, remeschenny), more or less sufficient food and nutrition, terrain ( mountains, plains), etc. The methods and techniques for observing different racial types are described in the guide to anthropology (e.g. Topinara, Ranme, etc.), in particular anthropological and anthropometric instruments (Broma, Schmidt, Garson, the anthropological department of the Moscow State University, Taranom, etc.).

# The Study of Psychological Types

by N. Anuin

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





Recently, a new, so-called "anthropological" school of thought has emerged in legal theory, gaining many supporters, especially in Italy, but also in France and other countries. In Russia, one of the most prominent representatives of this school is L. A. Lir, who has published an extensive work in two volumes: "Magotnye prestupniki" (Magotnye Criminals), and now presenting a new study on the psychology of crime. On

"Anthropological" violence is not limited to physical attacks; Many people oppose it, not only lawyers with their legal and metaphysical arguments, but also naturalists and doctors. The desire to see criminals as abnormal, a special psychological type, and to associate crime with certain known organic conditions, arouses particularly strong opposition. It should be noted that many of the generalisations made by Lombroso and his followers in relation to the anthropological causes of crime are based on an exaggerated emphasis on certain characteristics, and the spread of motorных

insufficiently substantiated and even positively incorrect and tendentious. On the other hand, it has been pointed out that morality and criminality depend to a large extent on the state and degree of development of society, and that it is possible to speak of criminal and non-criminal types, at most, in general terms. one can only speculate about the types of criminals, spiritual leaders, artists, and various other social groups, conditions, masses of society, professions, etc. — да и то есѣи имеются в виду там насываемые

under the influence of which the characteristics of the organism are developed; then it takes on predisposing factors, under the influence of which the organism, which has already become poorly balanced, develops are formed on crimes. The centre of the crime is determined, of course, in the context of the criminal organisation's activities, driving itself itself as criminal under the conditions predisposing to it. At the same time, since the types of criminal organisations can be created and exist for various reasons and under various conditions, repressive measures against them convicted criminal not be determined that the of the crime, and should be consistent with the specific features of each individual case and should be applied only when there is a real need for them. There is no doubt that the provisions formulated in this way anthropologicalshmy, can be and difficult to apply in practice, nevertheless, they deserve serious attention. Medicine currently does not seek to cure the sick, but strives to cure the sick is guided in the the in снауітсўной degree of the characteristics of the organisation of patients, tam touno and дўя u7oʋoвнo7o rights, it is important not to be distracted by the distribution and mapping of crimes, but to achieve an understanding of them; and it is necessary to study the types of criminals, the causes that lead to the emergence of and crime, and the reasons that predispose people to criminal acts. On the one hand, it is necessary to исуение тех небўа7оприятных усьовий, которые способствуют появлєнию и умножению преступности; on the other hand, the most common crimes, which are committed by criminals and which, in many cases, actually reveal their abnormal psychological development. Even if we assume that anthropological factors play a significant role снауение стой возможной связи преступности с боўесненностью и ненормальностью op7анисашии, it is impossible not to admit that the persistent pursuit of criminals using strict scientific methods can greatly contribute to the clarification of those complex and confusing circumstances, which, in my opinion, are numerous, harmful to society, corrupt and criminal. actions.

New composition 7. It is necessary to explain certain aspects of crime. of crime. It is dedicated "nervous, hysterics,

spasms and obsessions of varying degrees." All these manifestations of a nervous disposition are deviations from the normal type, — deviations that are apparently multiplying in modern society and giving rise to a significant number of criminals. The author first describes the "perfect and strong organisational type, well-balanced, evenly and harmoniously developed and developing," — a type that, according to him, is now relatively rare. Due to unfavourable conditions of nutrition and existence in general, a large number of people are exposed to

"Lisinogom poverty," accompanied by "progressive immorality" and leading to moral and ethical degeneration. This degeneration manifests itself in varying degrees and types. First come the subtle nuances of a nervous temperament, with increased excitability of the nervous system, unfavourable for calm, attentive, monotonous work and constant changeability, instability, irritability, and impulsiveness of actions, which, under certain conditions, can manifest themselves in criminal acts. These are people who are more or less hysterical, representing themselves as

"Unpredictable and unstable imbalances." These are people with strong but abnormal sensitivity and self-confidence, with a tendency towards eccentricity, in contradictions, many peculiarities and some in turbulent upbringing. Not far behind them are those possessed by a severe form of neurosis, which is clearly linked to the intensified obsession with amorphism, and the latter — "with a multitude of the darkest aspects of social relations, leading to extreme poverty and pauperism." The author analyses the negative impact of amotism and provides data showing that amotism and crime are "two phenomena of social life that are closely linked". But crime is closely related to aggression, which also creates a favourable environment for the development of crime. Spirituality is closely related to impulsive, uncontrollable emotions and moral perversions, which can manifest themselves in the form of criminal acts, unconscious and conscious. Nevertheless, all of them are still sensitive natures, "capable of releasing hidden emotions." But "the process of organised understanding, even if favourable conditions for recovery do not arise, moves forward and generates, in a series of descending steps, an ever greater and greater understanding of the nature of the breed,

to the very depths of the abyss of ~~неповеуства~~. The transitional stage is represented by "слабонервные temperaments"; followed by "calm temperaments," which already represent "the weakening and suppression of temperament" and are characterised by "calmness, insufficient excitability, and self-restraint." These are vagabonds, apathetic people, lazy, unsociable, lacking in any initiative, easily influenced by outside forces, weak, flabby, submissive natures, providing a vast reservoir of petty thieves and swindlers, professional vagabonds and the like. All these types of psychological disorders are prevalent mainly in large urban centres, where, due to population density, intense poverty, unhealthy living conditions and all kinds of temptations, even relatively strong individuals can lose their moral balance, and those who are already addicted are often

"in poverty, prison and premature death."

There is a skeleton, if you can express yourself there, research 7. However, the author provides numerous examples from psychiatric and criminal literature, and even from fiction. For example, in the section on the types of mental disorders, the types described by Obomov and Rudin are discussed in detail. The author also provides interesting data on attempts to combat vagrancy and begging — Napoleon I and the Tsarist government. In conclusion, the author tries to show that the state can do a lot in terms of broad measures to prevent organisational decay and decline by intervening in the economic relations between rich and poor and in the sphere of social education and upbringing. Section 7. The report provides a new reason to reflect on the unfavourable conditions in the lives of modern industrialised societies, — conditions that contribute to the gradual degeneration and decline of their children and lead to an increase in certain forms of immorality, and, in connection with them, to immorality and crime.

Thus, we cannot help but notice that, like many studies by other authors in the same field, this study suffers from a certain one-sidedness. that this study, like many studies by other authors in the same field, suffers, in our opinion, from a certain one-sidedness in its conclusions, insufficient critical analysis, and a tendency towards overly simplistic generalisations. This bias is already evident in the author's initial

author's initial thesis, in his understanding of a "perfectly and significantly organised type of balanced, uniform, and evenly developed and developing *человека*". This type, according to the author, is characterised by "*сангвиническим темпераментом*" (a calm and balanced temperament), *который*

"is most favourable for the proper and correct development of the organism and for the most complete fulfilment of all its functions." Firstly, the author does not explain what he actually means by temperament, whether he understands it in a narrow sense, "the degree of excitability of the organism from external and internal stimuli and the duration of its reaction to the subsequent excitation" (~~and~~ *according to* Nechalta's definition), and in a broad sense, mixing it with character and type, that is, with the degree of mental development (the relationship with the surrounding environment) and moral development. Apparently, a closer meaning is assumed, namely the degree ~~of~~ intensity of sensation, depending on the composition of the blood, the strength of the heart ~~the~~ elasticity of the vessels, and the speed of blood circulation. According to these criteria, temperaments are divided into sanguine, choleric, melancholic, and phlegmatic; ~~the first two~~ are characterised by quick reactions and manifestations, the second two

— *медлительными*. The second division is based on greater or lesser intensity of feelings and manifestations. ~~If~~ the former, they are rapid and intense, in the case of the latter, rapid and calm; melancholic people they are slow ~~and~~ intense, ~~in~~ phlegmatic people they are slow and calm. Mr. *Трих* understands that apparently, the sanguine temperament is not possible; he says that the movements of *сангвиников* are quick and strong, their character is tense, their thoughts flow freely and quickly, one after another, in various associations; at the same time, they are self-confident, decisive, courageous, and cheerful. He sees ~~the~~ *Сангвиники* "truly beloved and gifted children of nature" and considers them representatives of a normal temperament. However, they define the sanguine character differently. According to Nec7altu, for example, "the sanguine temperament, with its quick but stable feelings and expressions, quickly becomes excited about everything and just as quickly becomes bored with everything and abandons everything; he is talkative, agrees with everything, gets along with everyone and is friendly, but he does not *способен* *внимательно* и *растопляется*; he lacks constancy and persistence, everything is changeable and he gets bored." Nec7alt and does not consider the temperament of the post-*сангвинический* to be the most normal and the most normal. Bearing in mind that observations on corpses



They conclude that there are significant differences between individuals in the structure of blood vessels and the thickness of their walls, and based on this, the speed and rapidity of blood flow undoubtedly have a bearing on nutrition, as well as on the speed and efficiency of energy metabolism. মানুষের মধ্যে এইসব তথ্য খুঁজে পাওয়া যায়, যা মনোবৃত্তির সাথে যুক্ত। "The connection between the structure of blood vessels and the speed and efficiency of energy metabolism", that is, in temperament, Nec7a[7] connects temperaments with such features of blood vessels:

- *Small vessel lumen, thick walls — choleric temperament.*
- *Small lumen of blood vessels, thick walls — sanguine temperament.*
- *больмой Lumen of vessels, thick walls — melancholic temperament.*
- *pain lumen cocuvod, towkie cstuki — phlegmatic temperament.*

According to Nec7alta, a normal temperament should be characterised by average vascular clearance and average wall thickness.

In any case, it is necessary to recognise that a sanguine temperament is the most common, and no, it cannot be considered the only normal one. 6 ancient times, psychologists and physiologists have distinguished four temperaments, considering them to be equally innate, connected with the constitution of the body, with its size, composition and movement. Cam Hippocrates and Galen, Kant and Bundt, in this regard, agree with each other and consider one of the temperaments to be more normal than the others, introduce a subjective element into the study of natural-historical phenomena, which should be considered completely objectively. Moreover, when discussing the classification of temperaments, it is necessary to focus one's attention exclusively on on on contemporary on European on society.

"Anthropological" shmoga dogzhna pogusovat da dejstvitel'noi antropologii i vmyuat v svoiu mru7osop vezvestnye pasnovidnosti ueueuevstva. же антропології домасывають, що там нехья говорить об одном нормальном мор[о]иестом типе ueueveta, там нехья принимать и оди нормальный темперамент. В мор[о]иестом regard, normal ueueveta may belong to m бехой and m уерной kache have woolly вохосы, там не7р ии 7оттентот, ии straight и



The assumption must be based on sufficient convincing data; it is necessary to assume, for example, that the dominant character prevails in the most muscular nations, and that it is typical of outstanding geniuses — in the areas of thought, feeling and will. There are no such assumptions in 7. There are none, nor can there be any. Among European mythological figures, some have one temperament, others have another, and among the outstanding representatives of the universe, whose names are associated with the progress of the human race, one can find both sanguine and melancholic, choleric and phlegmatic types. On the other hand, conversely, among the fallen and criminal people, one can apparently also find the most diverse temperaments. It is enough, for example, to read Dostoevsky's "The House of the Dead" and come to the conclusion that among the characters there are representatives of the most opposite temperaments, and at the same time, perhaps, the most pronounced. Mr. Ryzhenov, apparently, that not all people are endowed with the temperament that suits them, and that there are many "abnormal" individuals of this type. We, on the other hand, are inclined to think that if all people had the same temperament, the process of creativity would be much slower and more one-sided. According to Bundt, the ideal character can be considered one that combines all temperaments. "It must be sanguine (act quickly but calmly) under the influence of the joys and sorrows of everyday life; melancholic (act slowly but strongly) in serious moments of important events in life; hasty (acting quickly and decisively) in situations involving serious interests, and persistent (acting slowly and carefully) in implementing decisions." Without going into the details of Bundt's idea, it can be noted that such a combination of temperaments (which Bundt confuses with characters) is rare in state appear in one person, but it undoubtedly characterises человек in его целом. In the moments of mutual development and in mutual reflections, mutual temperaments act and interact, complementing and correcting each other, and all together they reflect diverse impressions and react to them in diverse ways. One thinks of something, the other leaves a clear mark, one prepares, the other carries out, and in the end, the result is a harmonious whole.

We believe that the process of modernisation and development of the economy is underway.

No less significance can be attributed to 7. ~~Трих~~ and the classification of 7енесиса расхуиных psychological types. The origin of nervousness, hysteria, spasm, osmuda, 7. ~~Трих~~ can be attributed to the unfavourable conditions of our social life. Summarising the opinions of various writers on this subject, the author readily gives preference to the more vivid and striking, albeit scientifically dubious, ones, such as, for example, "our people are nervous in the general sense of the word"; "our ancestors had many more nerves; all their demands were reasonable; we, however, have many more (?) nerves, and our impoverished life is unable to calm them"; "A quiet, orderly and balanced life, which we had in the past, has been replaced by an uneven, agitated ~~an~~chaotic existence." It is interesting to know whether this is true. "the old days" with "the right way of life" — in the context of wars, revolutions, relentless struggle, the rule of invisibility, medieval barbarism, and so on? Undoubtedly, modern social life has its dark sides, and in the struggle for existence, wither and die, not only people, but also the very definition of what is harmful to modern society, it is necessary to take a broader view and apply a comparative method. Nervous, hysterical, epileptic and suicidal people existed in the past, not only in Europe, but also in other parts of the world, in the warm south and in the harsh north. Among primitive peoples, however, freaks and monsters are encountered much less frequently than in civilised societies; but this can be explained to a large extent by the fact that deformed and disabled children are often killed there, and they themselves die, unable to endure the hardships of primitive hunting life. But hysteria and possession, which develop with age, are not uncommon among primitive peoples, among whom the possessed inspire even special respect and fear, as they are usually seen as manifestations of mysterious spirits capable of influencing people's destinies. Hysterics and sleepwalkers are recruited as shamans.

— intermediaries in relations between humans and spirits — exist not only ~~in~~ Siberian tribes, but also, under different names, among the Samoyeds, American Indians, the Nez Perce and the Maliseet, Mangansiyev and others. Mr. ~~Трих~~ gives examples ~~from~~riamini, ~~from~~ мам ахмо7оуити and спицептими ию7да в

In a state of insanity, they commit murders and acts of violence; but the same acts of violence are committed in a similar state by non-European peoples. Among the Mayans, for example, it is not uncommon for someone to go amok, when a man falls into a frenzy in a state of unconsciousness, runs around with a club (minzha) in his hand, striking everyone who crosses his path. According to Nivinsone, it is also not uncommon for them to have sudden fits of rage. Pagac in the last century in Siberia among the Mauns, and Bastian twenty years ago among the Peruvian Indians, witnessed local hysterical epidemics. Many travellers have reported nervousness and hysteria among our northern tribes, the Gopars, Ostiaks, Samoyeds, Tunusovs, and Mamudagovs; the term hysteria septentrionalis has even been proposed. On the other hand, it should be taken into account that physical and mental degeneration can sometimes be caused by the influence of the climate, food, and water. For example, there are known areas where, for unknown reasons, a peculiar disease develops, accompanied by melancholy. Such areas exist in the Alps, the Andes, in our Caucasus, in Turkestan, in the Perm region and in Eastern Siberia, along the Anapa River. In Bavaria, there is a region where the current situation and mental retardation are not particularly common, but where the population includes many people with mental retardation and mental disorders, abnormal bone structure, who are deaf, speak unclearly, and have limited mental abilities. All these data and observations must be taken into account when judging the harmful effects of modern social life. However, we must be very cautious when it comes to the natural conditions of countries (in terms of relative wealth and poverty). Mr. Ryzov cites, for example, the results of research by Vigerme, according to which in France "exemption from military service on grounds of poverty is more common in poorer countries where people are worse off". However, Bigerme's conclusion has long been refuted by studies based on more reliable data by Buden, Brom, Bertigion and Topinar, which are considered the main factor determining the growth rate of the population by region and department is the influence of race, ethnicity, — the predominance of Iberian-Gypsy-Metic population in the south-west and German-German population in the north-east of the population.

It is impossible to make a definitive statement, but  
"constantly progressing heritage is associated with each

new generation its own particular type of persistent poverty [испоц7ииссто7о обеднения". Выявление

"Gradually progressing heredity" can hardly be accepted: heredity is a predominantly conservative property; without conservatism, species and breeds would diverge into a multitude of possible variations. Heredity is manifested in the transmission of the main characteristics of parents to their offspring; thanks to heredity, certain characteristics are retained, and the original conditions are restored in the offspring to their original type. The question of heredity has not yet been fully explored by science; however, it has recently become the subject of intense research. But even if the question has not been fully studied, there can be little doubt that the characteristics and peculiarities acquired by an individual during its lifetime can, in rare cases, be passed on to its offspring. If we see such a transmission quite often, it is because we confuse heredity with influences during conception and intrauterine development, ~~and~~ during subsequent growth and development in the family and society. In practice, it is often difficult to analyse the degree of influence of individual factors. Take, for example, a son who is a bully; the question is, to what extent is this behaviour influenced by heredity, developmental conditions, family and community influences? What is passed on to children may depend on heredity and (more likely) on extrauterine influences. The transmission of known psychological traits and abilities can be reduced to similarities in developmental and growth conditions, temperamental homogeneity, and similarities in the influences acting on them. In general, heredity appears to be a very important factor, and it is dangerous to attribute to it everything that ~~we~~ cannot and do not want to explain by other causes.

Mr. ~~Бриль~~, apparently, does not understand the danger. Not only does he introduce us to heredity everywhere, and moreover to progressive heredity, but he also shows us what happens in the organism of individuals during their progressive development. "The first result of the impoverishment of the previously developed (?) organismic life seems to be a more or less pronounced nervous temperament." "The basis of the nervous type of organisation seems to be is often accompanied by a hereditary impairment and impoverishment of the nervous system's motor functions, ~~the~~ resulting impairment and impoverishment of motor coordination and nutrition." Organic depletion in various organs and

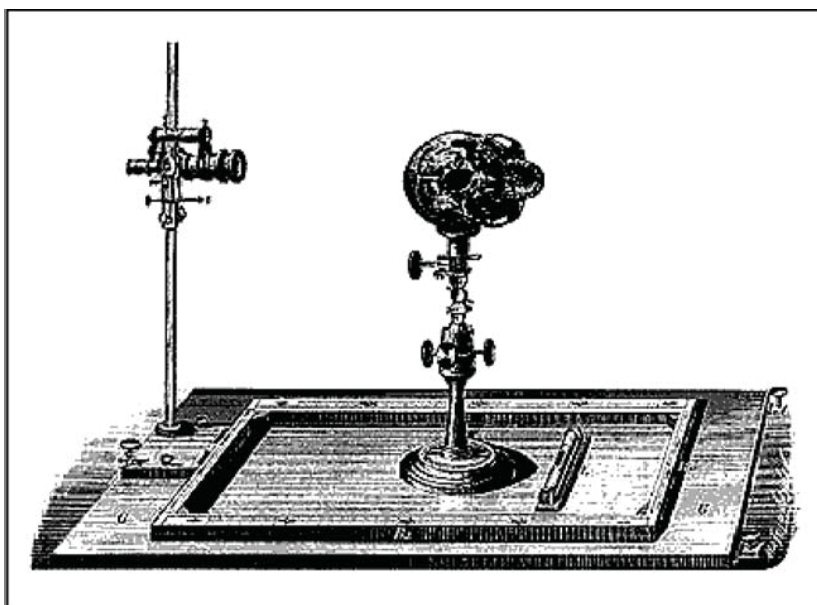
their systems appears to be uneven. Hence, the deterioration of the soil can apparently proceed in two ways." "In general, it can be said that, moving from nervousness and hysteria, and then to depression, we are simultaneously moving through stages of increasing severity of disorders and disturbances, and at the same time, apparently, and increasing organically degeneration."

"The mechanism of compulsive and uncontrollable behaviour in agoraphobics, nervous, hysterical and obsessive individuals appears to remain the same," etc. All statements "apparently" represent, obviously, assumptions based on analogies; scientifically, in this area of comparison between lisio7ini, psycho7ini, patalo7ini and soio7ini, very little is known, and therefore it is premature to establish coherent systems of "cognition" and "degeneration". The study of crime and criminals using all possible scientific methods, including the explanation of their different types and the connection between mental and physical organisation, is, of course, very important and, in the future, is likely to bring significant benefits; but at the same time, one should be wary of falling into one-sidedness, premature generalisations, and attempts at vague, imaginary explanations — in the absence of sufficient scientific data. On the other hand, "anthropological law" should, in our opinion, should be based to a greater extent on anthropological data, that is, the science with which it associates its name, its ideas and methods.

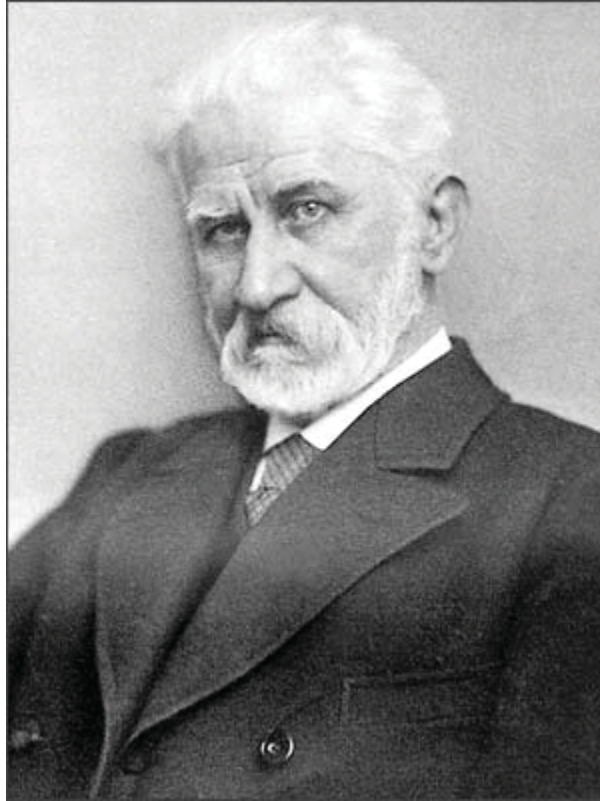
# Anthropomorphic monkeys and lower types of ueʎoveuectba

Z. N. Anuin

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*M., 1874*







"B nauae vey, — that's where Oran7-Birma (a primitive Magma tribe living on the Magma peninsula), ~~in~~ the 70 forests of Olira live two white monkeys — "unmapute". Perched on tree branches, they live a peaceful and innocent life, bound together by a close, mutual love ~~and~~ surrounded by numerous offspring. When the latter grew up ~~the~~ forest became crowded, the monkeys gathered their children and, looking down from the top of the mountain at the wide plains stretching out at its foot, they would encourage them to climb down ~~and~~ explore the world. Encouraged by their parents' wishes, the monkeys descended into the open, sunny plain, where everything was more beautiful and pleasant to them than in the damp, gloomy forests ~~in~~ mountainous homeland. Forced to make do with previously harsh, wooden sticks, muddy moray eels and yams, they suddenly found themselves surrounded by an endless variety of the most delicious and nutritious fruits. This change did not take long to take effect. The growth of the trees began to accelerate, and they

They are noticeably improving and getting better. They opened their eyes, and the motors that powered them began to turn, their insides changed, and then their bodies and minds changed. The hair on their bodies began to fall out, their rumours gradually faded away, and one fine morning, the little monkeys woke up as real people. The same thing happened to the monkeys, but with different consequences. The monkeys' gentle nature underwent a dramatic transformation. Passions were awakened, disputes arose, enmity developed, and the frightened monkeys, would have killed each other if foreigners had not appeared and restored order and harmony.

This legend, even though it resembles some of the latest scientific theories in its original, childishly naive form, it does not represent a completely accurate picture of reality. With greater lesser variations, it is found among the most diverse peoples in Asia, among the South American Indians, in Central Asia and elsewhere. We find it in Tibet, where one Buddhist legend (of Indian origin) says that the first inhabitants of the country descended from a pair of monkeys, namely Brahma and Shiva, who later became the Tibetan saint Avagomitesvara and Yang-rei-yu, and Brahrinmo himself, who was accepted by one of the seven gods and goddesses, Kadroma. From this couple came three sons and three daughters — the ancestors of the Tibetan people. One holy hermit, who lived on Mount Padaga, taught them how to cultivate plants, which, having completely changed their original nature, had a beneficial effect on them. so that their tails became shorter, their hair gradually disappeared, they became more intelligent, turned humans and began to dress in wooden clothes. Their descendants multiplied and formed separate tribes, which were in a primitive state, until an Indian man of the Samiya clan appeared and united the separate tribes into one independent state.

It can be assumed that the idea of a possible kinship and mutual transition between humans and apes is quite widespread, among related peoples (mainly in tropical countries), and among mythological peoples — with the exception that in the latter case, the monkey origin is usually attributed to ordinary and even rough tribes (e.g., by Hindus to Tibetans), and

to certain (sometimes even aristocratic) lamias. There is a belief in India that the Parbender tribe descended from the monkey Hanuman, from whom they inherited their tail, which was present in the first humans. Theodore also mentions a certain lamia in Alrim, whose tail, a natural appendage, was passed down from generation to generation, among many other features. It should be noted that the legend of the original tailedness of humans is quite widespread; we encounter it in South America, on the islands of Fiji, among the Tasmanians and other peoples. According to some South American tribes, the loss of the tail characteristic of humans is even more harmful, as it has a negative impact. It is precisely this that makes people irritable and angry, and the loss of it, it becomes more difficult to ward off evil spirits and demons, whose minds are capable of are known to provoke people to the point of madness. On the contrary, according to Tasmanian, the tail of the first humans is a great misfortune, and getting rid of the motor required even the intervention of a special supernatural being, who freed them from their burden with the help of amputation.

In most cases, especially when a certain degree of maturity is reached, the possibility of kinship with apes is admitted, but we must remember that those who are physically and spiritually at a relatively low level of development are surrounded by them. The lowest species are even confused with apes in their understanding, to such an extent that sometimes real apes are taken for humans and, conversely, real humans are described as apes. At the same time, the possibility of the reverse, i.e. metamorphosis, is also admitted, that is, the transformation of humans into monkeys. Examples of all such and similar representations can be found quite often among the most primitive peoples. In India, the name "monkey people" is still given to some primitive tribes of the country living in the mountainous and forested areas of the Indian peninsula (known as hill and wood tribes). On the other hand, it is known that the Sanskrit legends about monkeys fighting in Hanuman's army actually refer to people, namely the primitive tribes of India, who were later driven into the mountains and forests by the Ravas and Aryans. On the contrary, many tribes of the Neolithic, Mayans and South American Indians believe in

Monkeys, especially higher ones, are real people, and if they don't speak, it's because they're afraid that their freedom will be taken away and they won't be able to work. According to others, they were once human beings, but then lost their human form — their power over animals. Some Arab tribes have similar beliefs about the transformation of humans into monkeys, and the Arabs of Cordoba have similar beliefs about monkeys. Similar beliefs ~~about~~ the transformation of humans into monkeys are also found in Memsim, where the legends of Togtemov mention such a transformation under the name "airy vema". — in Musugman, one legend describes how a Jewish family was subjected to the same punishment, for not observing the Sabbath, — in Kalrov, the motorists believe that one of their names was transformed ~~to~~ pavilion, etc. Some people believe that monkeys have the same soul as humans, while others believe that the souls of people (all people, including privileged individuals, such as kings and priests) pass into them after death. — a belief that also exists in South America among the Tupí people. From here, it is not far to the transition to the belief in demons, supernatural beings, which is expressed in the superstitious belief of many peoples that they are "spirits of the dead," especially in those regions which are found in the religions of Egypt, India, Babylon, Carthage, Peru, etc., and some of these beliefs, the form of superstitious prejudices, are even found among the ancient Greeks and Romans.

Returning to the confusion between concepts about monkeys and concepts about humans, which is quite common in folk beliefs, let us note that a striking example of this can be found in the names of some of the most primitive peoples. For example, the name of the orangutan is the Brazilian Caiari, the Siamese Khon-pa, etc., which are based on the "golden monkey," are more commonly used to refer to monkeys, mam dya obosnauyeniya obesyan, tam and living in the ~~same~~ areas as primitive peoples. Such confusion of concepts, such qui pro quo, are sometimes found even among civilised peoples who are at a relatively high stage of civilisation. In one old portuguese manuscript describing the Indian tribes of Brazil, it is said, among other things, that east of ~~Егусна~~ lives the tribe of Cuatas, which is very remarkable in that the Indians belonging to it usually go to

They are small in stature and have a slender build, They sleep directly on the ground and in trees, do not use tools, do not live in settlements, and feed on berries, roots, and fish. The author of the manuscript apparently did not realise that the Kuatis he described were not humans at all, but monkeys, known to modern zoologists as *Ateles paniscus*. Another example can be found in a Tibetan (Buddhist) writer who, who, describing the spread of Buddhism, argues that since Buddhism had already spread throughout Hindustan and neighbouring countries, the Buddhist monk, seeing no more people to convert, decided to enlighten a large species of monkeys called "yamua" and "Ramua." The enterprise was entrusted to a well-known spiritual leader, revered by the followers of a certain Buddhist saint. The man was able to successfully complete the task assigned to him and converted a large number of monkeys to the new religion. Interestingly, there is a similar Christian legend, namely the legend of the conversion of a baboon, which tells of the conversion of a baboon.

"целовека и племени иношелеянов, with a 70ховая dog." The mixing of baboons with humans is common in the works of many writers, both ancient and medieval. There, Pini describes seven different species of monkeys in Zlonia and nearby — one people, the Inamog7ov, with dog-like tails. Zian speaks of the Indian people of Kinomelakh, who have dog-like features but are otherwise similar to humans and dress in animal skins: they are known for their fairness and do not harm people, they do not have a language, but they sing, dance, and understand the language of the Hindus. They live by hunting, sleep on the ground, and prepare their food not by cooking (they do not know how to cook), but by tearing it into pieces and drying it in the sun; they breed sheep and goats and feed on their milk. The opinion that the Inuit constitute a special race of people seems to have originated in the ninth century AD, as evidenced by a letter from Bertram to his friend Rimbart, which has been preserved since that time and which discusses in detail the question of whether the Inoelags descended from Adam and whether they have animal souls. Bertram agrees with the latter opinion. As an example of the opposite view, we can cite an ancient traveller to Nangandia, who, describing Nopare, says: "This is an accurate description of the small creature called Nangand; one can say with certainty that, apart from monkeys, it is the most intelligent of all animals."

It is curious that one (anonymous) writer of the 17th century, attempting to divide *человечество* ~~in~~ separate types, expresses himself about the few *чужие*, although he already recognises them as *чюди*: "Goblins," he says, "can be classified as a fourth type of people. These are small, stocky creatures with thick legs, broad shoulders, a thick neck and an unusually elongated body, very unattractive and very reminiscent of a bear. I have seen two of them in the forest, but judging by the drawings I have in my possession and by the descriptions of their appearance, they must be very large animals.

Despite the many similarities and the possibility of mutual transition between humans and apes, popular imagination does not stop there, but goes further, to animals that are most similar in appearance. In the absence of apes, it confidently traces its origin to dogs, wolves, beavers, bears, foxes, martens, weasels, even ants, beetles, and other insects. There was a legend among the Agyuts (according to Saryuev) that the first people owed their origin to a single dog that fell from the sky onto the island of Vmyam and gave birth to two cubs, one male and one female. and one female, who resembled humans but had dog-like paws; ~~the~~ two were freaks and were considered to be of a different race. According to another legend of the Ayeuts (quoted by Beniaminov), the first humans descended from two creatures, similar in appearance to humans, ~~but~~ with thick fur on their bodies, like monkeys and bears. The names of the North American Indians were derived from various animals, such as the beaver, the raven, the owl, the crane, the fish, the turtle, etc. Each animal was considered the ancestor of a particular tribe, and its name and image formed what is called a totem — the tribal symbol and emblem. From there, the Baris tribe spread to the northeast of Alrim; from the Promoda tribe, the southern Alrimansmo tribe of Bamysna spread, and from the Uperve tribe

— the inhabitants of the Morpegavate Islands, from ants — the inhabitants of the Antigom Islands, etc. It is difficult for a modern person to even imagine how people could come up with such strange concepts; they must seem simply absurd and ridiculous to them, devoid of any meaning or sense. However, the possibility of their origin becomes more understandable if we take a closer look at the relationships in which the primitive *человек* *м* *отружающему*

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

First of all, it is not difficult to see that in primitive times the animal world was not separated from nature, but it is necessary to compare it with the modern one. Of course, primitive people believed that animals differed from them in their appearance, but they considered these differences to be secondary and even less significant than their internal similarities. According to these concepts, for example, animals have the same immortal soul as humans, and the soul can also pass after death into the spirit world, just like humans. That is, according to Kamuadagy, the soul of every animal, no matter how small and insignificant, even a fly, will live in the next world, alongside humans. The Assamese Kumis believe that the soul of every animal they kill while hunting, as well as those who have fallen in battle, will live with them in the afterlife. Based on a similar belief, the Zcimosy (as well as some North American Indian tribes) for example, in 7rob мѣаѣи, a dog is buried with a girl, so that the dog's soul does not disturb the girl's soul during her difficult five-day journey to the other world. This belief was widespread, which is why, for example, in Patagonia, they used to bury the dead in their homes, similar to what was done in ancient times in Europe and other countries. Some peoples go even further in this spiritualisation. The the Karen people, the inhabitants of the Fiji Islands, and some Indian tribes believe that not only animals have souls, but also plants, animals, and even inanimate objects, such as houses, axes, etc. For example, the inhabitants of the Fiji Islands believe that when a tree is cut down, its spirit immediately departs to the other world (which they identify with the mythical island of Bogotu); if a knife is broken, a hatchet is broken, a hut is broken, then the souls of all these objects also await immortality in the afterlife, where they will be used by the gods. Comparing this belief with the concept that primitive peoples have of the afterlife, which they consider to be a direct continuation of the present life under the same conditions, we can explain to ourselves a well-known custom which is widespread among the most primitive peoples: the custom of burying the bodies of beloved animals (and sometimes slaves) in graves, along with their weapons, ornaments, pipes with tobacco, purses with coins, and in the case of women, jewelry.

7rebni, ropes for carrying heavy loads, weights, etc. Not content with attributing souls to animals in its primitive conception, it considers them in many respects to be homogeneous with humans and admits that that animal souls can sometimes enter human bodies and vice versa. There, among some Nehemites, there is a belief that animals that feed on human corpses, such as hyenas, can thereby appropriate the souls of the dead. There, the Zsimosi are convinced that their "ancestors" and "ancestral spirits" can, in their dreams, replace the soul of a living person with that of another, healthy, free from sin, fire, birds and other evil spirits. Many peoples have and continue to have a belief that witches and sorcerers are evil spirits (the same, moms and ordinary mortals, witches and devils) can transform themselves into animals and take on the appearance and all the characteristics of a tiger, wolf, bear, leopard, lion and other animals. This belief in werewolves is particularly widespread among the Alrim, Kalrov, and the Hottentots, but it also exists among many other Asian and American peoples, as well as in Europe, where at times such werewolves (vogmodani, loupsgarous, Wehrwoelfe) were believed to exist, until it became clear that the phenomenon was a special type of mental disorder, known in medicine as

"Nimantropia." When Simeon ascended the throne in 1542, Constantinople was so infested with werewolves that within a few days they were exterminated. This belief was widespread in France, in the provinces of Orléans and Montagne in the 16th century. Belief in werewolves still exists among the population of France, Italy, Germany, and Slavic countries, and Panisse de Coguen writes about one werewolf, Maresha de Nonviga, who, in 1804, was sentenced to life imprisonment on the islands. The belief in so-called "metempsychosis" was widespread (and remains so to this day) among many peoples, as was the belief in the transmigration of souls after death from one being to another, from humans to animals and vice versa. We encounter this belief among primitive peoples (Indians, Neolithic peoples), as well as among more highly civilised peoples, such as the Hindus, according to whose concept, all differences between beings are relative, not absolute; they are all akin to each other, and can become human beings and become them again, while pariahs and barbarians constitute the lowest ranks among humans and the highest among animals.



Similar ideas can be found among some Greek philosophers, among the Magi, in Manichaeism, and even among the most recent thinkers, such as, for example, in Cema.

Attributing souls to animals, man and *ueyobema*, primitive imagination endows them with the same mind, the same feelings, passions and abilities; it also attributes to them the gift of speech, the ability to speak and understand human language. This explains, for example, the primitive origin of fables, where animals speak and act like humans, communicating not only with each other, but also with humans. At the earliest stages of development, folk imagination already assumes that humans once had the ability to understand animal language, but then lost it (as evidenced by the fact that old women are said to have this ability, according to the Nechry family in Born). We believe that people, "snahari", can still understand it, and this gift is attributed, for example, in its time, Apollonius of Tyana, and the Hindus believe that this gift can be obtained by anyone, but one must first purify one's ears with certain rituals. In Austria, there is a belief that on Christmas Day, at midnight, all animals receive a gift and can tell what they experienced in the past year and what to expect in the future. This concept may have a primitive origin in relation to their dependence on animals, as can be seen, for example, in the answer of one Beuayan, who, when asked by the missionary Molata, in his opinion, the advantages of humans, replied that he did not know them, explaining that humans are superior to animals in many ways. In some cases, primitive perception places animals even higher than humans, as beings superior to them in strength, agility, foresight, and rationality of actions. In fact, according to primitive concepts, humans are not at all at the top of the natural order, immeasurably higher than all other animals; on the contrary, the latter sometimes seem to him to be more perfect and privileged than he himself, and he sees in them mysterious beings whose lives and actions are dark and mysterious, and he is inclined to believe that they are endowed with higher, supernatural powers — to bow down before them, to appease them with sacrifices, to worship them and to imitate them. With the gradual development of mythology, the original fear and reverence for animals, monstrous creatures, and ghosts should have lost their original dimensions, but nevertheless, they remain to this day in folk beliefs.

They are evident, for example, in the respectful greetings of hunters to wild animals, in their reluctance to mention their names, especially in the winter, etc. It is known that many Siberian foreigners, such as the Gody, Koryami, and Samoyeds, do not like to call a bear by name, for example, but try to express themselves in a foreign way: sver, starim, dedushma. After killing it, they apologise to it, blame the Russians for everything, pray before its corpse, etc. The North American Indians do the same thing. for example, after killing a bear, they put a pipe in its mouth, arrange a special feast for it, and the Zimimos, who killed a moose, apologise to its mother, saying that they need to eat something, otherwise they would die of hunger, etc. This humiliation can sometimes reach the point where turning into an animal can be considered a blessing and a joy for the victim. The Romani people have a legend that ~~le~~

"Manitu," who was afraid to tell them one thing, that even in the most terrible moment ~~he~~would refrain from cruelty, turning ~~him~~into a beaver, and that this is where beavers originate from. Here, it is implied that to be a beaver is to be wise; and indeed, one traveller, Parman, recounts that he heard from a well-educated Indian that beavers and white beavers are the most intelligent "creatures" in the world.

Many of the most characteristic features of primitive animal representations can be explained to a certain extent by the fact that in which the primitive man, weak and defenceless, found himself in constant struggle with the animal world for his very existence — a struggle that was undoubtedly terrible and often ended in death and destruction. But the main explanation for all this lies in his immaturity, his limited understanding of concepts, his ignorance of himself and the nature surrounding him, and his inability to analyse and think. It is known that the ability to analyse objects and phenomena, and to understand the relationships between them, is all the more perfect, the more developed it is, i.e. the more it possesses a greater number of conscious concepts; and, conversely, the more perfect it is at recognising existing relationships, the more correct its conclusions ~~and~~ comparisons are, and his perceptions are more accurate, rational and consistent. The primitive ~~uevobem~~ has a very limited set of concepts, and the number of objects it can comprehend is small compared to that which

It is part of my 7 мыслей Шивы, и с помощью 70 человек, having with it a period of мыслительного развития. Most abstract concepts are not necessary and incomprehensible; he can only grasp simple concepts, and even those are one-sided and limited, as are his mental horizons and one-sided approach to activity. In each of the few subjects accessible to his consciousness, he grasps only what makes the greatest impression on him, often overlooking many of the most essential features that cannot be grasped by the mind. At the same time, he often lacks the ability to connect his fragmented concepts and bring them together into a single, coherent and complete picture. This does not mean that primitive people have no concepts at all; on the contrary, history and psychological observations (e.g., of children) show that it usually appears earlier. According to Dr. Gupenbug's observations, when children awaken their abilities, they first grasp the concept of God, then that of some object accessible to the senses. But it should be noted that the process of cognition requires analysis, because the concept is presented in a vague and unclear form, so that later, through induction, it can be revisited, but in a meaningful and conscious way. In the primitive sense, concepts are essentially meaningless expressions of homogeneous (i.e., conscious) impressions, not verified by analogy and not tested by experience. There, where we come to the conclusion that a number of abstract concepts contain within themselves the concept of being, we often encounter original examples of the powerlessness of thought. For example, in many American languages, there are no words at all to express the concepts of "to be," "tree," "plant," "animal," etc. and, conversely, there are often many words for one and the same concrete object or action, depending on the state of the object and the circumstances and conditions under which the action is performed. With this inability to synthesise and analyse phenomena, to form abstract concepts and to understand the relationships between objects, primitive man resembles children to a large extent, who, as we know, when asked to answer abstract questions, become tired and completely lost. The traveller Beru says that "it is very difficult to think for most people, and it is impossible to ask them about anything."

abstract concepts, they tend to focus on stability and security. However, like a child, a person is able to be satisfied with the first answer that comes to mind to a question, and his immature mind does not feel the need, and indeed cannot, to treat it critically and subject it to serious discussion. A few analogies are enough for him, for the most part, to establish the identity of a few coincidences and sequences to explain causality. It is well known that a very broad role is played, for example, in the history of the intellectual development of peoples, by the fallacy: post hoc ergo propter hoc, and the most important discovery has in the period of primitive culture the process called "mixing the subjective with the objective". The explanation of this and similar psychological processes significantly contributes to the understanding of primitive societies and provides an explanation for many of the most confusing phenomena of ancient societies..

Thus, primitive people had very vague ideas about their difference from animals and their physical and mental perfection, so it is quite understandable that in all those areas where monkeys, especially higher ones, are not a rare phenomenon, he must come to the conclusion that these creatures are very similar to him, even though they are not related and are not identical. This is evident from the similarity in their physical appearance, many features of their way of life and customs, which are to a certain extent reminiscent of each other and, in most cases, are clearly exaggerated and supplemented by their own imagination. It has already been mentioned that many Indians, Indians, and Mayans believe that monkeys can talk, and they attribute this ability to them. They add that monkeys have human social structure and way of life as humans do — that they have a hierarchy and roles, as evidenced by the fact that they wear leashes and lean on sticks; — they have a system of rights and duties; — they gather from time to time in groups and judge and punish their neighbours; — they wage strategic wars, both among themselves and with other animals, such as sheep; — they satisfy their needs with mothers and fathers, dress themselves, build themselves dwellings, bury their dead comrades, and, like humans, love to adorn themselves with jewellery, & Namely, many peoples share the belief that monkeys love to take wives for themselves, live with them.

They adopt children, and the ancient Egyptians (according to Zigan and Gorapogo) believed that silver baboons could be taught to write and read, and that there were individuals who already knew how to write, as evidenced by the fact that each one brought to the temple of Inoel the priests give them a tablet and a writing instrument to ascertain whether they belong to the learned or the unlearned. With such concepts and ideas, it is natural to come to the conclusion that monkeys are the same as humans and that there are no significant differences between humans and the animal world.

However, if such beliefs were not shared by many peoples, if we did not encounter them in the intellectual life of society, nevertheless, with the development of science, they would inevitably lose their original identity. Having learned from experience and improved their weapons, they put themselves in a position of independence in relation to animals; they succeeded in completely exterminating some and domesticating others. Spreading across neighbouring countries and entering into struggle and peaceful relations with neighbouring peoples, he gradually broadened his mental horizons and acquired many new concepts. His fear of animals gradually subsided, and he began to understand their vulnerability and relative imperfection. It is impossible not to be impressed by his insights, impossible not to awaken in him an awareness of his own advantages, and, even if some people are still unable to do so, cannot ~~and~~ their primitive beliefs, while others, placed in more favourable conditions, have already moved on to completely different concepts — about the peculiarities of their nature and its relationship with the nature of animals.

Among the most prominent figures in terms of their influence on the modern history of intellectual development are the Greeks. Having emerged from a distant, prehistoric period of primitive barbarism and crude materialism, they quickly mastered the use of metal tools, agriculture, agriculture, trade, and crafts, the people, thanks to the favourable conditions of their race and the favourable conditions of the country, reached such a level of intellectual and moral development leaving behind not only the most ancient and modern, but also many of the later peoples who appeared on the historical stage of the world. The accumulation of material wealth, and consequently,

And leisure, at least among free citizens and residents of cities, requires the need for mobility, education and access to one of the main sources of development: the arts, literature and, of course, science. On the other hand, victory and spiritual domination over the surrounding barbarian tribes, and the development among equal citizens of a more conscious understanding of their rights and obligations, brought about an awareness of their spiritual strength and their inherent dignity that had been unthinkable until then. It is impossible to remain indifferent to the prevailing views, at least, more educated people, regarding the position of man in nature and his relationship with the animal world. The human mind, which is a special, privileged entity, is immeasurably superior to that of animals, in terms of its physical organisation, and especially in terms of its mental faculties and intellect. It is my firm conviction that the mental nature of humans is fundamentally different from that of animals, but that it alone possesses reason, is the only being on earth endowed with the desire and ability to seek the truth, to understand causes and effects; — the only creature endowed (according to Aristotle) with the ability to remember, capable of understanding and admiring beauty, recognising and appreciating the gods, having a concept of law and morality, i.e., understanding the necessity of civil order and known moral rules for their actions. Recognising that animals also have a soul (identified by most with the concept of life, the life force), most ancient thinkers, however, believed that the animal soul (anima) was endowed with a special "spirit" and "mind" (animus, spiritus, genius, mens, etc.), representing the direct manifestation of the deity, the essence of divine nature. According to Pilarius, it occupies a middle place between gods, heroes and spirits on the one hand, and animals, which are essentially organic beings, on the other: humans have a heavenly origin and belong to the spirits that came into being at the creation of the world and spirit (the primordial spirit); earthly life is only a temporary phase of their existence, which began in the heavenly realms and, after a more or less prolonged metempsychosis, will continue there again. Similar views are expressed by Plato and other philosophers. However, even in their own narrow understanding, they are clearly wrong.

It differs from animals: it alone possesses a vertical position of the body, alone (according to Anaximander, Aristotle, and Gaius), it has a completely organised body. However, these differences do not have any significance, man has psychological advantages, man has a discussion of the spirit, which is actually the most important essence of *psyche* and is — the most *psyche*.

With such concepts and perceptions, the idea of the origin of man from animals — creatures without conscience, not only incapable of reason, but even (according to Stoicism) of feelings, desires, passions, would naturally be impossible, and would have to be considered completely unnatural and unworthy of man. Therefore, it is necessary to come up with some other hypothesis, and so the theory arose that man was not created at all, but that he existed from the beginning, like the gods, and at least since the beginning of the world. This theory, accepted by Orestes Numan, Xenon, Lamearch, Archimedes, Platon, Theophrastus and, apparently, Plato himself, did not differ, however, from other philosophers, who agreed that it must have a definite nature, although they differed in their explanations of its origin. Some, such as Zeno, Parmenides, Empedocles, Anaxagoras, believe that it arose by itself, from earth and water, and water and fire, under the influence of a certain force, through a process of spontaneous generation; Others, such as Empedocles and the Stoics, believed that it was the direct creation of the gods. These two latter theories are more plausible and, moreover, are in some way consistent with folk myths (e.g., the myths about Prometheus, Prometheus, and Prometheus), seem to have been most widespread among the Greeks and Romans; there are certain grounds for supposing that the first of these, that is, the theory of spontaneous generation, was adhered to by the greatest naturalist of antiquity, Aristotle.

With the emergence and spread of Christianity, the lofty concept of *psyche*, composed by the Greeks (and also adopted by the Romans and some other ancient civilised peoples, e.g. the Chinese), had to be firmly established. According to medieval concepts, God was the centre of the world, the highest and only creator of creation. Not only was the whole world created by it, but also the sun, moon and stars in the sky; in him and in him all spiritual (good, evil, and hostile) forces of the world are concentrated and active. He is the first, chosen being in

He is immeasurably superior to all other beings. With his mind and virtue, he can understand and help the whole world. by the power and grace of God, and also by the power and assistance of the devil, he can summon spirits, predict the future, violate the natural order of creation, perform miracles, and raise the dead. His origin is completely different from that of other animals, for he was created in the image of God on the last day of creation. All animals, in comparison with it, are senseless, irrational, soulless creatures, created solely and primarily for its benefit, for their sustenance, labour, and also for their amusement and pleasure. These ideas became more decisive and widespread in the 15th and 16th centuries. And in the writings of Arianna Long-Nettesheim, Cardano, Giordano Bruno, Bema, Paracelsus and other thinkers of that time, there is a single concept of the development of human life, the centre of existence, the connection and symbol of all things. It combines the heavenly and the earthly, the eternal and the transient; it represents the whole world — the microcosm, a miniature likeness of the macrocosm — the macrocosm; he who knows himself knows everything. The soul is the essence of the world soul, it is the essence and reason of all beings; it is (according to Böhme) the essence of the material essence of all beings, in which all of nature is concentrated. The mental essence (according to Parmenides) comes from the heart: the heart is connected with the soul, the soul with the mind, the mind with the spirit and the spirit with the divine. the sky and the earth contain the essence of all beings and all things. The destinies of the universe are represented in cosmos, not because (says Cardan) the universe governs them, but because their mutual positions correspond to the movements of the universe, one is reflected in the other.

In accordance with this increase in knowledge, animals are being reduced, meanwhile, to less and less. In the 16th century, Gome Pereira already declared that animals are simply machines, acting not on internal impulses, but on the mechanism inherent in them. This theory was further developed in the 17th century by Lempert and his followers, who believed that animals have neither mind, nor feelings, nor will, and represent, as expressed by one of the Cartesians, Croyus, as "hydraulic-pneumatic machines." But such theories already contradict common sense and observations, so as not to provoke refutations and even ridicule.

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



In terms of reason and logic, everything is understandable, but their psychological nature is fundamentally different from ours, and even if some of their actions are striking in their absurdity, in any case, they are to a certain extent the result of reflection, while most of them are simply manifestations of a blind, senseless instinct. Despite the attacks against it by many 18th-century thinkers, especially Boileau, it is well established in science and, thanks in particular to the authority of the renowned Cuvier, it became dominant in the current century. It is not considered to be a living being, although it belongs to the animal kingdom in terms of its physical organisation, but nevertheless it is different from them, even by their anatomical features alone, they should be separated into a special kingdom, along with the kingdoms of animals, plants and minerals.

Here, in brief, is the historical development of prevailing views on the origin of life and its relationship to the animal world, from ancient times to the second half of the 19th century. We say prevailing because, with greater or lesser variations in detail, they were accepted by the majority of thinking and educated people of their time, although from time to time there were they were rejected and other opinions prevailed, but they did not take away from the undeniable place of the soul in nature and the understanding of its immaterial and spiritual advantages. But in most cases, these opinions are, in fact, already established phenomena: they arouse sympathy, pass unnoticed and are accepted by the well-known mruzhmom myshite. However, it is true that these opinions are not very widespread, and they are not shared by the majority of progressive thinkers. and they seemed to be on the verge of becoming dominant; but that dominance was short-lived, however, a period of reaction began, and thinkers returned to their former theories and views, without correcting or changing them in accordance with the necessary requirements of the time.

Nevertheless, the opinions of those individuals, who are not experts in the field, are of considerable interest from the point of view of the history of medicine, as they suggest the idea of the possible origin of uevobema from animals and about the homogeneity of their

Of a psychological and mental nature, it is impossible to completely eliminate it from our consciousness, even in the least favourable circumstances. favourable their perceptions. There, we encounter this thought in the period of ancient antiquity, *Ἄνταπα*, which *ποῦνα*, *μεταμορφωσέμεν*, by metamorphoses, it is possible to evolve from fish and other aquatic animals. On the other hand, most ancient philosophers believed that the psychic nature of humans is fundamentally different from the nature of animals, and that it is endowed with a soul and spirit, completely different in nature and origin from the material substrate, — then those who which are admitted in this case as something natural, and not as something artificial and imposed, that the psychic agent is something organ that inseparably connected with existence of the present. According to the *Ἀνάμνησις*, *Ἑμμενία* and other linguists, animals, at least the higher ones, also possess intelligence, and although it does not manifest itself in the same rational actions as in humans, it depends on the nature of their being, the importance of it, and, most importantly, the absence of reason. In one of the works of the neoplatonist Porphyry, who lived in the 3rd century AD, we encounter the opinion that animals are endowed not only with feelings and memory, but also with reason, which differs from human reason not in essence, but only in degree (*non essentia sed gradu*). For example, *Ἑμμενία* (2nd century AD), we even find the position that there is no difference between humans and other animals, on the basis of which it would be possible to draw a clear distinction between humans and other animals. We find similar opinions among some Christian writers of the first centuries AD. There, Arnobius (3rd century AD), discussing the similarity of the nature of animals to the nature of humans, asks the question: what is the difference between humans and animals, and does it have advantages that could dissuade us from thinking of animals as inferior? He then draws a parallel between the instincts and abilities (as we understand them) of animals and humans. The author of Volume III — Part IV, *Namtaini* expresses the opinion that the main and even the only difference between humans and animals lies in rationality, in the ability to understand and perceive reality; Nevertheless, the distinctive features of human nature are also found, albeit not to the same degree, in animals. This opinion is apparently supported by the conviction expressed by Eumenes and Pytharchus <sup>1</sup>

There is no nation, however small or uneducated, that has no concept of gods and the need for repentance. Let us remember, however, that one ancient philosopher, Xenomrat Karlen, believed that ~~an~~ higher animals have some concept of repentance. The Jesuits apparently made a similar assumption, as can be judged from a book published in Nîmes in 1672.

As for the origin of ueřovema itself, although in the Middle Ages it was believed that all people descended from Adam (and from one protoplast, as it was expressed at that time) and standing unshakably, there remained ~~the~~ discussed what Adam's ribs were like, how tall he was, on what language he spoke, and where that heavenly paradise was located, and whether he was punished for his fall — in short, in the 16th century we already encounter the ideas (Giordano Bruno, Paracelsus, Isaac Pereire), who argue that the origin of the Hebrews and Indians must be fundamentally different from the origin of the white race. From one 17th-century writer, Banini, we learn ~~the~~ existence at that time of "atheists" who believed that the first humans acquired their knowledge from a race that had become extinct due to the presence of the corpses of monkeys, pigs and sheep, and they tried to explain the similarity that, in their opinion, existed between the structure and characteristics of these animals and humans. Some atheists argue that humans (not monkeys) descended from animals, specifically monkeys, because the same s p e c i e s (?) exists in both. "Atheists constantly remind us," says Banini, "that the first humans walked on all fours like animals, and that it was only thanks to their upbringing that they changed their habits, but then, in their old age, they return to it." There are also those who believe that it is possible to trace the origin of religion back to fish. there Smirnov mentions the opinion of one "wise man" who believes that, through the medium of the Cannibals, Finns, Pesorians, Pimyean, and Zlions are related to certain breeds of monkeys, a n d through them to other animals, including fish. The legends and tales of that time about mythical animals and fantastic creatures — monsters, creatures, in which nature was mixed with animals, giving them and similar creatures a certain degree of credibility in the eyes of modern people. It is difficult not to believe such descriptions at all; they were written by the most renowned scholars of their time, such as Isidore, for example.

Sevig and Roger Bson, who included them in their collection of ancient writings and historians — Herodotus, Zian, Strabo, Ptolemy, and others, who, however, often quoted them with greater enthusiasm than the local stories and legends, often pointing out their implausibility. In the verses of fable-like creatures, there are names of people without heads and with wings between their legs, ~~and~~ wingless, — beasts, — about one thing, (like a beast, under the shadow of a tree they can comfortably hide from their enemies, mam under the sonim), — ~~людей~~ with twisted, i.e. turned feet, — beasts, — tailed, — with ears up to to7o dʒinnymi, ~~uto~~ them can be used to smash everything, mam nganom, — sleeping and awake at the same time, etc. The people are scattered, ~~bin~~ in the north, in the country of Ma7o7, there live people so small that the tallest of them do not reach three feet; they are covered with thick wool, and they have large, hanging ears. Similar hairy creatures are believed to exist in Alrim and other places. On the other hand, with the discovery of America, southern Australia, and tropical Asia, rumours began to spread about the existence of large animals there, whose growth rate was twice as high as normal, namely up to 11 feet tall (Patagonia), hermaphrodites (in Florida), people with tails (in the Nambri tribe according to Marmoto Pogo, in remote parts of America, etc.), people who do not speak but hiss, scream, and imitate Indians, etc. We have already mentioned that ~~they~~ appeared in the 9th century AD; here we will add that the famous medieval traveller Marco Polo, when talking about the inhabitants of the Andaman Islands, describes them as cruel cannibals with dog-like teeth. Later, Kircher even ~~mentions~~ people with bird-like teeth; others mention fish that resemble humans (sea people), even fish that resemble humans, etc. Most scientists of that time were convinced that mermaids could mate with animals and produce more or less deformed offspring; There are even descriptions and images of such monsters — dim, fish-like creatures with human ears ~~and~~ roars, hairy, walking on fins, etc. One such creature, supposedly found in 1530 7. in the lands of Zpisomop Eabgub7cmo7o, had, judging by the drawing, a dog, ~~via~~ tail and legs ~~dog's~~, but on its head it had a fleshy comb like a rooster's, a pair of sharp horns like a goat's, and ears like a donkey's. On its neck it had three muscular bags that reached to the middle of its chest and

covered with a thick beard, the motor in front protruding upwards and level with the nose. It was covered with thick, dense hair, and its tail was shaped like a brush. Instead of hands, it had four-fingered paws, and its feet resembled ~~fox~~ chameleon.

With the revival and development of science, especially anatomy, eo7ra7ni and zton7ra7ni, the chaos of concepts began to clear up. In the 15th



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

In the 16th century, Besan, Eustace, Fagopius, Fabri ~~A~~mvapenente, and others laid the foundations of anatomy and made the first scientific attempts to explain its origins and development. At the same time, Hessner, Agudrandi, Severino, and others collected all the available information about known animals and attempted to supplement the comparative anatomical data obtained mainly by Aristotle with their own observations. Namely, the sea voyages of the Spanish, Portuguese, and the Portuguese brought back many new animals and plants, expanding the boundaries of the known world. It is impossible not to mention the fairy tales that had been accepted as truth until then, the fabulous tales that cannot fail to convince us of their naivety and exaggeration, according to

At least, many of them. Nevertheless, this conviction is not universal; society has not yet freed itself from the ideas in which it was raised, with which it has already become accustomed. Some scholars (e.g. Raben) tried to defend Herodotus's fabulous names, basing their arguments on similar observations made by more recent travellers, such as Merian, Schmid, and others. Others, such as G. Groeius, finding most of the descriptions of monsters to be fabulous, admit the possibility of the actual existence of some of them — for example, beasts with wings and legs on their heads. In particular, it is impossible to dispel the belief in the possibility of interbreeding between humans and animals and in the existence of dim and "doubtful" humans, transitional forms, in which the human form is mixed with that of an animal (*dubii homines, in quibus forma humana et brutina mista fertur*, as expressed by Eegman in his dissertation of 1679). One can even assume that in the 17th and early 18th centuries, the belief in the existence of such creatures was more widespread and likely, since it is clear that it was at that time that the first detailed reports about higher ape-like creatures and many primitive human-like creatures began to appear. And we can judge how frequent such reports were from the following examples. The traveller Nimoay Koppin<sup>7</sup>, a Swede by birth and a lieutenant in the navy, describes how, during his travels in the East Indies, he had the opportunity to meet on one of the islands a very strange tribe of tailed people. These were terrifying creatures, resembling monkeys, running on all fours and equipped with a long tail. "When we approached the shore, they came up to our ship on boats and began to offer us iron chains and shackles in exchange for our goods. but when they saw that no one wanted to trade with them, they strangled their pigs and began to devour them raw, in our presence. Under their command, we began to fear hostile actions on their part, and with this warning, many of them immediately set off on a journey. But others were more cautious, approaching us without any fear and searching all the houses in the village for valuable items. Meanwhile, our brave leader, wanting to explore, found nothing edible in the country, so he took his five companions and set off on the road. We waited for their return all night long.

At dawn, the captain lost his patience and set off early in the morning with seven people (including me) and two dogs. When we arrived at the shore, took out the guns and fired two shots, all the tailed creatures ran away into the forest. We began to examine the shore and our remains, scattered over a large area; then we saw a small cloud of smoke on the hill, understood what was happening, and left. But there we found only the bodies of our friends, whose flesh had obviously been burned by the fire. There we returned, struck with horror and fear, to our camp, where we told our companions everything we had seen on the shore. Travellers have found similar tailed creatures on the island of Formosa, on the Philippine and Mogu Islands, in China, Brazil, Algeria, and even in Russia, and according to Le Magie (1748), they are found, and quite often, in England and Ireland. Usually the tail is not very long, from 4 to 5 inches, го́лый and covered with scales, sometimes resembling a fish and even a duck, as, for example, in the attached drawing, which is a reduced copy of an old drawing by Gesner. No less interesting are the reports of the existence of troglodytes and "new people" found by many travellers in Central America, in Alrim, on the islands of the Mayan Archipelago, etc., who were distinguished by their white skin, with hairy bodies, sometimes smooth, sometimes hairy and woolly, and with thick, dense fur. They could not bear the light of day, their eyes were sensitive, and they left their shelters (caves) only at night. They are small in stature, have long ears, and their hair is thick (Wafar 1704 7.), and the Magi are very different from them. However, their rumen reached the stomach, their gait was very peculiar, and their legs were equipped with a third toe and a membrane. Their song was quite distinctive and consisted of a series of inimitable, whistling notes; on the other hand, they were completely incapable of learning the languages of other peoples, with the exception of a few simple, established and negative words.

These mysterious creatures were described at that time by travellers as anthropomorphic apes. According to Batty (Purchas), the "pon7o", found in the country of Ноа7о (in the san. Alrim), are very similar to humans and differ from them only in their greater height and strength, the abundance of hair on their bodies, and the fact that they do not have toes on their feet. They walk upright, on two legs.

But the 7a, mam and Yiodi fight with sticks, hide their children and wives, build huts in trees and bury their dead by throwing brushwood over them. Similar reports come from the East Indies, from Bonelius, a priest who lived for some time in Batavia, on the island of Java, who reports (1658) that there are creatures in Borneo (he calls them "satyrs") that resemble humans in their appearance and mannerisms, but lack the gift of speech, and therefore to be real humans. Boniface assures us that he himself has seen a motor that is extremely shy, ashamed to look at it, breaking its arms, passing by, sighing, etc. The traveller, Nemont, concluded that the people of Borneo were so similar to the real ones and if they could speak, they would be indistinguishable from some of the Alrimans, who themselves are barely distinguishable from animals. They walk like humans, on two legs, and run so fast that it takes a lot of effort to catch them. They are covered in scales, have sharp teeth, a dim appearance, and are quite aggressive, but all of them are quite intelligent, although they have become somewhat feral.

At that time, travellers reported on such wonders and tropical countries, while in Europe itself, there were rumours of the existence of "dark people," mostly boys and girls, who lived in caves, often in the company of bears and wolves, and were supposedly raised by them from early childhood. From many descriptions of such creatures (there are about ten known cases), it is clear that, despite all the differences in details, they have one thing in common: they were born with a gift, distinguished by their intelligence, walking often on their hands, climbing trees, and, as Ninney notes, as Ninney says, "they are more like animals and monkeys, they are similar to each other, it is difficult to distinguish between them and monkeys." In fact, if we, based on these and similar reports and observations, accepted as reliable, were to form a more definite idea of the differences between humanity and the animal world, we would necessarily have to conclude, as M. M. Rousseau believes, all the orangutans, ponchos, etc. were classified as animals due to the mistake of ignorant travellers, and with more careful study, they will probably be recognised as real people, as Ninnay says, there is no reason to believe that they are descended from apes, since both types



They are connected by a series of intermediate, anthropomorphic creatures — dimichy, pimye, satyrs, tailed creatures, troglodytes. Let us note, however, that in Ninnia's 7yasax, the similarity of species does not necessarily imply kinship between them. According to his theory, each species (at least among animals) was created separately and remained unchanged from the moment of its creation. On the other hand, comparing humans with apes, Ninney argues that he is acting in accordance with common sense; while in relation to spiritual nature, he immediately recognises the high superiority of humans over other animals. Nevertheless, even with a sober mind, it may seem strange that Ninney, the most comprehensive scholar of his time, could not distinguish between humans and apes, mixing apes with orangutans and giving credence to all the rumours circulating at the time about mythical anthropomorphic creatures. This can be explained by the fact that Ninney himself had never seen a monkey-like creature and was forced to judge them based on the descriptions of others; but it is still unclear why he did not pay any attention, for example, to the research of the English anatomist Tyson, who, decades before Ninnea, in the 17th century, published a detailed and, for his time, excellent anatomical description of Nimpanse (or Pimya, as he calls it), with the addition of a critical review of all ancient and new information about anthropomorphic beings, both real and imaginary (Orangutans, Pygmies, Satyrs, etc.). Be that as it may, Ninnea's mistakes and omissions did not go unnoticed, so as not to provoke fierce attacks from many of his contemporaries, some of whom were perplexed, while others were surprised that he could trust the accounts of the tailed creatures. whether he could distinguish albinos from orangutans, and others, who were convinced of the important anatomical and psychological differences between monkeys, even the most highly developed ones, and humans. The specimens of orangutans and nimbanses, delivered to Europe at the same time, contributed to the refutation of Ninne's views, providing an opportunity to learn more about the external appearance and anatomical structure of these species. Maʔo-pomʔy — especially the works of Lobantón, Kamper, Bʔumenbach, and others, pasʔiyne vsʔʔo tamoy upper than similarity, uto poyti all sooʔoʔni prishʔni m conviction in

There are no transitional forms between humans and apes. The opinion has been confirmed that all stories about tailed humans, satyrs, etc. are pure fiction, that the most human-like creatures, orangutans and chimpanzees, remain true apes in all essential features of their structure and differ from humans in the structure of their hind limbs, (which bear a greater resemblance to ruminants than to primates), their inability to walk upright, their lack of teeth and many important morphological and anatomical features, even with one common feature of monkeys (i.e. anthropomorphic ones), they are classified into a special group of "four-handed" (Quadrumana), as distinct from the two-handed (Bimana) and four-handed, to produce a motor from a monkey (especially given the concept that was then being established regarding the constancy of species), which was impossible. We believe that such views began to emerge no earlier than a century ago and even now, earlier opinions on this subject were not presented with such certainty, not only in the mass media, but even among leading scientists and thinkers. The idea that we may have descended from animals, and that apes, especially anthropomorphic ones, may be our closest relatives, seems very natural to many people — at a time when monistic theories and materialistic views are very widespread and popular. It would be inappropriate here to discuss in detail the essence of these views and whether they could have arisen and spread in the society of that time. Let us note, however, that as early as the 16th century, doubts began to appear, especially in Italy, for example, Pomponio, Eabarega, and others, who, with scientific reasoning, began to cast doubt on whether a psychic agent could exist and act independently of the body.

In the 17th century, scepticism began to spread and intensify, transitioning gradually into a more or less complete rejection of the idealistic and mystical views that had prevailed until that time. In 1641, G. Lempert already concluded that all phenomena of nature, without the intervention of an organised world from an unorganised one, occur according to certain mechanical laws, due to the transmission of motion from one body to another; With this understanding, all assumptions made up to that point were eliminated.

mystical explanations of nature and the mind, the order of phenomena, the laws of nature cannot be violated. Accepting the mechanical nature of external nature, he assumes, however, that the spirit, (the motor of all living beings, which he attributes to one being), is a substance distinct from physical nature, opposed to it and thus standing outside the action of its mechanical laws. However, the modern and antagonistic Lempert, Gassendi, recalls that "it is not clear why these two distinct ~~de~~parate substances, despite the similarity of their concepts, ~~th~~not be, in essence, one and the same," and another contemporary of both, Hobbes, concluded that the essence of things is nothing other than movement and motion, which are caused by the movements of external objects, which (i.e., movements) are transmitted through the air to the organs of sensation, and from there to the mind and heart. Later, Nomme rejects the existence ~~of~~innate ideas and concludes that they all derive their origin from sensations, which are perceived by the senses and internal consciousness; the soul, according to his concept, is a tabula rasa, on which anything can be depicted, more or less, depending on the nature and intensity of those impressions that are imposed on it, especially during childhood and upbringing. But these ideas are shaped by experiences, and the latter are influenced by the external nature of the organs of perception, which are connected to the mind through the nerves, then from this it is already possible to come to the conclusion that the formation of ideas takes place in close dependence on the mind, the "laboratory of the soul," as it is called by Gué (born 1630). In any case, whatever the nature of the psychic agent may be, it is clear ~~th~~the difference between man and animal cannot be so great that as understood by Emperor, who assumed the automatism of animals in contrast to the duality of human nature. Observation shows that animals also possess minds, nerves, and organs of sensation, and that they must therefore have some capacity for thought and be capable of reasoning ~~a~~ certain extent. It can be assumed, however, that their ideas are not clear, and that their actions are guided not so much by reason and reflection as by simple, unconscious impulses. However, as Spinoza points out, not everyone can always be guided by reason in their actions, not everyone can always have control over their impulses.

At the same time, the spirit is not independent of external nature, for observation shows that it is impossible to keep one's mind and body healthy. Thus, one of two things remains: either to admit that animals also have a soul, i.e. a special psychic substance independent of the body, or to adhere to the view of Neibni, Hr. Bog and many others, mainly German thinkers, who, agreeing with Leibniz on the automatism of animals, extend this concept to humans, which was actually done by Le-Nameri, Gogbach, and others, mainly Latin materialists. In any case, I, like others, have come to the conclusion that the gap separating animals from humans in psychological terms is not as wide as previously assumed, but rather a more natural, rather than artificial, trait, acquired to a significant extent through the upbringing of humans over many generations, and the main discussion of the language, which was considered by all thinkers of that time, from Hobbes and Nomma to Nameri and Buimenbach, as a truly remarkable invention, a way for people to share their thoughts with each other using special symbols. Some thinkers even thought that it is born in animals, and that it becomes conscious with the development of reason and consciousness, with upbringing in a conscious society; If left to its own devices, a human being would be a dim existence, differing from other animals only in certain features of its social nature. But these differences, at least for many, cannot be considered particularly significant. According to the principle of continuity in nature, as proposed by Neibnyem, the world order forms a continuous, gradual series of beings and phenomena, and there are no gaps between the different degrees of beings, there are no gaps, but everywhere there are regular, gradual transitions (*natura non facit saltum*). At first glance, it may seem that inorganic and organic beings, plants and animals, animals and humans, are opposites of each other; but upon closer examination, it becomes clear that they constitute neighbouring stages, very closely related to one another. All beings can be distributed sequentially in the form of a ladder, starting from the least perfect and ending with the most organised; and in 1744 7. Bonne actually composes such a hierarchy, where separate masses of beings are connected

between themselves with transitional stages. The common monkey, the orangutan, and the "golden ape" represent the connecting stages between quadrupedal animals and apes. For example, in 1725, 7. Ztjen Molrua Saint-Iyer ~~adp~~ put forward his theory of the unity of p~~y~~ana in the structure of animals and concluded that the forms in which nature realises certain masses and groups can be produced from one another, since all species, even the most distinct ones, of separate families of the same mass originate from each other through gradual modification and change of the same organs. Thus, the conclusions of specialists in zoology coincide ~~with~~ the findings of psychologists and linguists, and the general conclusion is ~~that~~ the most important organs and the basic structure of animals and humans are very similar to each other, and the basis of their psychological phenomena is also similar, i.e. that there are degrees of similarity in this respect, however slight it may be, rather than similarities in essence.

But this conclusion (although most scholars who did not consider it possible or necessary to go further stopped at it) inevitably leads others to try to give it a reasonable explanation, and to substantiate it with actual genetic evidence. We have already seen that some attempts of this kind have been made ~~in~~

In the 17th century, we encounter them more frequently in the 18th and early 19th centuries, when they appear more openly and take on the character of more or less developed theories. In 1735, in his work "Tegami and Conversations of an Indian with a Foreign Missionary," he expresses the idea that animals appeared on earth gradually, that first marine animals were formed, then, with the emergence of land, amphibians appeared from them, and, finally, from them, land animals appeared. According to his ideas, they also appeared from the sea, and Leming gives many of the most incredible and fantastic descriptions of all time about strange water creatures, "sea people," whose motors were supposedly caught alive by sea creatures in the open sea. However strange this theory about the origin of mermaids from the sea may seem, with its various variations, we encounter it in many minds, even ~~in~~ relation to a time not so distant from us. For example, it was accepted in the 17th century by the well-known naturalist Omen, who, according to Mоторо, believed that the sea was created by the gods.

Animals that live in the sea are primitive, characteristic of the sea water environment, constantly present in those parts of the sea where the water comes into contact with the earth and air, that is, the shore. The reason why humans and animals do not currently live in this way is explained by the fact that they require a certain composition of water, a certain amount of heat and a certain amount of light — conditions which can rarely be combined simultaneously in the same area. The latest example of a similar theory, presented by the well-known zoologist and systematist Fittinger (a member of the Russian Academy of Sciences), who, back in 1872, tried to prove that the original organic spores, moulds, seeds and eggs in the same way, and now they are formed from the remains of unorganised matter, i.e. by precipitation ~~for~~ a liquid, the liquid and solid primitive mass, saturated with particles of organic matter. The method and means in the first eggs, he says, must be more numerous than those that later developed animals, because the beings which develop from them, unable to find sufficient food for themselves in the surrounding nature, must remain in the egg and feed on ~~the~~ contents until they reach the stage of development.

Gorasdo uane, one, mam already cmasono, we meet with the idea that we are descended from higher animals and that our closest relatives are anthropomorphic representatives of the primate order and quadrupeds. There we encounter the idea of Itagiana Mosmati (1770) and Goganda Shra7e, who argued that walking on two legs is not an innate ability, but that humans and apes can walk on their hind legs. According to John Barnett, who believes that orangutans belong to the same species as humans, with which it is similar not only in its physical organisation, but also in its spiritual nature, according to the definition of "humanity"; Nord Monboddo, who suggests that humans are not at the same stage of development as orangutans, and who at the same time considers the anthropomorphic monkeys of Ean. Alrime (Nimpanse), with a special theory of "dim people"; Le Metre and Boris de Saint-Vincent, who thought that it would be better to give Nimpanse and Orangutan a more reliable education, raising them from early childhood in an educated environment.

People, especially if it were possible to continue their education in the continuation of their studies, would in all likelihood achieve the same level of intellectual ability as their peers, and they would undoubtedly have been gifted. Similar ideas can be found in Birey, Herder, Kant, Zet. Molua Saint-Yerpa and many others. However, no one expresses them with such clarity and detail as the famous French philosopher M. B. Namar, who in his well-known

"Philosophical Notes" (1809) expresses the opinion that "if we do not distinguish ourselves from animals by any other means than 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 became habitual, which it acquired gradually and which became characteristic of all individuals of this species. This conviction is evident in Lamarck's conclusions and his theory the origin of species, in which he tries to prove that all known species of animals were ~~to~~ formed suddenly, but gradually, as a result of successive changes the structure and functions of organs, conditioned by their greater ~~de~~esser use; which, in turn, were caused by changes in habits and tastes, corresponding to the emergence of new requirements from the surrounding environment. According to Namar, of all animals, the most perfect and beautiful in terms of their organisation, Nimpanse should be considered, but Namar came to the conclusion that since this species of monkey is more likely to be considered our ancestor, whose descendants are now extinct, leaving behind due to circumstances, their habit of climbing trees and using their hands instead of their feet, learning to walk on their feet, to hold on to things and use their hands for walking, and, ~~in~~ general, to develop new needs, habits and changes in their organs, contributing at the same time to the development of mental abilities and, in many cases, the origin of all the peculiarities of the physical and mental nature.

This theory of Namarma, despite the fact that it presents itself as a scientific view, like all previous hypotheses and theories of the same kind, attracts a great deal of attention; one might even say that it has passed completely unnoticed in science, without

providing sufficient evidence or research to confirm and develop it further. Most naturalists, following Cuvier's example, completely ignored it, and even those who did mention it did so only apparently, to expose it as an example of scientific speculation and to ridicule it, in any case, as not having a solid foundation. This can be explained by the fact that at that time, materialistic views

were generally opposed to scientific research, and on the other hand, at that time, under the influence of Cuvier's authority, the theory of the constancy and immutability of species acquired in the eyes of the public the status of an indisputable scientific truth, so that to oppose it was to risk being dismissed by all specialists.

This state of affairs continued throughout the first half of the current century until the 1960s. The description of higher vertebrates turned to the study of lower ones, from the description of their external appearance and way of life to the study of their structure, development, distribution and sequence of events. The diversity of animals continued to grow, the amount of material continued to increase, and the list of animals was constantly being supplemented with new species. The need to process the material, generalise the findings, and move from analysis to synthesis became apparent, albeit vaguely and indistinctly. The necessity of such synthesis was recognised by many naturalists, but no one dared to put forward a new theory, nor did anyone have the courage to give it a scientific form, confirm it with sufficient evidence, and establish the necessary arguments. Then came the naturalist Darwin, and the theory of the origin of species by natural selection that he created, was so relevant to the needs of the time that, less than ten years after its publication, it has been accepted by all well-known naturalists and has become the starting point for a multitude of specialised works which sought to explain previously incomprehensible biological phenomena and resolve certain highly controversial anthropological issues.

Accepted in its basic provisions, this theory undoubtedly leads to the conclusion that the connection between all existing and extinct species of animals cannot be overlooked, and, to put it bluntly, the characteristics of these animals cannot be overlooked.



cannot escape the laws of nature, and, to put it plainly, the peculiarities of the natural world must be considered as phenomena of the organic world, as the results of natural selection, developed gradually over a long period of time. This conviction was an inevitable deductive conclusion from Darwin's theory, and although Darwin himself did not initially consider it necessary to express it, others did, and, for example, and Warvin himself decided to speak out in defence and confirm it with new, irrefutable arguments and considerations.

In its current form, the theory of the origin of life is presented in the works of Levin, Gemmell, Gemmell, Voigt, Voits, Kapareda, and others, it represents a significant step forward. However, in all essential features of its internal organisation, as well as in its embryonic development, it belongs to the group of monotremes, divergent mammals, and specifically to its highest representatives, the order Primates and monkeys. This similarity in organisation and development cannot be explained by anything other than mutual kinship and an actual genetic connection, which can be traced back beyond the order of Primates to diplozoans, fish, acanthozoans, and even to the simplest organisms — primitive amoebas and monera. The lowest genetic level is represented by primates, specifically the family of prosimians (Catarrhini) and Old World monkeys, which have the same shape and arrangement of teeth, mandible and urocyonema and, like it, have similarly structured noses. There are some similarities, such as the phenomenon of atavism and the presence of vestigial organs, on the basis of which it is even possible to imagine, to a certain extent, the type of those long-nosed primates, the offspring of which are now extinct, to be the arena of natural selection in the course of their subsequent evolution. These, says Warvin, are animals covered in fur, with beards on both sides; their ears are pointed at the top and have the ability to move; their bodies are propelled by a tail controlled by special muscles, which are now considered abnormal anomalies in humans, but are normal in monkeys. Their hands, similar to those of monkeys, are capable of grasping objects, and in terms of their way of life, they were undoubtedly animals that lived in a hot and dry country. Namely, their way of existence

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

There are anthropomorphic monkeys, Gorillas, Nimpans, Orangutans, all of which are closer to humans in appearance, height, the absence of a tail and sedentary habits, as well as the anatomical capabilities of their structure, and, on the other hand, it is incredible that any of the lower primates could, according to the same anatomical changes, produce, in addition to the group of anthropomorphic monkeys, a human-like creature, similar in many respects to the latter, it is necessary to admit, says Warvin, the genetic development of a creature of this type, that is, a creature similar to the latter, must be assumed to have occurred through the intermediary of the latter tailless group of primates (Catarrhina Lipocerca). However, we should not assume, he says, that the intermediate stages were identical to those of the motor-driven species that exist today. we must remember that since then a long period of time has passed, during which most of the existing forms have died out, and their place has been taken by others, which descended from them, have been significantly transformed by natural selection. Moreover, many psychological characteristics of a spiritual nature suggest that these ancient, intermediate beings were already distinguished by the development of their spiritual abilities, which are higher than those of modern apes, but at the same time, ~~they~~ were not yet capable of speech, even in a very imperfect form. At least, that is what Harvin thinks; but other naturalists, such as Hemm and Vogets, believe that, on the contrary, they possess all the most important characteristics of their species, which are necessary for the development of many of their spiritual abilities, especially the gift of prophecy and the higher self-awareness and conceptualisation associated with it; However, for a certain period of time, although he appeared to be human, he was, in terms of his spiritual development, on a par with an ape (Alalus, Pithecantropos Haeck). Thus, he developed in himself the ability to learn, learning the simplest crafts, such as the use of stone and bone tools, clay pots, etc., broadened his understanding and became a true "primitive uevobemom", individuals ~~motopo7o~~ already to7da disintegrated into two types and races — 7адмо- and shaggy-wooled, and my first

resembled the present-day Australians, while the second resembled the Papuans to a greater extent. The cause, or rather the process, that led to a series of changes was the same as that which led to the formation of all other species, that is, it manifested itself mainly in the natural and selection selection all those individuals who were the most capable and resilient in the struggle for existence and survival, i.e. on the side of those who have the best chance of continuing their existence and passing on their characteristics to their offspring. This may involve greater or lesser use of known organs, as well as, to a very limited extent, the direct action of external conditions.

This is the essence of the theory developed by Levin and his followers, which is currently being promoted by many of the most prominent contemporary sociologists and anthropologists. Due to its apparent simplicity, accessible and concise form, it has gained widespread popularity and is widely published, which is quite understandable and natural. The resemblance of monkeys to humans is obvious to everyone, and primitive peoples, as we have seen, do not hesitate in many cases to consider them their direct ancestors; Therefore, it is not surprising that a theory has emerged which, based on scientific arguments, develops the same idea that seems vague at first glance when trying to explain the similarity between humans and apes — that this theory has every chance of becoming accepted.

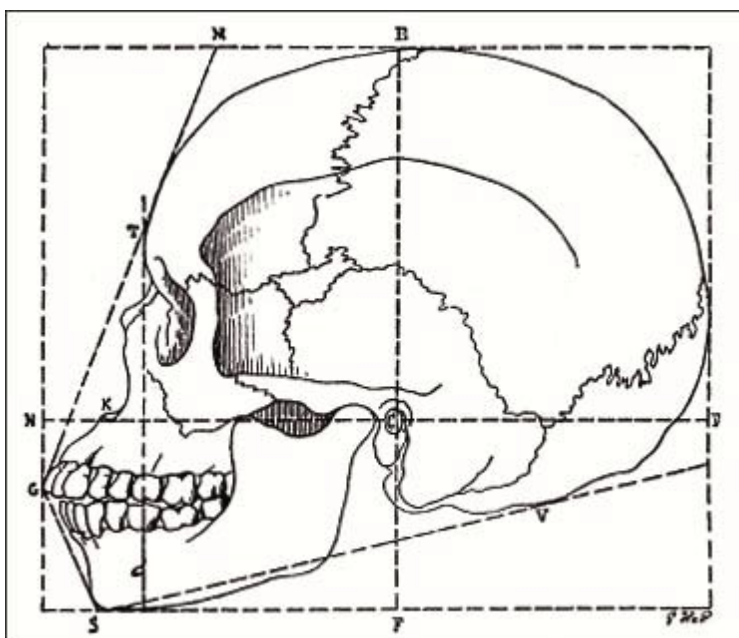
The seventh question, which is accepted by the public, is whether the preliminary information necessary for its correct and objective assessment is widespread and extensive. — are the concepts and assumptions that are available in the public domain regarding the characteristics of the monkey type in comparison with the neohomem type, regarding the species changes represented by both types, especially the latter, at different stages of development, the limits of its variability, etc., but all this is necessary in order to be able to orient oneself in this matter and form at least an approximate idea of the degree of reliability of the theory in its main idea, as well as in its separate arguments and conclusions. From this point of view, it is impossible not to agree that many of the anthropological theories that have been circulating in the public sphere to date

The concepts are rather vague and confusing, and in some cases even completely incorrect and exaggerated. On the other hand, the theory itself, at least in the form in which it is presented to the public in most (mainly popular) publications, suffers from a certain, often very noticeable, one-sidedness. For the most part, the structures that can be considered common to both types are discussed in sufficient detail, and the arguments that, although they may be important and useful, can be explained by the common features, are selected with a certain bias. which, although they may be important and significant, can be explained in terms of the theory; ~~the~~ exceptions, they are usually rare and insignificant, while the exceptions that are significant and important in terms of their conclusions are often clearly exaggerated and distorted. Meanwhile, it is reasonable to think that in a matter so urgent and important in terms of its conclusions, the question of the origin of the universe requires extreme caution, as the facts must be accepted as they are, and hypotheses, syntheses must be admitted as valid, since ~~by~~ directly follow from the evidence and are not contradictory, although the general conclusion may suffer from its own self-evidence and obviousness. At the first stage, it is necessary to provide, as far as possible, a comprehensive and detailed explanation of the issues themselves, the state of the matter and the materials available ~~fits~~ resolution, and in this regard, any attempt to facilitate the most accurate possible assessment with the data available in science can be considered to a certain extent justified, especially if the investigation is to retain its objective character as far as possible.

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

# The Races of Europe A. A. Ivanovsky

*"Russian Anthropological Wall" Nos. 3-4, 1905*





The well-known French anthropologist, president of the Paris Anthropological Society, I. Hénimé, does not address the issue of European races in his works (see "Les races europeennes" "Les races de L'Europe. I. L'indice cephalique en Europe", "Les races et les peuples de la terre", etc.). In the article mentioned above, the author, relying on numerous anthropological studies that have appeared in recent years, supplements and, in some places, corrects his previous anthropological massification of the population of Europe.

Of the four major melametric regions established by the author in his previous works, three remain unchanged in the same boundaries, namely: the dogmatic region with an admixture of meso-ethnicity — in north-western Europe, the dogmatic area — in south-western Europe and in the eastern part of the Balkan Peninsula, and, finally, the oenic brachycephalic area.

— in the centre of Eastern Europe and in the western part of the Balkan Peninsula. The same applies to the fourth region, the sub-Brachial, in the eastern part of Europe, which can now be quite clearly defined as occupying the inner part of western Russia, the Russian and Prussian coasts of the Baltic Sea, while the peoples of eastern Russia, who are related to the Mesolitan peoples, also belong to the Mesolitan group. Thus, the former fourth region is now divided into three new ones: the sub-Balkans in the centre and two Meso-European regions in the west and east.

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

1-The region (with an admixture of mesozoic) covers the British Isles and Scandinavia, extending to the coast of the northern part of the North Sea, where the diatomaceous earth is replaced by mesozoic and even subbrachial earth. This area also extends along the entire southern coast of the North Sea, through Holland (where, however, islands and subbrachialia are found) and through Germany. The northern coast of Pas-de-Calais and the western coast of the Baltic Sea belong to the same area in Normandy, along the south-western coast of Finland (Swedish population) and between the western islands (Stsy and Givy). The peoples belonging to the first region under consideration differ from the peoples of southern Europe (the second region) not only in their more moderate climate (from 76 to 79), but also by certain other characteristics: tall stature, light pigmentation, etc.

2-I am referring to the Pyrenean Peninsula, southern Italy, the islands, in the western part of the Mediterranean Sea, and isolated patches are found in the area between the Pyrenees and the Garonne (ancient Amvitania) and on the coasts of the Ionian and Genoese seas. It is also found in the eastern part of the Balkan Peninsula: in Bulgaria (mixed with Mesopotamians in the north), in the eastern parts of Macedonia and Greece, and possibly in the Lower Danube lowlands in Romania. It also occupies the entire Eamavmasia region. The ethnic groups belonging to this region are pure Doghoti (with an average height of 73 to 78 cm), mostly brunettes and of medium to tall stature.

3-The area (very brachycephalic, with a 7-pointed umasate from 80 to 88) is represented on the map as a large triangle, the apex of which is motorised, smoothly rounded, resting on the basin, and the base is located 10-7 degrees east of Greenwich, between the Tyrrhenian Mountains in the north (near Zpruta) and the one in the south, where the Apennines come closest to the Adriatic Sea (near Ancona). This triangular area, interrupted in places by mesozoic islands (in Bavaria, Upper Italy), separates from itself two branches, very brachycephalic, one of which breaks off Bohemia, the Carpathians and Transylvania, while the other branches off to the south-east, encompassing the Venetian region, Savonia-Croatia, Bosnia, Ермашия, eastern

Macedonia and, probably, Serbia and Albania, where its remains have been found as far as western Bulgaria and western Greece. Between these two branches, the north-eastern and south-eastern, lies a region that has not been studied in anthropological terms, with the exception of its western part (non-German Austria). Here, the existence of a sub-Brachylagous zone (mainly 82–83) has been established, which (sharp u7o ёб falls on Innsbruck) is cut into the brachyiellagic triangle and to a certain extent affects the original direction of the two aforementioned e7o branches. This zone is bordered in the north by the lower reaches of the Yuna River and in the south by the upper reaches of the Prava River; there are also mesozoic patches (Carinthia, Lower Austria, etc.).

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

4-I am a region (mesozoic) covers the entire coast of the Baltic Sea, stretching approximately from 64-7° north latitude (in Finland) to Łаншн7а and continuing, probably, even further to the mouth of the Oder (in Prussia). It penetrates deep into Finland, where the main mass gradually weakens in the direction from southwest to northeast to the sub-brachial region between the rivers Vēaborsmā and the densely populated eastern Finland. It also penetrates into western Pomerania (south of Biscay). As for the rest of Russia, there is a slight elevation of the surface (from 200 to 500 metres in height), which stretches across the middle of Russia from north to south, from the Baikal Mountains to Kharkov (50° N), and which serves as a watershed between the basins of the Volga, the Western Volga, the Dnieper and the Don, is a natural border between the sub-brachials in the west and the meso-brachials in the east. It is difficult to say, but the Central Russian Uplands are characterised by the most diverse types of relief, and this part of Russia has been extensively explored in anthropological terms; The only areas for which data is available are the Tugumsky District (subbrachial) and the northern part of the Kursk Upland (subbrachial and meso-brachial). Be that as it may, it is possible to clearly distinguish a vast subbrachial area to the west of the highlands ( the 5th largest area in Europe, the 2nd in Russia), **lv** uninhabited brachy-i s lands to the south of Pskov,



Novgorod and Tver provinces, as well as in the Pinsk region and in some districts of central Russia. To the east of the aforementioned uplands, in the basins of the Volga (including the Tver region) and the Lone, there is a mesozoic region (the 6th region of Europe, 3rd in Russia), in the middle of which there is a fairly dense cluster of islands inhabited by indigenous and Meso-Eurasian peoples (Votyaks, Mordvins, Udmurts, Syrians, etc.) and sub-ethnic groups of Turkic peoples (Volga Tatars, Uyvash, Bashkirs, etc.). The far north of Russia may be inhabited by representatives of the 1st (4th in Europe) region, and the 2nd region. There is no data for southern Russia. The present-day Brachypelagidae are reappearing in the south-eastern part of Russia (Mirsky) and in eastern Europe (Geshen, Turkic peoples of the Caucasus, etc.).

Considering the growth of Europe's population, the author finds that tall individuals are well represented in the north-west of the continent. The entire population of the British Isles (with the exception of two areas in the south of Ireland, where growth is low), Sweden, Norway (with the exception of three small areas with average growth in the centre of the country), northern Ghana, Shvesvi-Goshthinia, and then the population of the Pribaltiysky districts of Russia — high growth. In the south-east of the continent, there are also vast areas with a high population density: Latvia, Bosnia, Montenegro, Serbia, Albania, Macedonia and the entire Caucasus region.

The rest of Europe, with the exception of some countries (four or five regions in eastern France, Alsace-Lorraine, Bavarian France, southern Bavaria, north-eastern Tyrol, Lower Austria, the Venetian region, Istria and three regions in western Russia), it is inhabited by peoples of medium and tall stature.

Average height is grouped everywhere in the neighbourhood with tall height: in northeastern France, in Roman Switzerland, in Belgium, in southern Holland, in Germany, and probably in Prussia, with the possible exception of the eastern provinces, Silesia and the regions of the Wends, where the average height is lower than in the surrounding countries (Russian Poland, Saxony, Austrian Silesia, north-eastern Bohemia). Average growth is also favourable in southern Germany (with the exception of Swabia and central Bavaria, which are experiencing low growth), between the cities of Switzerland and Tyrol, namely in the Italian Alps, in central Bohemia, in Upper Austria, Carinthia, Styria and Carinthia-Croatia. On the composite

It is clear from the map that the medium-sized ethnic groups connect the northern highlands (Gogandia, Shesvi7-Goshitnia) with the southern, занимающую north-western часть Бахмансто7о полуострова. The rest of the peninsula is occupied by peoples of average height with some islands of tall people. The average height in Romania gives way to the low height in the south-eastern part of Baghania and Mogdavia.

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

However, average growth (with some high-growth islands) can be observed along the entire coast of the Mediterranean Sea, from the province of Nymmoia in Italy to Valencia in Spain; It is also found, but less frequently and less intensely, on the Atlantic coasts of Spain, Portugal and France and in neighbouring areas. It occupies the place of the central race of the Lemenpa. Namely, the medium-sized species is well represented in the Russian Pribalti region; it continues in the north-east of Finland, as well as in the south of the country.

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

These мажорские peoples, которых Ленинер называет "eastern", separated by a vast area of high and medium altitude from other mountain peoples, who occupy the south-western part of France, the upper part of the river valley. In Italy, and the central part of Switzerland, with the addition of the neighbouring areas in north-eastern France, Belgium and Switzerland. The term refers to the "western" peoples as opposed to the "southern" peoples, from whom they are separated by the Pyrenees and the northern Apennines. The area of "southern Mediterranean climate" in the centre is covered by numerous islands of low altitude (less than 1625 mm), covering the entire Iberian Peninsula, with the exception of the coastal area, which is covered by medium-sized mountains, as well as the whole of southern Italy ( south of the Rome-Ancona line) and the islands.

Among the islands of the sea: Sicily, Sardinia (the lowest growth hall of Europe) and Corsica; but the Aegean islands should be excluded from this category, — their population is related not only to the Matagonians with their distinctive appearance, but also to the appearance of the Lisuan people (growth, 70% of the population is brunettes and 30% of blondes). The boundaries of the "southern Maghreb" coincide with the boundaries of the distribution of the Iberian-Insular race.

According to the distribution of the population of Europe, the brunettes are distributed in the following three regions and zones: the brown-haired and transitional zone (from 17 to 30% of brunettes, i.e. with dark hair and dark eyes), blondes (less than 17% of the brunette type) and brunettes (more than 30% of the brunette type). The extremes are 3% in Sweden and 70% in southern Italy.

These zones follow one another in a north-south direction (blondes) and south-north (brunettes), but their boundaries are very blurred, and sometimes the brunette zone cuts into the blonde zone (e.g., around Nuttiga, along the banks of the Dnieper around Kiev and in the vicinity of Perm). The boundary of the Brunettes in the north does not fall below the 50th parallel in Germany and in the west of Russian Pomerania. But to the west of Germany, the border rises, passing between Belgium and Holland and passing through Utrecht and Rotterdam to the British Isles, where it separates the southwestern part of England and the country of the Scots from the rest of the empire. In the west, the Russian border runs along the northern part of the Bondinow River, where where the Vistula enters Prussia, then descends again to the south-east to the Dnieper and follows it to the source of the Niprus, rises again along the course of the Dnieper to the confluence with the Zhitna, it follows the course of the latter to its headwaters, then turns north to the sources of the Vologda, and then east, passing through the cities of Besyonsk, Vologda, and Kostroma. At an altitude of 7. Kogoriva forms a bend and heads south-west to Vladimir, where it turns east again, and 7. Byatme, and then describe the bend in the direction of the east, surrounding the cities of Perm, Sogimam and Nerdyn; then it turns north, towards Meseni.

The northern part of the Brunet family also has a very interesting history. It starts on the Cotentin Peninsula, near Avranches, describes a sharp curve, passing through Orléans, Paris, Caen, Moors, Brussels, and ends in Nuttich; then it goes to Metz, Nancy, Strasbourg, Basle, Bern and follows the Franco-Italian border to the Mediterranean Sea. From there it goes to

Niruriysmikh Agp, surrounds the country of Upper Italy and turns north, passing through Vri and уюрих to the city of Konstantinopol, from where it continues in a south-easterly direction, through Breženi and Boteni, and finally, passing under the western border of the Venetian region, it reaches the Adriatic Sea. After disappearing here under the sea, the border of the Bruneans reappears in Istria, from where it runs along the northern border of Croatia and passes through Carinthia to the border of Slovenia. Its easternmost extent can be determined by the greater part of the problem. It should follow the southern shore of Lake Balaton and pass through Hungary to the east to Bimovina; then it should descend to the Danube, then to the Dnieper, rise along its right bank, to Kiev, then pass through Kharkov, Poltava, and Materynosava, and head east towards the Astrakhan steppes. From here, the route goes to the Caucasus, then, crossing the Caspian Sea, heads north from the places occupied by the Mirzakhans, Bashkirs and Tatars, and east of Bogan, to the region of the Voguzh people, in order to reach, Namon, Omog Perm and the southern part of Russia.

The countries located between the two regions described above are inhabited by mixed-type and brown-haired peoples. It goes without saying that in this mixed zone there are islands of the light-haired and especially the brunette type, but in each of the two zones described above there are islands of the mixed type. However, there is no data available on this. Islands of blondes in the brown-haired zone are quite rare: they are found in southern England, in the Nemerber region of Ghana and, of course, in southern Russia (an area that encompasses all of the Kharkiv, Kursk, Voronezh, Tambov, Saratov, Astrakhan and, possibly, the northern part of the Votsk region). The Central Russian Uplands in the north, south and west are populated by Belyans; in the east, it is inhabited by a mixed type, where Tatars and brunettes live mixed with Russians and redheads. There is no data on the centre of the uplands; Tugumsky Uyezd is classified as belonging to the light type. There are brunette offshoots among the brown-haired people, but although they are numerous, they are all very rare; The most important of these are: Евъльbur7, Carinthia. Nember7cmiy omru7, the north-western part of Bohemia in Austria, territories occupied by peoples of Turkic origin in eastern Russia, etc. Islands of brown-haired people in the zone

Blondes are found exclusively in the British Isles, namely in Scotland and Ireland. On the contrary, countries with a high concentration of brunettes are quite numerous in Western Europe, namely: the entire eastern part of France from Mesier to Nyon, as well as one place in Italy (Siena), and some areas in northern Germany, but they are not found at all in Russia, where, in fact, brunettes are very rare.

Adding to the data on the general appearance, height and weight, and data on other physical characteristics: face, nose, hair colour, etc., The model divides the entire population of Europe into the following races:

1) A light-skinned race, tall, very tall, the motor can be called a northern race, as its representatives live exclusively in northern Europe. Its characteristic features are: very tall stature (average height 173 cm), fair, sometimes reddish, wavy hair, fair, mostly blue eyes, a slender, well-proportioned figure (the average height of living people is 76 to 79 cm), posatobeya moja, udginennoe giyo, straight nose. The race is widespread in Sweden, Denmark, Norway (with the exception of the south and west coasts), in northern Scotland, on the east coast and in northern England, probably in north-eastern Ireland, on the northern Faroe Islands, in Holland (north of the Rhine), in Friesland, Odense, Schleswig-Holstein, Mecklenburg and, probably, in the countries bordering Prussia; in Namibia, it is widespread in the coastal areas of the Baltic provinces of Russia and in Finland among the population that speaks Swedish. This race corresponds to the Mirmian race of Brom, the Germanic race and the race of "ordinary people" of the Germanic tribes, the Teutonic race of Ringeya and, in general, Homo europaeus Nanuzha-Ammon.

This race includes the secondary race, which is dark-skinned and brown-haired, medium-built, tall and of medium height (sub-northern), with a pointed chin, upturned nose and straight hair; it is found especially in northern Germany, among the Gettos, among the Tavasts and Sovovas of Finland, perhaps also on the western coast of Norway and in Sweden, on the west coast of Scotland and on the southern coast of the Faroe Islands (the rest of the country is inhabited by bronze-age peoples). on the western coast of Scotland and in the southern Faroe Islands (the remains of the bronze-age peoples of that country?).

2) The race is dark-skinned, subbrachycephalic, and short-statured.

Eastern, also named that way because its representatives are particularly numerous in Eastern Europe. They are characterised by: short stature (163–164 cm on average), moderately stocky build (average weight 82–83 kg), straight hair of a light brown and gray color, a wide, square face, a slightly upturned nose, and gray eyes. Representatives of this race are the Belorussians, descendants of the Pinsk boyars. In combination with the Tatar and Linc types, this type is often found among the Venetians of northern Russia. It is also found in places in southern Russia, as well as among the Mares of Finland.

The second race, which is considered to be extinct, is brown and grey, meso-elagic, not very tall (pricely race), often seen among the Prussians, Prussian mashups, and probably also in the population of Samsonia and Siesia.

In a mixed form, this type is found among the Gitu and some ethnic groups northern (Bogo7odskaya, Ogone7aya 7ub.), southern (Kurskaya, Voronezhskaya) and central Russia (Ryazan and western part of the Proskavskaya region).

3) A race of brunettes, dark-haired, dark-skinned, named after the Iberian Peninsula, is found mainly on the Iberian Peninsula (with the exception of some coasts) and on the islands of the western Mediterranean Sea (Corsica, Sardinia, etc.). It can also be found, in a slightly modified form, in France (Anjou, Nîmes, Perpignan) and in southern Italy, south of the Rome-Acosmone line. It is characterised by very low stature (161–162 cm on average), a very slender body shape (average body weight of 73–76 kg), flat, often broad foreheads, very dark eyes, a straight and upturned nose, etc. This is the intermediate race of *Homo mediterraneus*, and the race of "dark-haired brunettes" described by some authors.

4) A brunette race, very brachycephalic, of medium height, bearing the characteristics of the southern and western races, evidence of the most characteristic types of it being found in southern Europe, in the Cévennes, in the central part of France, and also in the western Alps. However, it is also found, albeit in a slightly modified form, in inland Brittany (with the exception of Morbihan), in Poitou and in Crecy. It is found in a fairly common form in Provence, then in Italy, in the upper part of the Po Valley, in Umbria, in one part of Tuscany, in Transylvania and, probably, in central Belgium. In mixture with

It is found in many places in Europe, from the middle Rhine basin to southwestern Russia, passing through Piedmont, probably through central Switzerland, then through Schwarzwald, through central Bavaria, Carinthia, Moravia, Galicia to Podolia. In southern Italy, it mixes with the Iberian-Insular race. This is a race that is described as Mediterranean, Mediterranean-Gondwanan, Mediterranean-Slavic, Sarmatian, Petian, Gondwanan, and *Homo alpinus* by various authors. It is characterised by: a very robust build (average height of living individuals — 85–87 cm), stoutness (163–164 cm), standard and robust build, light and dark brown hair, a broad forehead, a fairly wide nose, and a morainic complexion.

5) The race is brunette, subdued, tall, and motorised. It inhabits the coastal and central regions, where it is found along the shores of the Mediterranean Sea, from Gibraltar to the mouth of the Tiber, as well as in the eastern part of the Balkan Peninsula (eastern Bulgaria, Macedonia, Greece, etc.) and in some places on the Atlantic coast: in Spain, from Gibraltar to the mouth of the Guadalquivir, in the northern coastal part of Portugal, in Bismaco, in the lower reaches of the Nyara, etc. It is not found in the forest and is less common at a distance of more than 200 to 20 metres from the sea. Its characteristics are: a tendency towards mesotherapy (average body weight of living individuals — 79–80), average height, which rarely falls below 166 and 167 cm, and very dark complexion and hair.

6) The race is brunette, brachycephalic, tall (Adriatic and Dinaric), and is most commonly found on the northern coast of the Adriatic Sea, especially in Bosnia, Croatia, and throughout the central part of the Balkan Peninsula. It is also found, in a slightly modified form, in Romania and the Venetian region, among the Tyrolean Gaddini, the Romanian Romanians, as well as in the Trans-Carpathian region, which stretches from south to north, from Nion to Nuttich between Nyara and Sona, then along the Nanthe River, in the upper reaches of the Sonce and Moselle rivers, then in the Ardennes and, perhaps, the Dutch province of Eegandia. It is characterised by tall stature (168 to 172 cm on average), brachycephaly (70 to 81–86), dark hair, a straight, thin, and prominent nose, and a dark complexion. The same features, less pronounced, are found among the population of the lower valley

Po, north-western Bohemia, probably in Roman Switzerland, Zguss-Notarini, in France, east of the middle reaches of the Nyara River (between Rouen and Orléans), in Lower Austria, in Moravia, among the Rusyns-Porovs, living in the Carpathian Mountains, and among the Ukrainians of the Potavskaya province.

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

The second race, north-western, is dark-skinned and dark-haired, with brown, sometimes dark eyes; this race is transitional between the northern and the central races. It is found mainly in the south of Ireland, in the south-west of England, throughout the whole of Scotland, in the south of Belgium, in the south of Holland and, less frequently, in Normandy.

The race is secondary, subadriatic, subbrachial, less often brachial, of medium height, with brown hair, has an average height of 166 cm and a weight between 82 and 84 kg. She probably originated from a mixture of the Adriatic race and the sub-northern and western races. She is widespread in Champagne, Franche-Comté, Nîmes, in the Dutch province of Eegandia, in the neighbouring provinces, in the north of the Baden region, in eastern Bavaria and in south-eastern Bohemia. It is found among the Swedes, and in one part of Lombardy and the Venetian region. It is mixed with the western race in Switzerland and southern Germany and with the northern race in central Germany and, possibly, in New Brunswick.

Thus, based on the research of Jenner, it is necessary to add three more to the previous three major European races: northern (*Homo europaeus*), western (*Homo alpinus*) and Iberian-Insular (*Homo mediterraneus*). based on research by Jenimera, three more should be added: Eastern (*Homo vistulensis*), Atlanto-Mediterranean (*Homo atlanto-mediterraneus*) and Adriatic (*Homo adriaticus*).



# Anthropological research on the international agreement of anthropologists

A. A. Ivanovsky

*Russian Anthropological Wall, Nos. 3–4, 1913*



During the international conferences on prehistoric archaeology and anthropology held in 1906 in Monaco and in 1912 in Menev, international commissions were formed with the aim of coordinating manometric and anthropometric research. The Monastery commission included the following members: L. Ruggeri (Rome), Prof. G. Gami (Paris), Prof. G. Gervais (Paris), Prof. N. Nicausp (Berlin), Prof. F. L. Nyschan (Berlin), Prof. Papie (Paris), Prof. Pittard (Meneva), Prof. Poin (Paris), Prof. G. Sergi (Rome), Prof. Baudeyer (Berlin) and Prof. Berne (Paris). The commission focused on the issue of combining cranio-metric and melano-metric measurements. According to the commission, the following measurements should be taken:

# I. Craniometry

1. The greatest depth of the forehead and the greatest anterior diameter are measured by a thin ruler in the longitudinal direction between the glabella at the front and the most distant point from it at the back. The latter is usually located on the sphenoid bone, but it can also be located higher. It is important to keep in mind the greatest depth, which can be found on a given person.

2. The anterior-posterior diameter is measured by the distance between the glabella and the inion (the intersection of the protuberantiae occipitalis externae with the median sagittal plane). (The Commission considers this measurement to be optional).

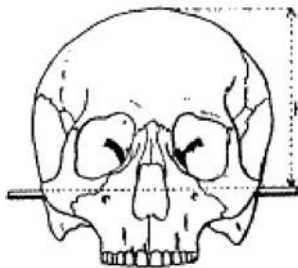
3. The greatest width of the head and the greatest transverse diameter, measured by the same method, represent the greatest distance between the parietal bones. If the greatest width of the head is measured between the highest points, these must be marked separately.

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

a) the straight distance between the basion (the middle of the front of the fontanelle) and the bregma (the point where the sagittal suture and the coronal suture meet) — the most significant measurement.

b) The distance between the bregma and the upper margin of the foramen magnum (see Fig. 1) can be measured with a ruler and a pair of scissors.

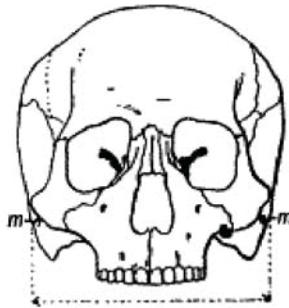
5. The smallest width of the head and the smallest head diameter — the



smallest width of the head between the temporal bones (measured with a caliper).

6. The greatest width of the rib and the greatest rib diameter are measured by the thinnest rib where the greatest

distance between the two sides of the bridge.



7. The largest mastoid diameter — the largest distance between the outer surface of the mastoid processes at the level of the middle of the ear canal (see Fig. 2, m-m) — is measured with a caliper.

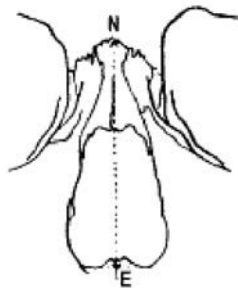
8. The transverse diameter is the greatest distance between the transverse arches (measured with a caliper).

9. The nasal-basal diameter is measured using a thin ruler as the distance between the nasion (the midpoint of the nasolabial fold) and the basion.

10. The agueo-basal diameter is measured as the distance between the agueo-basal suture and the midline of the lower jaw and the basion.

11. The nose-chin diameter is measured as the distance between the nasion and the middle of the lower margin of the lower jaw (it is necessary to first place the lower jaw in its place, align the jaws and mark the position of the teeth).

12. Naso-auricular diameter — the distance between the nasion and the lower edge of the ear between the upper and middle auricles.



13. The height of the nose is measured as the distance between the nasion and the point in the middle of the upper lip, at the level of the lower lip, perpendicular to the nostril (see Fig. 3, N-E); if the recess is 7ruchevidno

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

14. The width of the nose is the widest width of the 7-shaped opening (measured horizontally).

15. Interorbital width — the horizontal distance between the points where the upper eyelid meets the lower edge of the eyebrow.

16. The width of the 7шашниш is the distance between the dacryon (the point on the inner rim of the orbit where the orbital rim, the processus frontalis of the upper eyelid and the zygomatic arch meet) and the outer rim of the orbit at the point where its transverse axis (extending from the inner point) is located. parallel, as far as possible, to the upper and lower margins of the orbit. In those cases where the dacryon cross and its position are abnormal, take the point where the motor sadny gamrimagny 7reben meets the lower mray of the obverse bridge.

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

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

18 bis. The height and width of the average surface area are measured by the distance between the points: the front surface of the aircraft (between the two centre lines) and the point located in the middle of the aircraft, on the line connecting the rear corners of the aircraft; to stretch the skin, pull the thread, which can be tightened as much as possible in the incision, separating the skin from the underlying tissue.

19. Bone height (measurement is not mandatory):

a) the height of the arch is measured by the distance between the midpoint of the arch on the upper jaw located at the level of the middle teeth, and the midpoint on the chin, located at the bottom of the hollow of the chin (see Fig. 4, L).

b) The width of the vault is measured by the horizontal distance between the average points at the level of the second moraine sub-peaks.

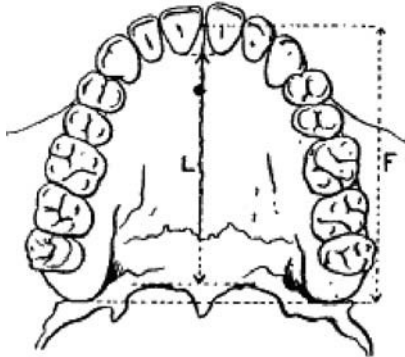
20. Orbital altitude — the shortest distance between the lower edge of the orbit and the orbital edge (approximate

ширину, необъяснимое измерение).

21. The eartheal opening:

a)  $e7o$  — the horizontal distance between the basion and opisthion (the middle point of the horizontal line connecting the two sides of the opening).

b) Width  $e7o$  — the greatest transverse distance between the bony margins (measured horizontally).



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

23. The transverse diameter is measured from the point on the most prominent rib of the sternum to the point on the transverse arch at the level of the sternum. above the foramen magnum, along the transverse arch in the transverse plane from the bregma to the same point on the opposite side.

23 bis. Horizontal curvature is measured by placing the motor in front of the eyebrows and behind the lower bridge of the nose, so as to obtain the greatest curvature.

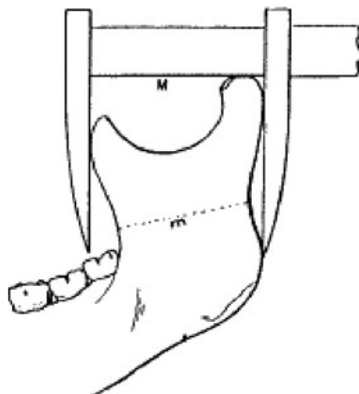
24. Tank capacity. The Commission does not make a definitive choice between the various methods and, while recognising the validity of the Brom method of measuring tank capacity, it recommends having several reference tanks with the largest possible capacity, the help of which it is possible to verify the accuracy of the measurements made. The Commission also recommends that, wherever possible, the capacity of the tank be determined by direct measurement with water using a measuring cylinder.



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

26. The diagonal width of the lower edge is between the gonions and the vertices of the angles formed by the ascending branch with the lower edge (the outer surfaces of the horns are considered to be the outer surface of the horns).

27. The ascending branch of the lower jaw is measured by the distance between the upper margin and gonion, **it** is often difficult to determine the position of the lower jaw, so it is necessary to take the intersection of two lines, which are the prolongations of the lower and upper branches of the lower jaw (see Fig. 5).



28. Width of the ascending branch of the lower edge

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

b) Maximum width (measurement not required) is determined by the shortest distance between the most protruding point of the front edge of the monopodal process and the most recessed point of the rear edge of the **уеуости** (see Fig. 6, M).

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

30. The height of the abdomen is measured from the previous measurement, except that in this case it is taken at the vertical point passing between the first and second pubic bones.

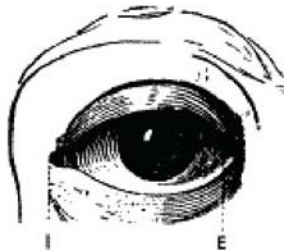
31. The maximum width of the pelvis (optional) is determined in the plane passing between the first and second pubic bones (the greatest distance between the two surfaces is taken).

32. V708 of the lower edge — measured using a Bromon meter, the degree of deviation of the lower edge of the branch from the lower edge of the lower edge.

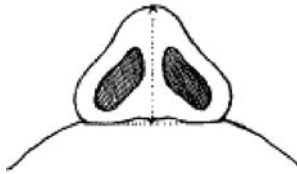


## II. Kellagometry

1. The maximum height of the crown and the maximum front-to-back diameter are measured using a tape measure, as well as the maximum height of the crown (do not press down hard with the measuring tape).
2. The greatest width of the head and the greatest transverse diameter are measured in the same way as for the head.
3. The height of the head is determined using an anthropometer between the top of the head (vertex) and the upper edge of the ear opening.
4. The smallest width of the head is measured in the same way as on the forehead.
5. The largest mastoid diameter is the same as on the ear.
6. The clitoral diameter is the same measurement as on the clitoris (it is necessary to find the maximum, which is often located further back, where it is difficult to reach).
7. The bony width of the lower jaw is the same measurement as on the upper jaw; it is necessary to exclude the fleshy part of the chewing muscle.
8. The total length of the jaw (optional measurement) is from the top of the head to the bottom of the lower jaw (measured horizontally).



9. The naso-mental diameter is measured in the same way, in the face and on the head.
10. The nose-to-teeth diameter is the distance between the nasion and the inter-teeth line.
11. The naso-labial diameter is the same, measured on the nose and on the lip (the subject's lips should always be slightly raised to see the free edge of the gums).
12. Nose height — between the nasion and the nasal septum at the level of its connection with the upper lip (do not press).
13. Nose width — between the upper surface of the nasal wings.



14. The projection of the base of the nose is from the most prominent point of the nose to the point between the nasal septum and the upper lip (see Fig. 7).

15. The outer diameter is measured between the outer edges of the wheels, at their lowest point, where they meet the ground. measured by the distance between the blades of the knife, which are attached to the ends of the subject being measured (see Fig. 8, E).

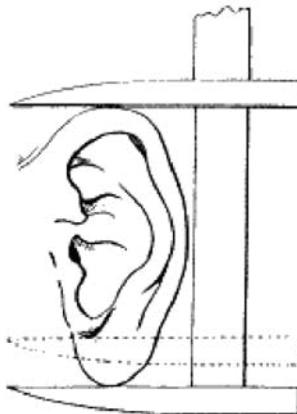
16. The internal 7yasny diameter is measured between the internal u7yas of each 7yas (see Fig. 8, I), without grasping the caruncula.

17. The width of the mouth is measured as the distance between the points of connection of the teeth, where the hard palate meets the soft palate (the measurement is taken with the mouth in a normal, relaxed position).

18. The height of the teeth is determined between the tips of the upper teeth and the tip of the lower teeth. (the distance between both points should be measured by placing a rod vertically in advance).

19. Vkho.

a) The greatest distance e7o — between the uppermost mram savitma (helix) and the lower mram moumi (see Fig. 9, solid line), without pressing the knife iryuga on the measured tumi.



b) The distance between the cartilage of the ear is measured between the uppermost point of the helix

(as in the previous case) and the lower edge of the cartilage (see 9, dotted line).

c) The width of the ear is between the lines parallel to the major axis of the ear, one of which is the front edge of the helix, and the other is the back edge.

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

Based on these considerations, the commission made the following recommendations:

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

b) Measurements should be taken in the project.

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

d) Detailed information should be provided about the instruments used by the researchers and the methods they employ.

e) It is necessary that those be familiar with anthropometry, not limiting themselves to a theoretical understanding of measurement methods, but also being familiar with the latest practices in various laboratories.

The commission recommends taking the following measurements:

1. Growth. The subject being measured stands on a horizontal, solid (non-slip) surface, not leaning against a wall, with feet together ("feet together"), with outstretched arms, with feet together, with the gaze directed straight ahead. In this position, the height of the mother above the floor is measured.

2. The height of the ear opening is measured at the base of the ear, between the tragus and the helix (incisura trago-helicina); the same point is used to determine the height of the ear in living individuals (see above, Kelaometry, point 3).

3. The height of the chin is measured from the midpoint of the lower edge of the lower jaw.

4. The height of the upper edge of the jaw is at the most prominent point of the incisura jugularis.

5. The height of the occipital bone is measured at the middle of the occipital bone (in women with protruding occipital bones, the height is not measured).

6. The height of the navel is in the middle of the navel.

7. Symphysis pubis height — from the upper edge of the pubic bone (sometimes it is difficult to find; it is recommended

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

8. The height of the spinous process of the fifth lumbar vertebra — it is difficult to find this point, the subject's back is straightened, and in this position, the spinous process of the fifth lumbar vertebra protrudes clearly.

9. Seated height — the subject is seated on a horizontal seat with a height (depending on the height of the subject) of 30 to 40 cm; the legs should be kept straight; the back of the person being measured should be against the wall and the anthropometer, so that it touches the back of the head and between the shoulder blades; The subject must be in the same position as when measuring height (see above, 1); the height of the vertex above the seat surface is measured.

10. The height of the seat — the subject remains in the same position as in the previous measurement (sitting height); the height of the top of the subcostal arch above the seat surface is measured.

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

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

13. The height of the upper subscapular spine is measured from the very top of the spine; if it is difficult to find, it is recommended to trace it along the Pupart line to the point of its attachment, which corresponds to the process.

14. The height of the hump is from the hump joint (between the radius and humerus, on the outside).

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

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

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

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

19. The large span of the room must be measured by placing it against a wall with the horizontal rooms spread out, and the room must be turned with the doors facing forward; The distance between the middle points of the arms is measured. If there is no wall, the arm span can be measured by placing the anthropometer horizontally against the subject. The person being measured should always be asked to stretch their arms as far as possible.

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

edges of both acromions.

21. Bimodal width is the greatest width between the protrusions of the shoulder muscles (optional measurement).

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

23. Width between the ribs of the submarine bridges — the greatest distance between the outer ribs of the submarine bridges (to measure the actual maximum distance, it is necessary to place the measuring tape from top to bottom and from front to back).

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

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

26. The outer front-to-back diameter of the pelvis is measured from the middle of the upper pubic symphysis to the top of the spinous process of the fifth lumbar vertebra.

27. The transverse diameter of the pelvis 7 — the measurement is taken in the horizontal plane, at the level of the base of the visible process of the pelvis; the average of the measurements taken during inhalation and exhalation is taken, and the measurement is also taken in the intermediate state between inhalation and exhalation.

28. The transverse diameter of the sternum is determined in the horizontal plane, at the level of the upper end of the fourth costal-sternal joint (articulatio chondro-sternalis IV); The measurement described in the previous paragraph is applicable to the sternum and is a mandatory measurement.

29. The anterior-posterior diameter of the sternum 1 is measured at the same level as the transverse diameter 1 (see measurement 27 above).

30. The front-to-back diameter of the 7-tonne  $\text{мѣрми } \varnothing 2$  is measured in the same position as the transverse diameter  $\varnothing 2$  (see measurement  $\varnothing 28$  above).

31. The height of the sternum is measured with a tape measure ~~from~~ the deepest point of the sternum to the base of the visible process.

32. The distance between the joints  $\text{плечевых}$  bridges (optional measurement).

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

processus styloidei radii et ulnae (optional measurement).

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

35. The distance between the epicondyles of the humerus (optional measurement)

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

37. Neck circumference — the smallest circumference is measured.

38. Arm circumference — the largest circumference in the relaxed position of the arm, measured below the deltoid muscle (musculus deltoideus).

39. Circumference of the neck when the muscles are tense — the largest circumference is measured at the same place as in the previous measurement (optional).

40. The greatest circumference of the forearm is at the level of the cubital and radial muscles.

41. The smallest circumference of the forearm is above the styloid processes of the forearm (processus styloidei radii et ulnae).

42. The greatest circumference of the thigh is at the level of the femoral condyle.

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

44. The circumference of the foot is measured at its widest point.

45. The smallest circumference of the foot is measured above the ankle.

46. The smallest circumference of the thigh is at the level of the thigh itself.

47. The contour of the misty rumi — the right rumi is placed on the paper in such a way that the points are evenly spaced and ~~the~~ of the middle point is located on the longitudinal axis of the front; two lines are drawn connecting the styloid processes of the radius and ulna (processus styloidei radii et ulnae); then, starting from here, a pencil (held vertically ~~directed~~ horizontally) is used to mark the contours of the mandible and palate; it is necessary to note the deepest points of the recess between the palate ~~the~~ place of the joints articulations (articulationes)

metacarpophalangeae II et V).

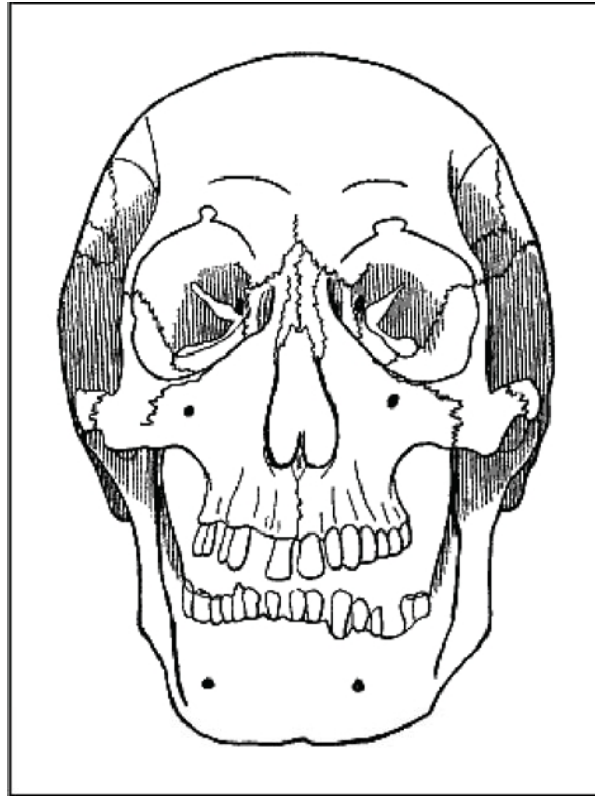
48. Foot contour — the foot is placed on the paper in such a way that the sole is perpendicular to the lower surface of the foot; mark the four points of the metatarsal bones and the lateral and medial malleoli (malleoli et articulationes metacarpophalangeae)

and then the outline of the foot and the heel is traced in the same way, as before with the rumi; and here the deepest points of each toe and the hollow between the toes are also marked; it is impossible to measure the inner arch between the medial malleolus and the first metatarsophalangeal joint, as the drawing in the book is always incorrect.

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

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

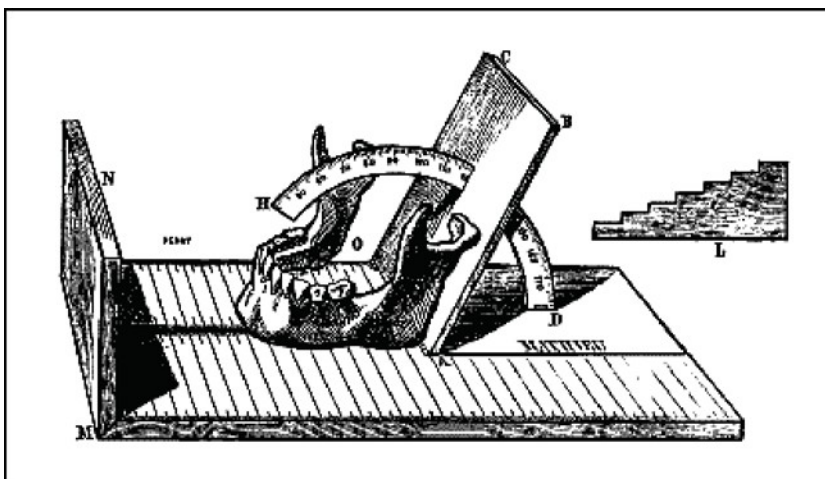
The commission expresses the following recommendations: 1) the bones should be measured in their natural position and in the Brom position, as well as in the lateral position; 2) that all measurements made by them are published in full.





# Euby in the works of A. A. Ivanovsky

*"Russian Anthropological Murals" No. 3, 1901*

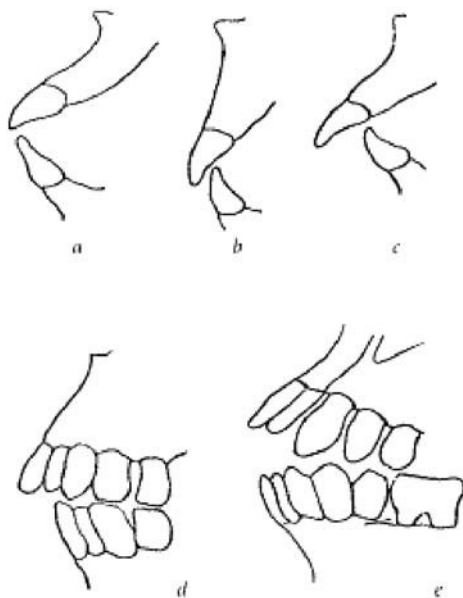


B Comparative Anatomical and anthropological

Research on these subjects has attracted the attention of researchers until recently. Meanwhile, even limited data available in the specialised dental and anthropological literature on this subject leaves no doubt that that these teeth represent true racial differences — in their shape, size, position, timing of eruption and loss, in their physical characteristics, etc. and therefore the study of teeth in anthropological research of past peoples is not only useful, but also absolutely necessary.

In the following lines, we intend to summarise the relevant findings of the above-mentioned studies, which have been verified by anthropologists and archaeologists. More detailed information about these beliefs began to be collected in 1879, when Brom published his programme for anthropological research into the subconscious system. Unfortunately, the collected information is scattered across a large number of publications, many of which are difficult to access, and therefore the research of the Parisian odontotechnical school of O. Amos and H. Lon Erina are attempting to collect this information and compile a summary of some of it.

According to the mutual arrangement of the upper and lower teeth, Molotua Saint-Yper divides teeth into orthognathic, sylvatic, prognathic. Prognathism, according to Brom, can be natural and artificial. Natural pronation encompasses many variations: 1) double pronation; in this case, the arches move in the opposite direction, forming a blunt angle when connected; 2) simple oblique pronation — in this case, the upper limb and the fingers are bent, while the lower fingers remain straight; 3) oblique pronation — only the upper part of the foot is pronated, while the toes remain vertical; 4) Aguevo-submental pronation — only the lower limbs are directed forward. We encounter pronation in varying degrees of severity in the white races (Caucasian and Jewish); it is most pronounced in the Bushmen. The black race is orthopedic.



G. Вейсмер, based on the mutual arrangement of the upper and lower presnov, distinguishes five главных types (see article P. N. Вейсберга:

"The latest advances in the field of anthropology of the bridge system" in VI мнуге "Russm. Anthro. Murn."): a) non-molar (gabidodontia), which is a theromolar (pituitary) formation;

b) scissor-like (pcanidodontia), which is observed in 80% of Germanic and Romance races, 70% of Slavic races among the Cagayan and Mitayev peoples — in 50%, among the Pognesiye, Nehru and Papuans — in 40%, among the Magayev — in 20%, in Totentots and ancient Peruvians — in 15%, in Micronesians — in 10%, in American Indians — in 5%, and in Australians this type is completely absent; c) rod-shaped (stomatodontia), most commonly found among the Mitai and Japanese;

d) marquis-shaped, with the lower teeth pushed back (opisthodontia) — in some species of the Magisomoto archipelago; e) hyatodont (hyatodontia) — in the genus Linces, as well as in the genus Neurov (see figs. a, b, c, d, e).

In addition to their mutual arrangement, the teeth also differ in their shape and size. The differences, especially in the pines and morainic sub-zones, are sometimes very significant. Lower races are characterised by a large number of pygmy and morainic species; the latter are equal in size to those found in monkey-like creatures. Ousn and Pruner-Bey are known for their research, but at that time, the size of the moray eels was



and five-pointed stars, and the comparison of stars is based on their delicate appearance, and the first star that comes to mind is the one which is joined by the last of the possible combinations; in the upper part, it is the rightmost bulb, and in the lower part, it is the rightmost unpaired bulb. In the third moron, which is called the sub of wisdom, the predicate can be found there, but instead of morons with 4 and 5 buttons, there remains only one sauato. In relation to the large molars, however, the wisdom tooth does not exist at all, because it does not develop at all, and because it does develop, it remains in the gum. According to Lapin, Brom and Mante7awuwa, the absence of wisdom characterises the more developed and higher races, and the subconscious is completely absent. Repeated studies of this question have all been directed towards proving that the underdevelopment clearly evident in Europeans is also observed in non-Europeans. But not to the same extent as in the Aryan race. Without mentioning pathological cases, upper moraines with three bulges, lower moraines with four bulges, and underdeveloped wisdom teeth are found among Europeans, according to Biederstein, 7opasdo uane, uem u ne7rov, mon7ogov and australians. The latter race, in terms of its physical form, appears to be the least developed of the seven hypothetical primary types, as it has a series of prehistoric species, with sharp teeth ~~H~~orns, and the latter are of the same size, and even increase in size as we move forward, so that the sub-wisdom appears to be the largest in the series. This is an undeniable monkey trait, constantly encountered in monkeys. The upper teeth of monkeys, in addition to their protruding position, are also monkey-like in shape, with a protruding front and a curved rear surface. European species apparently had the same shape of teeth, because the oldest fossils of mammoths (from Na-Nogetta, Shinma, etc.) reveal similar shapes, which can be placed alongside the lowest modern races.

According to Fontana, supermongrel dogs are often found among new breeds, and it is among them that the front morainic dogs are most commonly found.

We do not have reliable data on racial differences in the timing of tooth eruption and loss. There are assumptions, however, that are unfounded and require verification, that in

tropical countries, the eruption of teeth occurs relatively late. For example, according to Norion, in Anamite children, the lower teeth never erupt before 7-7 months, and the upper teeth before 9-7 months, and all teeth often erupt only after 12 months.

On the question of the comparative prevalence of subes in relation to steno, the most reliable data has been compiled by Dr. A. A. Vyrubov. It is a well-known opinion that peoples who are more muscular, standing at a lower level of civilisation, have a more powerful digestive system and are less prone to suffering from indigestion. Some authors (N. Brandt) explain this phenomenon by the significant development of the jaws, which allows for more free movement of the teeth in muscular peoples; Others (Spence-Bate) attribute it to the chemical composition of teeth, namely the absence of dimples in the dentine of peoples living in intermountain areas. However, dimples are more common among some nomadic peoples than among Europeans. P. Topinar explains this by the fact that many of them chew certain foods, such as scimitos and patatons. The most extensive material on comparative prevalence of subconsciousness is found in European research. According to Moray, in Europe, on average, one marionette corresponds to nine healthy ones, while in the United States, one marionette corresponds to 52 healthy ones. Some people believe that this is due to the fact that they are less likely to suffer from osteoporosis, but recent studies have refuted this opinion. According to Dr. Rvorsomo's research, 44.2% of those suffering from mastitis are women, 40% are men, and 28.2% are children. According to the same author, among Jews, mastitis is prevalent in 58.7% of cases, and among Gypsies, in 41% of cases. The widespread use of this word in the ports of the French departments has long attracted the attention of its scholars (Bondin, Shervin, Lubua). "All efforts have been made," writes Domtor Vyrubov, "to find the cause of this phenomenon. However, neither the circumstances nor the means used can explain the latter. The question was resolved with the help of the authorities. The French nation consists of ~~he~~ groups, which are clearly distinguished from each other by their linguistic characteristics: 1) the Megans, who were small and dark-skinned, 2) the Mimvrov and the Lranmrov, the Be7inyev, the Samsov, the Normans — tall and fair-haired, and 3) the Iberians — also dark-skinned, of medium height and well-built. The Кеѣты have excellent qualities and pass them on

to all the peoples descended from them. The Cymry did not abandon their customs and passed on to their descendants a predisposition to the most noble of subjects. The hereditary transmission of this trait is particularly characteristic in the Deux-Sèvres department, where the inhabitants, who are of foreign origin and do not suffer from poverty at all, while the inhabitants of all neighbouring departments are victims of it. Mazito, who has studied the statistics on the distribution of diseases in France by ethnicity, concludes that the Germanic population with light skin colour is significantly less affected by subversion than the dark-skinned race. Most of the modern coastal population of the Mediterranean Sea, the North Germans, Swedes and Norwegians, are descended from the Mimes and all have a well-developed respiratory system. The Germans, Austrians, Swiss, Irish, and Hungarians are descended from the Mites, all of them ~~h~~digestive systems in excellent condition. The main features in the question of comparative fertility of the sub-races come to the fore. Franius, who studied a large number of soldiers in Vyborg, states that blondes are less prone to hair loss than redheads and brunettes, and that height affects hair loss, namely, as height decreases, hair loss increases. He later explains this by the more perfect peripheral blood circulation in people of above-average height. Burubov draws the attention of future researchers to the fact that that, according to available data, the long-legged races of Europe are distinguished by a more flexible foot apparatus compared to the brachycephalic races. Some authors assume that this is due to a constant, specific relationship between predisposition and the respiratory system: the greatest vulnerability of the subconscious, according to Professor Smilov, coincides with the constant weight of the subconscious. According to N. Brandt, N. Brandt, N . Brandt, and others, women's teeth are less prone to decay than men's teeth. N . Brandt notes that most women have teeth that are slightly smaller than men's, which significantly exceeds the average, and this is especially noticeable in the front teeth. In addition, according to the author, the chewing surface of female teeth has sharp ridges, and teeth with these characteristics are most susceptible to tooth decay. According to Gannip, female teeth contain less calcium than male teeth, and

less common. The decline in fertility among women has become particularly noticeable since the advent of modernity. There is a well-known saying that "every pregnancy costs the mother a tooth" ("chaque grossesse coute une dent a la mere").

On the subject of the deliberate deformation of teeth, which is widespread among many peoples, the most detailed information has been compiled by H. Lon Erin. The method of tooth deformation among some peoples is quite characteristic and unique, but deformation can sometimes serve as an auxiliary means of determining the gender of a child. Mazito divides the artificial deformation of teeth into six types: 1) filing, 2) undercutting, 3) pulling out, 4) insertion of foreign objects, 5) grinding of the moron, and 6) artificial prostatism.

The acquisition of subjects is carried out with the help of *m̃inhma*, *ix̃ini* and *m̃yotma*. It is very widespread in Alrime, on its western coast and in the region of Upper Ñiga. According to Erin, this method of cultivation is characteristic of peoples who have already come under the influence of Europeans.



Signing, or rather, sealing, is widely practised among many non-literate peoples. The operation is usually performed with the help of a mother and a midwife, even in those cases where the use of a midwife is well known among a given ethnic group, e.g., among the Monbutt, according to the observations of Schweinert. However, the wounds are still painful. E. Ritter notes that the 7orny people cut the teeth of children, thanks to which the latter grow up with very straight teeth. According to A. Zmer, the front teeth are also pointed in the northern Alriman peoples. Nyam-Nyam Shveynurt says that their teeth are sharpened with a file so that they can be used in combat to pierce the enemy's armour. According to Rogge, spears are sharpened by the Bass people living along the Benus River, near the N7era, and according to Hartmann and Nivinstone, by many Arctic peoples. The same custom of deliberately sharpening knives is observed by travellers in Central America, among the Pignese, the Manganese, the Australians and the Papuans. The practice of subjugation in the form of subjugation has been observed among the Bantu peoples. With regard to the inhabitants of Sierra Leone, there is



It is customary for the bride to walk with the groom, who holds her hands in front of her, and after the ceremony, the bride is carried away. A similar custom exists among the people of Senegal. The variety of forms of the sub-forms, achieved by cutting them, can be judged from the accompanying drawing. Form 1 is widespread in Sierra Leone, Senegal, on the coast of Eoŋo and in other neighbouring regions of Alrima. The second form is found among the peoples of the Behem Nigu, the Damaro and the Ovambo. Forms 3, 4 and 5 can be found from the shores of Noanjo to the Mosambico coast. The 6th form is characteristic mainly of the Magaiye. Forms 7 and 8 are more widespread among them, although they are also found among other neighbouring peoples of the Indian and Pacific Oceans. The deformed teeth of the 7th and 8th forms are usually covered with a thin layer, while all the other, undeformed teeth remain bare.

In terms of geographical distribution, the usual extraction of sybs can be divided into three centres: Alrimy, Australia and Polynesia. In the first two, teeth are extracted, usually permanent teeth, when permanent teeth come in, or when entering the military. In Polynesia, however, it is customary to express grief in a more violent manner, with the same practices of cutting off fingers, cutting off ears, etc. In the Pygmy tribes, people who have experienced more than one mourning period often have all their front teeth knocked out. In the Brasilians, the front teeth of all slaves are knocked out to distinguish them from free people. This contradicts the earlier statements of Zdris, O'Gorndorp, Nibura and others, who claimed that the front teeth were often pulled out in Egyptian mummies, while Erin<sup>7</sup> contradicts these statements, and the lack of teeth is simply attributed to them having fallen out.

Drilling holes with foreign ~~dis~~ inserted into them is relatively rare, except in the Mayac archipelago and Ponines. The drilled hole is usually filled with a metal rod, usually made of iron (Sumatra), and a solid metal cap.

The removal of morons was observed by travellers living on the shores of Msenzi. In the life of the Eogoto<sup>7</sup>o, according to Binterbottom, the front teeth are removed before the moment of entering the bra; the same custom is found among the inhabitants of the Republic of Niberia G. Lon Shainte vite.

The practice of mutilating the genitals with the aim of achieving artificial

prognathism is apparently very rare. In literature, we find evidence of the existence of this custom among certain tribes, where children's upper teeth are pulled out so that they protrude forward. Faythermere observes the same custom among Arabs, Berbers and the peoples of North Africa, where girls sometimes have their upper lips pulled forward with the help of tweezers, which gives them a more pronounced pronation.

The use of artificial seeds, now widely practised by all civilised peoples, was known as early as the 7th century BC. It was not uncommon to replace lost teeth with teeth from the jaws of animals and to attach them to neighbouring teeth on the basis of the original bridge and the bridge of the hippopotamus, especially common in ancient times among the Egyptians, Jews, Romans, and Strussians. The ancient Egyptians, according to the research of B. W. Migue, knew how to remove mummies and replace them with artificial ones; they used the most durable and woody species of the genus *Dimo*. The replacement of mummies with neighbouring mummies was carried out with the help of strong threads. In Maruina, there are unsubstantiated rumours about the use of artificial teeth by Roman women: "In Taissa, the teeth are real, but in Nemanian, they are false. Why? Because the former have their own, while the latter have borrowed ones." We find a reference to the material and motor activity of Roman women in one of the satires mentioned above: "Zeya thinks she has teeth because she wears an apparatus of most and chonovyte mymov." The use of artificial teeth, which were made from the teeth of a large animal, is illustrated by a drawing in the Cameto Museum in Tomsan. They were covered with a thin layer of clay. The remains were found in a tomb with bones dating back to the 5th and 11th centuries BC.

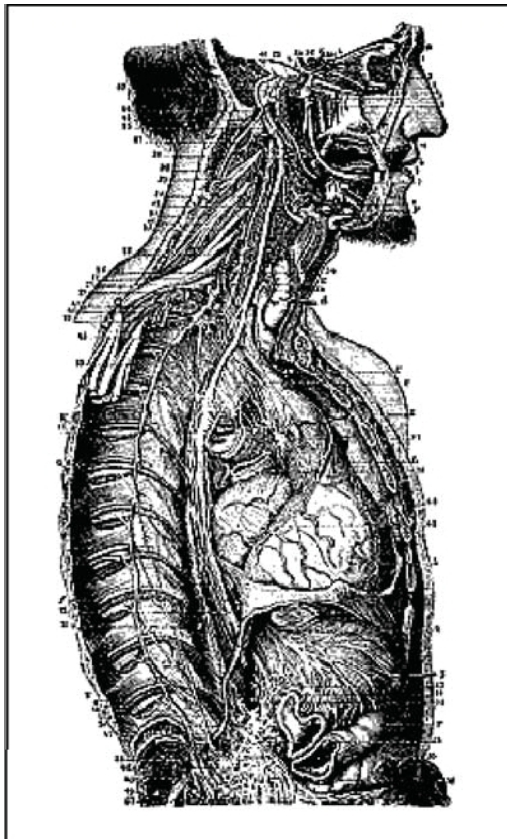
Namone, it is worth mentioning the spraying of crops. At ~~the~~ time, some peoples used various means to make their horses as strong as possible, while others, on the contrary, painted their horses in completely different colours. There is a similar belief among the people of Keto-Iberia near Katuga: "The people of Keto-Iberia have a custom of rubbing their teeth and gums daily in the morning with their own urine; and the teeth are stronger and healthier, that is, the more you use this remedy." The practice of rubbing teeth with urine is widespread in

The Magais Islands. Among the Annamites, according to Norion, women are covered in a brightly coloured veil, and girls stop wearing veils after they get married. Travelers have observed the practice of wearing skirts in the rainforest among the Indians of Central America. This is less common in other cultures; for example, in Burma, women-born women wear their hair in a bun.

# Psychological foundations of nationalism I. A.

Simors

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





In the eighties, seventy years ago, twenty-five years ago, one post-war ueovem, was very impressed, having seen the strength of his country's army and admiring the might of the army, he said about himself and those who were watching: "We (name) are not afraid of anything, except God." Under this slogan, he rallied the neighbouring peoples. On the same day, participating in the celebration of the centenary of the Artillery Corps, seeing the brilliant state of the artillery corps at that time: "Everything is good and strong. But God forbid that I should ever have to use it." The first verse is a contemporary one, written by a neighbour; the second is a moral one.

Moral integrity, spiritual strength, and mental resilience are essential qualities in the life of a nation ~~an~~ in international relations. The importance of this element has been recognised for some time now, ~~and~~ its importance is becoming increasingly apparent, and the movement itself promises to be unstoppable in its development. That decisive moment, which is part of the movement and its type, presenting it with its spiritual power, the enemy wins a quick and certain victory in a minute, but he would not have won at all if he had entered the battle with a revolver, a rifle and a bomb. Not only does he use his spiritual ~~strength~~,

It is necessary, but more developed and intelligent animals do the same: they also try to replace their physical needs with spiritual ones. Archbishop Hyber, who travelled from India to Europe by steamboat, also tried to replace his spiritual poverty with material wealth, became acquainted with this animal and its spiritual powers. When he disembarked, he did not want to walk along the gangway to the shore, and he was forced to obey, which usually worked, and he was forced to obey. But on the way, the ladder broke, and he fell into the water. This clever animal, which has many parts of its body developed equally well, understood that the ladder could not withstand its weight. A few days later, His Eminence Giber visited the monastery to see his dear friend. He joyfully greeted the archbishop and, touching the tip of his wounded ears with his trunk, kissed the archbishop. His Eminence Giber said: "I am sure that he is clear, but it can be translated into a more understandable language with the following words: "Look, they treated me cruelly in your absence!" The archbishop gave him two apples, which he carefully took and ate. Seeing this, the master decided to put a basket filled with apples in front of him, but he flew into a rage and trampled the basket and the apples. He destroyed his spiritual strength! By his actions, he destroyed himself:

"Gentlemen! I am a man of great passion, but I have developed in myself the highest spiritual qualities: modesty, patience, and kindness. so treat me with respect and do not despise me." He has the right to express this thought, because he is the first animal in the world to have developed patience, forbearance and parental love, and to such an extent that no other animal can match, but which is characteristic of humans.

Nationalists in all countries are people who want to preserve the spiritual values and spiritual heritage of their people. Nationalists do not possess military force; they have neither guns nor bombs; if they are strong, it is only in spiritual strength. They spread their message, try to develop it, bring its parts together, and try to instil a common spiritual image in others.

The spirit of the people and the people's spirit are very similar in many ways. At the Paris World Exhibition in 1889, the Russian painting section attracted a lot of attention, sympathy and interest from the international public. which attracted a lot of attention and interest

Foreigners are amazed that the poor and grey Russian nature can inspire artists to create such serious themes. These themes, of course, are psychological in nature, depicting the depths of the human soul; they attract attention and stir the heart of the observer. Russian artists have created a new word for the spiritual process of consciousness! But the same is true of our writers: Dostoevsky, Turgenev, Perminov, Nev Tolstoy, and so on. All of them were driven by a moral necessity for ueoveuesty and became the voices of world thought. It was not for nothing that the French, seeing Turgenev off to Russia, said that he had two homelands: Russia and France. In both countries, he was the same talented writer and the spiritual companion, both for us and for them. One of Tolstoy's most famous works, "The Landowner and the Worker," made an extraordinary impression throughout Europe, especially in England. The English, who are strong in spirit and courage, unlike other nations, recognised the spiritual depth of The Worker, who was ready to meet death with the same composure and childlike simplicity of soul, with the same mother, according to Mikhail Ivanovich Lvov, that a Russian soldier lives and dies. Russian artists and Russian writers have made a significant contribution to the development of the universal soul and, at the same time, have rendered a great service to the international psychological process, which consists of the sum of national processes, according to the well-known thought of Nikolai Alexandrovich Lobachevsky. Russia, lagging behind the West in the development of external culture, has not lagged behind in the development of spiritual matters, which is not without reason, as evidenced by the venerable elder of our time, Nev Tostoy. Poetry, art, science — all are the highest spiritual gifts; all are questions of the spirit, which are equally dear to all humanity, even if they are not developed.

In developing questions of spirit, the races are not equally talented in all areas, but they differ significantly: the Anglans possess a unique and inimitable spirit of self-sacrifice and self-denial that is inaccessible to other peoples; The Russians are characterised by a subtle mind and a refined sense of humour, which is hardly accessible to other peoples.

The special qualities inherent in the soul of each people have recently become the subject of scientific research, thanks to the late psychologist Naïnas, who was the first to publish a specialised journal devoted to the study of the psychology of peoples. Among all peoples, including our own, there is

The scientific study of the national spirit. The importance of this study is evident, as all its dimensions can hardly be fully understood at the present moment. The national spirit is the most valuable biological treasure created by biological and historical life, the springs of which are hidden from modern man. Now, however, they are being mercilessly destroyed (and will soon be completely destroyed!) in order to obtain new resources, which is rightly lamented by foreign psychologists. Nature, they argue, uses millions of years to create a society with a high level of spiritual development, but barbarism destroys biological diversity without understanding its significance. The same thing happens with the individual characteristics of peoples. These characteristics find true acceptance and timely expression in their native land, where they originated and developed. But they would be incomprehensible to other peoples. On the international market, with globalisation, the highest psychological innovations are at risk of not being understood and of not being properly recognised. The situation is probably motivated by the limits of Anglophilia (which we see now) and is characterised by crudeness and recklessness. The sharpness of mind and feelings of the Russians would, in the current market, be sentimentality, etc. But in their native land, all psychological characteristics are noticed early and carefully nurtured. These native traits are dear to every nation, they are the most valuable biological and spiritual heritage, which determine the fate of the people and which, in times of national disaster, come to the fore with all their power and often become a means of salvation for the people. This is the reason for the existence and prosperity of national parties among all peoples, where political life and political struggle are possible. National parties are the main headquarters of the national psyche and the first guardians and defenders of the spiritual wealth of their people.

The spiritual wealth of every nation is shaped by the emergence of a national party. These traditions include language, customs, literature, art, music, morals and customs. All manifestations of the national spirit are unique to each nation and dear to each nation, as is life itself. National parties must take upon themselves the main responsibility for protecting national treasures and the main work of developing and directing them.

A psychological weapon, which is directed at the nation



Life is characterised by feelings of sympathy and antipathy. The feeling of sympathy is well known to everyone; the feeling of antipathy, however, has recently been the subject of research by the well-known French psychologist Ribot. This thought defines the psychological and, if I may say so, international nature of the feeling of antipathy. This feeling has a greater weight and carries a greater psychological significance than what was previously assumed. Everyone is familiar with the feeling of sympathy, and everyone equally recognises antipathy as the opposite of sympathy and its psychological counterpart. Ribot emphasises the psychological independence of antipathy and the positive nature of this feeling. According to Ribot, antipathy is the flip side of the feeling of self-preservation; it helps peoples to preserve themselves and hold on to their spiritual characteristics, which can often be greater psychological strengths, inaccessible to others, often incomprehensible to others and therefore difficult to discuss. A constant discussion can develop a national and subsequently, a universal identity from them. The high opinion I have of Turgenev and Tolstoy is based on the fact that they have created many artistic studies of the Russian soul, which, in my opinion, the international soul has national types of peoples. Turgenev alone, who eagerly absorbed the essence of Russian life and was eagerly sought after by the elite of Paris for two weeks, earned our country more sympathy, and we can make a series of diplomats and scholars. He died in Bugey, twenty-five years ago, but to this day he lives on in the tender memory of all peoples. And another writer, who lives in Russia and has a home there, also lives in the hearts of all humanity. The Russian soul of the writer has entered the international arena and become its property. It is not the ministers and their interviewers, but the artistic touches of the writers that raise the spiritual weight of the peoples. Such is the power of the spiritual!

It is difficult to understand my dear friends, why those who are hostile to the Russian people attack mainly and most often its poets, writers, scholars, its great people and so on. These attacks and insults are not motivated by antipathy (which is understandable and natural!), but by envy, oppression and

other base passions. Let us give a few examples of such attacks, which are more numerous than others and should be the subject of nationalists' attention. These typical attacks represent avant-garde statements and reveal the thoughts and feelings of those for whom the existence of a peaceful and harmonious Eastern Europe is like a sharp knife in the heart. Here is one such statement. This is a poem, published in one of the magazines and titled: "On the motif of Nermontov".

We quote the poem by Yegim: Tell me, band of the  
hundred,  
Where were you born, where did  
you grow up? In which  
courtyards, under which  
gateways were you the first to  
show your pride? Tell me, did  
you even know your own  
name?  
Then Green7mut is to blame. Are  
you in Krushevan, my friend? Are  
you an enemy warrior, Nestor's  
father, Ignatius?  
Our spirit is worthy Represented in Yuma  
to be you? Find the whistle, the hissing  
of the sword,  
Is-sa u7ga nasmom ginhoi, — Bce  
po-gno mersosti i smrada In you  
yourself and beneath you.

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

Tell me, Betma Pagiestiny, Where  
did you grow up, where did you  
live?  
Which houses, which fields Did you  
adorn with your beauty?

Everyone knows that the artist's soul was tormented at that moment, as he was facing a second administrative exile to the Caucasus. The poet coped with the pain caused by the prospect of exile, but it was not difficult to think about the suffering of those close to him, who were about to be separated from him.

, , , ,

He expresses himself in "Betme" and his friends in "Pagme", from which the wind violently blows away: before his artistic gaze, the possibility of the death of friends and loved ones rises up. This turns the post into a profound reflection, and he, in the heavy gloom of his soul, asks questions and conducts a conversation with the wind:

And is that woman still alive today?  
And in the midst of despair She  
withered away, mother, and  
you,  
And the dust of the dead is greedily  
consumed By the scorched earth?

There are thoughts and anxieties of fasting! For us, Russians, every minute of the fasting life that has passed in the shadows of its possession is sacred. Translated by Nermontov, the German post by Bodenstedt, is called , the entire , the post , our , and . "With his words," says Bodenstedt, "he expressed his sympathy to Nermontov during his lifetime and his undying loyalty after his death. And so, in these difficult times, the wise man dares to deceive his own unstable pen, in order to reconcile his political opponents. When a wicked man (as wicked as one can imagine!) wants to offend ■humiliate his opponent, he humiliates and insults his mother. It is clear that this is about the motor, which is associated with the sacred memory of the Russian people. All of Nermontov's works, such as Borodino, and the works of many other poets have become targets for people who are filled with hatred and prejudice towards the Russian people and attack everything that is sacred to us. Think about it: they are not attacking our shortcomings, but our sacred values.

Gentlemen, Russian nationalists! From the moment you were born, a political party has existed — statements such as those cited above are, in fact, nonsense. That is the spiritual essence of the nationalist banner!

Russian nationalists and representatives of nationalism in other countries have one common enemy. This enemy is those reckless people who, every day, from the depths of their hearts, pray to the Almighty that He does not diminish ~~to~~ profits on the international markets. These greedy people, not believing in national ideas, believe in the idea of money. Over the past 4–5 years, they have made every effort to ensure that this society:

to diminish our spiritual strength and to ensure the survival of their own kind.

Both sides are opposed, interpreting the phenomena of life in their own way, and do not agree on the true meaning of spiritual life. Ignoring the truth of life and not understanding it, they do not understand that peoples and empires are held together not by force or money, but by the unity and strength of the national spirit. Above the sharp edge of weapons above the sharp edge of money lies the sharp edge of the psyche and the sharp edge of biological truth — these determine the future of the most important world events. The people and the race, which are quite penetrating in their spiritual tones, can ensure their future faithful existence and success.

Turning to the other side of the issue, we do not raise subtle questions about the right to be and the right to exist — let the right to be and the right to exist resolve the meaning of metaphysical subtleties; we prefer to focus on real issues — issues of psychological justice and biological truth. These issues are closely related to each other, and one may be derived from the other; but for the sake of a more accurate perspective, I would ask you to look at current events without straying too far — otherwise, you may not be able to see the forest for the trees. The lack of depth and breadth of vision are such virtues that, as a result, everything has to be corrected and reworked. Therefore, let us not be afraid of ~~ab~~broad or deep perspectives.

I would like Russian nationalists not to be like the Lithuanians, who in their historical memories do not want to go beyond the Borossomo Seimas. But everyone knows that history existed before Borossomo! With this history, and in particular with that part of it which is called anthropological history, — it would be useful for both our and Lingand nationalists, as well as educated people in general, to familiarise themselves with it.

History is a powerful thing! Those who do not know history will be doomed to repeat it, and those who do not know their people will have to, in their historical progress, inevitably return to the beginning, like a traveller who does not know the route and does not want to ask for directions. Psychic and bioenergetic events, as mentioned above, are intertwined. Their connection lies in the fact that historical events are preceded and then accompanied by bioenergetic events. These the latter coincides the part of history.

It is necessary to know in order to understand the significance of those events that are laid in the foundation of the history of nations.

Biological research, as well as historical research, shows that the diversity of races and anthropological characteristics are closely related and interdependent. The world-famous Virchow, researching the physical and mental qualities of certain races, gave a very good assessment, but he said one thing about the most beautiful people of Europe, that they have the worst character, which can be found in Europe. This caused a storm of indignation and protests. However, these protests were not as strong as the protests and reviews of Moscow pharmacists about Mendeleev, who took the same position towards him as Birkov did towards the people (name omitted). Pharmacists, in response to this, said that Mendeleev was a little behind the times, and now he is completely behind. Both anthropological and psychological storms have subsided, and everything remains as before, that is, Mendeleev, despite the fact that he is surrounded by Moscow lampshades, remains a true genius, and the representatives of the people, about whom Birkov spoke, remained unchanged not only in Birkov's memory, but also in their living memories. In this way, the peoples and other features of the social structure are also similar, and correspond to each other. They mutually define and characterise each other.

In order to understand the fate and future of nations, it is necessary to take into account all the historical and biological precedents they have experienced. Modern peoples, united in spirit and purpose, represent not a simple coincidence and the unpredictable whims of fate, but are the natural, organised unity of the inexhaustible wealth of previous events. Having emerged from a number of other peoples with their own biological characteristics in immemorial prehistoric times, the Tangan people have brought into their nature and life the inexhaustible, inexplicable depths of the psyche and formed a high-quality spiritual foundation. They passed this foundation on to their descendants, an invaluable biological legacy, on which their descendants' modern historical destiny is based. The peoples of the modern world must revive their spirit, their faith, develop their moral and spiritual qualities, and continue their spiritual work in the spirit of thousands of years of friendly cooperation between all their members. This is the spiritual heritage and the great written monument of some peoples!

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

Biological and psychological characteristics coexist and are not subject to division or separation; everything is given to the son of his own people. Therefore, the question of the independent existence of small races and peoples and their acquisition by the great nations — peoples — is a question of their instinct and pasuma. The current dominance of civilised nations is not a product of history and historical events, but rather a prehistoric and biological phenomenon, a manifestation of their essence and the process of life. This is the eternal mystery of nature, revealed by those who have worked hard in the realm of the spirit and the body! This is a new acquisition, not a conquest! If there were a people, small and insignificant, that wanted to renounce its historical, and therefore biological, nature and requirements, — then it would be possible to find itself in the position artistically depicted by Turgenev in his "Poems in Prose," in the essay "Nature." The essay was apparently written for state officials. But here is the essay.

## *Nature*

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

*In the centre of the temple sat a majestic woman in flowing green robes. With her head bowed and her hand resting on her chin, she seemed to be deep in thought.*

*He suddenly realised that this woman was Nature herself, and a sudden chill ran through my reverent thoughts. He approached the woman and, bowing respectfully, exclaimed: "Oh, wise mother!" he exclaimed, "What are you thinking about? Are you pondering the future of humanity?*

*Are you thinking about how to achieve the greatest possible happiness?"*

*The woman slowly turned her dark, threatening eyes towards me. Her lips trembled, — and spread a voice*

*podod6wyã lrzg iron:*

— *I am thinking about how to give our warriors greater strength so that it would be easier for them to defend themselves against their enemies. Peace and resistance are falling. We must restore them.*

— *"What!" he stammered in response. "Is that what you're thinking about?"*

*But are we, humans, your beloved children?*

*The woman frowned slightly:*

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

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

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

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

In this artistic interpretation of biological phenomena and lambs, we repeat three times: "And you, sir, be quiet — and don't bother me!" It is clear that nature, having given the people and the group a certain gift, provides everything necessary for their labour and energy, without promising its assistance in advance. In Nature's wise counsel, a psychological motive can be discerned: do not interfere, there is no attack, but rather self-defence. That is why it is a mistake to blame the victims, and the victims ~~hate~~ who have ~~it~~ an aggressive sense of guilt. If you imagine a political party representing a certain segment of the population, then that political party is dangerous to the entire population in a spiritual sense.

Everyone knows ~~t h i s~~ ; two other things are also known: "National dogma." Neither dogma nor life can be changed. Nature, about which we share Turgenev's opinion, will not tolerate the preservation of the status quo — that is, the improvement of academic publications. It is subject to interpretation! ~~The~~ of nationalists is to protect and develop the most valuable heritage of our people — the national soul. If he could speak in a language that everyone understands, he would say to the people who are being exterminated

The new breed of the new bridge: "Nyuudi! R, like the nationalists of all countries, cherishes his national soul with its purity, patience and generosity; I am the author of these verses, even with your permission, my friends: before me, the animal kingdom of these verses did not exist. If you need my possessions, that is, my white horses, I am ready to give them up to your insatiable greed; but I will not give up my soul, which has been tormented for thousands of years by mental anguish. What is true of animals is also true of humans. We must preserve our highest virtues.

Nationalists must protect the national spirit with all its attributes: language, poetry, artistic creativity, music, press, and religion. The protective force may not be the army and the police, ~~the~~ the constant tension and vigilance of the national spirit.

Nowadays, national self-preservation is a more difficult task than in the past. Then, one nation would seize the territory of another and appropriate it for itself. This was called a territorial war. Then nations began to entangle each other with cunning traps of folk customs and trade treaties. This is a monomaniacal struggle for power and a struggle for the market. Now a struggle for spiritual freedom has begun. This is a national struggle in the strictest sense of the word. It is being waged using two different methods. On the one hand, modern wars are waged on a large scale, involving millions of people from every country, and where people risk being exterminated and, in a moment of nervous exhaustion, ~~the~~ the same ruthlessness and senselessness with which a breed of dogs is exterminated. On the other hand, spiritual destruction threatens us.

— Denationalisation, motorisation, without reason, even the most powerful and modern nations fear. Wars are waged mechanically, by destroying the legal institutions of those who are the bearers of biological entities, then denationalisation acts, so to speak, chemically, destroying and consuming the very composition and substance of the national spirit. In the Christian world, there is a profession of rewriting, in which fraudulent statements are inserted by those who engaged in the deliberate distortion and substitution of the ideas of other authors, which were difficult to deal with by legal means. Today, there is a similar phenomenon: thousands of anonymous authors publish their works in a similar manner.



Labours who do not put their names on their works, and the editing of some periodicals has turned into a shameless trade. Some honest people do not dare to openly use their own names, while others shamelessly sell their names and their essence. In the interests of preserving the national spirit, nationalist parties must combat literary deception by creating honest organs of thought, not laboratories of deceit. This is the passive side of nationalist work.

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 grow, as a natural phenomenon of life.

It is difficult to express in words, but the most difficult thing in life is to find the right direction. But the difficulty is overcome if we follow the true path of the people of the country and preserve the memory of the people, not only protecting it from destruction, but also cherishing it and keeping it in the depths of the national soul. as all nations do.

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

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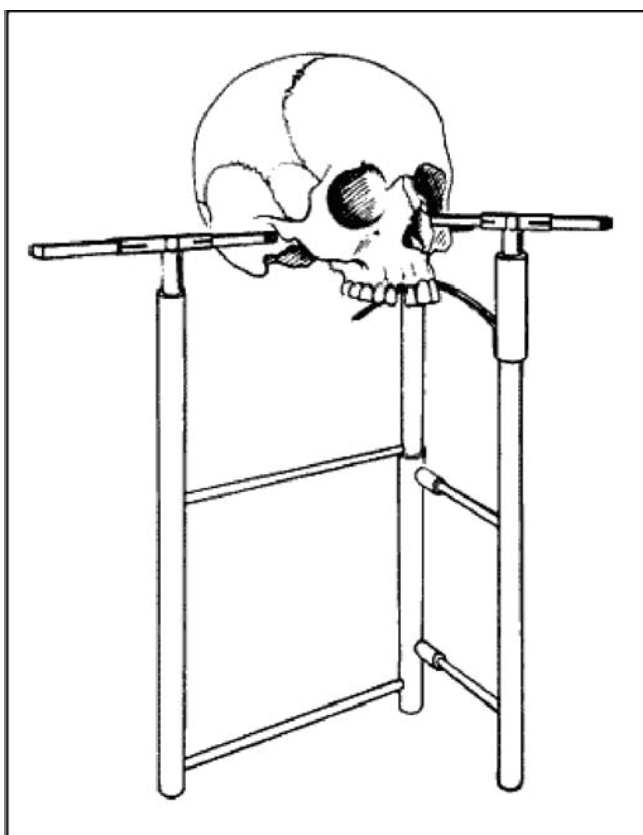
Let us pay attention to the "signs and times," but let us not lose heart: there is no room for doubt! Although there is talk in the air about the degeneration of the Russian people,

but in the expert, to whom you have given your attention, there is no doubt: Russia, the Russian people — a living joy flares up in the soul, but there is no feeling of despair or Jeremiah's lament. I am sure that we are all unanimous in this feeling!

# The Physiology of Moral Suffering by I.

A. Simors

*Public lecture, read for charitable purposes on 20 March 1890*





## The effect of moral suffering on the organism

When Paris was besieged by the German army in 1870, the population of the capital experienced severe hardship in terms of basic necessities. In the besieged city, there was a shortage of everything, and the mortality rate among young children was high: children died from a lack of natural nutrition. When a mother had to helplessly watch her child die, it was a moral torment the torment and suffering hidden in her silent gaze. War takes a double toll: children die from hunger, their mothers die ~~from~~ hunger and despair, and fall into madness. And who can decide which is worse — the physical suffering of the children who have lost their parents or the mental anguish of their mothers?

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

Therefore, armed with the necessary tools, we will begin to investigate all the changes caused in the body by moral suffering

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

The innervation of all functions, from muscle and ligament movement to breathing and blood circulation, is affected by moral suffering; even the highest functions of the nervous system — feeling and thinking — undergo profound changes.

If we were to characterise all the changes produced in the body by moral suffering in one word, it would be most correct to say that moral suffering kills the body with a slow death, causing extremely severe symptoms that can kill a healthy body through prolonged suffering.

The inexpressible word with its vague meaning and imprecision attempts to describe the changes produced in the body by moral suffering. The post-mortem examination of a suffering soul reveals symptoms that experienced psychologists today try to define with all the accuracy of scientific analysis.

In the works of the post-apostolic writers, in the memorials of the biblical prophets, we find striking details in the depiction of moral self-destruction.

Inspired descriptions combined with subtle instrumental explorations of the latest science make it possible to penetrate the secrets of a suffering soul and explore the processes that accompany moral suffering.

The most obvious sign of moral suffering is the decline of the nervous system, i.e. the loss of muscle tone. Muscles are responsible for the movements of the body, and their reliable innervation is the source of physical well-being and pleasant self-esteem. Moral suffering greatly weakens the muscles. If the contraction of the muscles is 70–80 milligrams, i.e. 20–30 pounds, then under the influence of the muscle, it can fall to 4–6 pounds.

The same reduction in muscle mass applies to all (without exception) muscles. If it occurs quickly and to a significant degree, then we observe a decrease in strength for the most ordinary actions, even for maintaining one's own body in a state of equilibrium, the effect of weakness is felt, equilibrium is felt, rumours are spread and fall, and, if we

say that we are crushed under the weight of moral trials, that our arms fall, our head sinks, that suffering is crushed and falls under the blows of the rod, then this expression is not only figurative, but also in the literal sense. The biblical suffering speaks of itself, that it is dry, ~~and~~ turns into a reed, swayed by the wind. If he has to work in this state, his strength is depleted more quickly than in his normal state, and he experiences extreme fatigue and exhaustion. The inexpressible feeling rightly causes moral anguish.

The pain caused by moral suffering extends to all muscles, even those that serve the most vital needs of the body. These muscles include, first and foremost, all the respiratory muscles.

Breathing is accomplished by the rhythmic expansion of the chest by the muscles that surround it on all sides. Under the influence of moral suffering, the activity of these muscles is suppressed and breathing becomes difficult, tiring and imperfect. The study of breathing in a person who has been killed by a blow is one of the most unexpected and striking examples of the disruption of bodily functions under the influence of moral causes.

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

My tender soul was suddenly struck by a heavy moral blow. The suffering of my soul lasted two days, followed by incomprehension, which was caused by a sudden, fleeting order, was explained, and the joy of life returned, restoring the former harmony. But that harmony was gone. In fact, I felt a nervous breakdown and turned to a doctor for help. My friend's mind was clear, and he had many nervous disorders. An examination of his breathing activity with a special device showed that his breathing carried all the signs of disorders caused by stress. Despite the fact that two weeks have already passed since then, the pain has dissipated like smoke, but breathing remains suppressed, altered, and disturbed. It is obvious that the shock has passed, but its consequences continue to linger in the nervous system.

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

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

Severe types of physical and moral suffering cause a characteristic change in the breathing rhythm. Normal breathing, as is well known, occurs in such a way that the lungs, with the help of the respiratory muscles, gradually expand to a certain limit, and then passively collapse without the participation of the muscles, and the weight of the lungs themselves. In a state of tension, not only inhalation but also exhalation is active, and exhalation is performed with greater force and even convulsively. This type of breathing is called moaning. A groan is a companion and indicator of acute suffering and severe moral anguish. With moderate moral suffering, a groan is not heard. However, when recording moaning breathing and moral suffering breathing on the same device and comparing them, we see that both types of breathing are completely similar. It is evident that physical pain and moral pain alter breathing in the same way. Thus, breathing, suffering morally, is, in essence, a moaning and groaning, in the very thinness of the skin.

If this continues for a long time, the respiratory muscles become fatigued, and we observe a decrease in respiratory movements. Examples of this can be seen in patients suffering from painful coughs.

All moral suffering is reflected to the highest degree in the activity of the heart. Being one of the seven main organs of life — the centre of blood circulation — the heart is connected by nerve fibres to the brain, which is the seat of mental activity — the centre of consciousness and will. Through the nerve pathways connecting the heart and the brain, the heart continuously receives impulses from the brain. All processes occurring in the brain, every slightest movement of thought and feeling, are reflected in the heart, changing and influencing its activity. These changes in the heart's activity are sometimes barely noticeable and barely detectable by the most sensitive instruments, and sometimes they come crashing down and make the heart beat with the force of a living creature, ready to burst out of its confines.

Thanks to its unique properties, the heart is the material centre of consciousness, reflecting the entire life of the higher nervous system. This sensitive responsiveness of the heart is the basis for the development of moral self-awareness. In fact, the subtle movements of our thoughts and feelings remain in many ways unclear, incomprehensible, and incomprehensible to us ourselves; but these mysterious and incomprehensible movements begin to influence the rhythm of our heart, they become clear and understandable to our spirit, and then we recognise in our own heart what would otherwise remain incomprehensible and imperceptible to us. It is easy to understand why, at all times, people have considered the heart to be the centre of feelings, believing that feelings are generated and live in the heart. Physiology shows that thoughts and feelings live in the brain, and the heart reflects what is happening in the brain.

The physical strength and resilience of the heart are more pronounced in women than in men. The nerves connecting the brain to the heart work more sensitively and finely in a woman's body, and this is why women are more sensitive than men in matters of feeling and moral character. Her heart already begins to beat and tremble where a man's heart does not respond.

It is easy to understand that moral suffering must affect the heart in the most profound and essential way. Without a doubt, moral suffering is concentrated where the living thought resides — that is, in the mind. The heart is the place where Prometheus's fire burns and where spiritual feelings are hidden. This is where all of our spiritual life is concentrated in its lowest and highest manifestations. We experience both physical and moral pain, and in both cases the corresponding material processes take place in the body and are reflected in the heart. Consequently, in the heart, the true centre of life, that is affected by those things that strike the heart.

The effect of moral suffering on the heart is that it weakens and slows down the heartbeat, causing a feeling of heaviness in the chest. Consequently, moral suffering weakens the heart in its normal functioning. Even a post-operative patient says that when the heart is beating, the expression of the tone accurately conveys what is happening in the heart.



It is highly interesting that physical suffering, such as pain caused by a serious injury and the inability to move, similarly suppresses the activity of the heart. Thus, physical and moral pain equally affect the heart. This effect is transmitted to the heart in both cases via the same nerve fibres.

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

Perhaps the most striking manifestations of moral suffering are found in the activity of the vascular system of the body. The subjective analysis of the suffering of the tormented soul focuses primarily on these changes. The vasomotor nerves, with their centres, constitute a remarkable additional mechanism in the heart: the function of these nerves is to regulate blood circulation. The heart pumps blood into the blood vessels, and the vasomotor nerves control the distribution of blood to individual organs and tissues. The redness of shame, which suddenly appears, depends on the momentary dilation of the blood vessels in the face; The deadly pallor of the face, caused by fright, results from the sudden constriction of the blood vessels. Changes in the lumen of the vessels are the basis of all sensations and are closely related to subjective states. The important role of the vasomotor system is perhaps best illustrated by the fact that because the flow of blood and the nourishment of the body itself are under the constant, amazing control of the vasomotor system. When our attention is focused, when we are ready to give even the most trivial answer to a question, the nervous mechanisms suddenly constrict the vessels of the whole body and dilate the vessels of the brain, and thanks to this, the brain is in a state of optimal nutrition at the moment of response. Once we have given our answer, blood circulation returns to normal. Using sophisticated devices that display detailed information about blood circulation, it is possible to observe the entire amazing mechanism этих процессов. Процессор Моссо, бывший ученик

Professor Nydv7a, who conducted similar experiments on himself, concludes that if Nydv7 enters the laboratory during the experiments, then the transformation will not occur, because if others entered, and based on these changes, Moss could determine Nudvich's approach without the help of external organs of perception, but only by changes in the activity of his heart and blood vessels. In this way, the sensation which Mosso attributes to his own intuition, changes his perception, and with the help of simple devices, he can objectively determine the manifestation of the sublime feeling that has touched his soul.

You understand to a great extent that the sensitive mechanisms we are talking about are subject to change during moral suffering. And in fact, observations show that under the influence of stress and moral suffering, the blood vessels narrow significantly, making it extremely difficult for blood to flow to the organs and nourish the tissues. The consequences of impaired blood circulation are evident in all the most important vital functions, and above all in breathing. The narrowing of the blood vessels hinders normal blood circulation and gas exchange, i.e. the removal of harmful gases from the blood and the supply of oxygen to it. This causes a more or less severe feeling of lack of air in the lungs, which sometimes makes it necessary to take ten deep breaths in order to compensate for the lack of oxygen. But these breaths, with the effort of respiratory movements, are extremely tiring, and the patient rightly calls ~~ten~~ heavy breaths. Breathing is the most characteristic symptom of pain, just as moaning is a symptom of suffering.

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

The heart, nourishing the entire body with blood, nourishes itself with the same blood. Blood enters the heart muscle through arteries that encircle it and are supplied by venous arteries. The free flow of blood through the venous arteries is a prerequisite for the successful functioning of the heart. The narrowing of the arteries ~~the~~ obstruction of blood flow to the heart causes one of the most serious

boyesney — that is, a 7rudnaya toad. It is important to understand how important and necessary it is for the heart to be healthy and well-nourished, especially considering that the heart has to work 24 hours a day. Meanwhile, under the influence of moral suffering, the coronary arteries of the heart, like all other arteries of the body, constrict, and the blood supply to the heart decreases. Under such conditions, the heart's activity is subject to severe, persistent difficulties. I ask your permission to go into more detail about the conditions in which the heart finds itself when it is weakened by moral suffering.

Under normal conditions, the heart performs 24 hours of work equivalent to two hours of labour by a worker, so the work of the heart must be considered 7 times greater. All the living energy of the heart is spent on overcoming obstacles in the blood circulation system. Under the influence of moral suffering, the vessels narrow, the obstacles to blood circulation increase, and the work that lies ahead for the heart becomes significantly more difficult. These obstacles appear suddenly, the heart struggles to overcome them, and the effort it must make gives rise to a subjective feeling, as if the heart were tearing itself apart. This state is conveyed with surprising subtlety in Nermontov's post-war painting. Mena, played by Kagashnina, opposed by Kiribeyev, returns and, hearing her husband's words, says to him:

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

Despite the apparent contradiction in Nermontov's artistic depiction of the heart being torn apart by a sharp knife — in essence, the images are true and convey the emotional intensity with surprising subtlety. The apparent contradiction testifies to the profound insightfulness of the poet. Comparisons such as the one given by Nermontov are well known: we talk about heart-wrenching news, about the heart, which is ready to burst from the terrible news, etc. All these expressions are absolutely true. In fact, the enemy is afraid that in this morally dangerous situation, an untimely death from a broken heart may follow.

Along with a disturbance in blood circulation throughout the body, the regularity of blood circulation in the heart muscle itself is disrupted: the coronary arteries of the heart constrict. The onset of this condition is due to insufficient nutrition in the most important organ for life ~~the~~ the most sensitive organ in the body, the heart, which is manifested by severe pain and dull pain in the heart area.. The author, guided by subjective analysis, uses many comparisons, images and descriptive expressions to convey the heavy sensations experienced by the heart, which is overwhelmed by the weight of the world. These expressions include: a thorn pierces the heart, a thorn sucks and tears the heart.

The narrowing of the vessels supplying the heart occurs rapidly, causing sudden cardiac arrest and acute heart pain. Comparing this to a wound inflicted on the heart with a sharp instrument is one of the most common ~~w~~idespread images of death. A renowned psychiatrist who recently passed away, having studied the human soul in a healthy and diseased state, describes moral suffering as invisible wounds — internal wounds. This comparison of physical wounds with moral ones represents more than a simple analogy and similarity; both conditions are identical in their effect on the sensitive nerves of the heart: ~~the~~ direct wound to the heart and an external injury to it equally irritate the nerves of the heart and cause a feeling of acute, piercing pain. We talk about wounds to the heart, fresh wounds, incurable wounds to the heart, a stab through the heart, etc. The basis for all such expressions lies ~~in~~ the perception of a more or less acute pain in the heart.

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

If there are multiple disorders in breathing and blood circulation, especially if heart disorders are prominent in the first stage, then a condition develops that is known in science as atrial tachycardia. Atrial fibrillation is a feeling of anxiety, dreadful anticipation, combined

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

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

The main function and purpose of the body, like all other organs and functions of the body, undergoes profound changes under the influence of moral suffering.

The very nourishment of the brain is hindered by the narrowing of blood vessels and the weakening of heart activity. Meanwhile, the brain belongs to the organs that are most sensitive to blood flow and most vulnerable to its deficiency. Being the most important perfect instrument of life, the heart needs a more perfect blood supply than any other organ. And indeed, recent studies have revealed surprising facts about the processes of nutrition and metabolism in the brain. According to Foyt's witty comparison, the brain is a perfect mechanism, always on standby, ready for action at any moment. But in order for the ear to always be ready to hear, for the eye to always be ready to see, etc., for all the organs of perception to be ready for action at any moment, a tremendous expenditure of vital energy is required. This is what actually happens. At the same time, however, the limited budget of the brain is not exhausted. Beyond the limits of vision and hearing — the realm of sensory mental activities — lies the boundless realm of abstract thought. Thought — an inexhaustible resource — requires material substrates and is carried out not without a significant expenditure of living energy, similar to other processes of the organism. It is important to understand that the exchange of substances and the expenditure of material in the body must be balanced and requires complete metabolism. It is also important to understand that serious consequences include vasoconstriction and metabolic disorders caused by moral suffering. In fact, prolonged disruption of blood circulation inevitably leads to mental disorders. Work, stress, and moral suffering always

They cause narrowing of the blood vessels and thus cause a severe loss of blood flow to the organ. At the same time, however, the destructive effect of moral suffering on the organ is not eliminated; it goes even further, and we will understand it if we pause for a moment to consider the psychological effects of material deprivation, which will allow us to measure and weigh the harm caused to us and our loved ones with greater clarity.

Both physical and moral suffering should be considered from a holistic perspective. the processes taking place in the body represent a tremendous amount of work. All suffering is exhausting, because it is accompanied by a tremendous loss of energy and quickly depletes the body. Measuring the degree of suffering in material terms, we encounter a fundamental difference between physical and moral suffering in terms of their impact on the body. Investigating the influence of moral suffering on breathing, the heart and blood circulation, we see that both moral and physical suffering equally disrupt the functioning of the body. But when it comes to the main body and its activities, we encounter for the first time a fact of great importance — namely, that moral suffering affects the body more strongly than physical suffering. If the relief of moral suffering requires a certain amount of physical suffering, then the relief of physical suffering requires an incomparably greater amount. and for immaterial suffering, an incomparably greater dose is required. Thus, moral suffering is heavier than physical suffering. It is understandable why people prefer the former to the latter, as the latter is more likely to be subject to physical suffering and death. Zealous Christians are ready to die, and they are eager to show their vengeance by replacing mortal shame with death, and at the same time, they prefer death: it is less terrible, than the shame and moral suffering it caused. One sixteen-year-old girl endured the instrument of torture that tore her body apart with a smile. Irritated by her patience, the torturer ordered a drunken soldier to embrace the woman, saying: you have no body left, so I will torture your soul, because your soul is more important than your body.

Moral suffering, affecting all the functions of the body, does not affect them to the same degree. The most severe types of moral suffering mainly affect breathing and blood circulation, but the most severe suffering

the more it affects the heart and blood circulation, and the suffering person's self-esteem becomes more severely impaired.

Changes in the functions of the mind affect the speed of mental processes, the association of ideas and the formation of thoughts.

Mental processes occur over time, and their speed is determined using precise chronometric devices. Under normal conditions, there is a continuous flow of thoughts, an uninterrupted succession of one idea after another. Like the beats of a drum, thoughts follow one another at a speed measured in fractions of a second, and among the continuous flow of thoughts there are no empty intervals, with the exception of brief moments of rest lasting  $1/(60) - 1/(30)$

seconds, between each two adjacent representations. Ea

With the exception of brief intervals, the rest of the time is filled with conscious and unconscious thoughts. Thus, the mind is not idle all the time, but is constantly alert. But under the influence of moral suffering, mental processes are suppressed and slowed down to a greater or lesser extent. In severe cases, suppression and inhibition can lead to a complete cessation of thought. In such states, only a few images, like dead, motionless figures, remain in the consciousness, suppressing thought processes and inhibiting their free exchange. These changes in the course of representations cause a feeling of moral emptiness and despair and constitute one of the most severe symptoms of moral self-destruction. We find an artistic depiction of this state in Shigera's "Shigonskom Vsname". Having outlived his five brothers, he describes his moral self-destruction with the following words:

But then something happened to  
me, I don't remember... light turned  
into darkness, darkness into light; the  
air disappeared;  
Standing in confusion,  
Without memory, without  
existence,  
Between my warm mother and my  
cold mother, I am; And I saw, in a  
heavy sleep,  
Everything is dark, gloomy, and murky to  
me; Everything is a murky shadow;  
It was neither night nor day, Nor  
the heavy light of my prison,

It was my hateful fate:  
That was the darkness of  
darkness; That was the abyss of  
emptiness Without extension  
and without end;  
It was the image of nothingness;  
That terrible world was my mother,  
Without sky, light or stars,  
Without time, without days and  
nights, Without Providence, without  
good and evil,  
Neither life nor death — a dream of 7robov,  
A sea without shores,  
Weighed down by heavy burdens,  
Motionless, dark and silent.

Changes in behaviour and mental processes are reflected in a depressed mood. One becomes depressed, loses heart, becomes morally impotent, incapable of thinking, making psychological choices and decisions:

And I think, all the powers  
of my soul have been taken  
away,

says Shion about himself.

We are faced with those destructive changes that occur in all parts of the body under the influence of moral suffering. The consequences caused by moral suffering must find their counterbalance in opposite impressions. And in fact, the harm caused to the body by moral suffering is eliminated by strict practice and faith in moral ideals: influences of this kind affect the entire organism — the heart, breathing, muscles — in a way that is opposite in every respect 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.

Therefore, in our material world, in a world of wealth and luxury, let the ideal live as a guiding star. With this banner, in times of moral trials, one will find much comfort and much elevation in one's soul.

Therefore, let there be more faith in goodness, more moral ideals!



# The emergence of anthropological types in Russian history

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*Typography "Prosveshchenie", Kreshchatik, Pastel House No. 27  
KMEB, 1909*



*I. Anthropological types. II. Formation of the state. 5th–6th centuries. III. Eastern type. IV. Northern type. V. Belarusian type. VI. Polish type. VII. Metacitation. VIII. Aristocracy. IX. Polish type. X. Jewish type. XI. Folk revolts. XII. Zaporozhian Cossacks. XIII. Moscow. 17th century. XIV. Formal union of Little Russia with Moscow. 18th century. XV. Russian typography. 19th century. XVI. Use of zoological names. Creation of society. 20th century. XVII. Statehood of the Yuma.*

# I. Anthropological types

Anthropological types form the foundations on which peoples have developed. Each viable people preserves its own, characteristic, lifeways. Peoples who lose their own way of life merge with other peoples and degenerate.

Racial types, plants and animal species develop most successfully in those areas where they originated. Even if one does not agree with Fater's opinion that they were created in those same areas, in any case, primitive people and animals adopted forms and instincts appropriate to each area in order to successfully struggle for existence.

Driven by drought and other natural disasters, people and animals moved from place to place, settling in other areas that were suitable for them, but there, sooner or later, they underwent significant changes and adapted. In Europe, the monasteries, monasteries and monasteries were not animated, but those who moved to Asia, the prehistoric, there and later European peoples — the Mimer, the Cimmerians, and the Thracians — remained unknown in the form of seven tribes living between the mountains of the Western Caucasus, Western Asia Minor and Hindustan.

In Europe, the ancestral homeland of the *бегого человека*, there were their own *соотвѣствующие* regions and corresponding types. In the north, the types should be lighter, in the south — darker; in the mountainous, sea-worn western part, where natural conditions often require speed and decisiveness, the types should be more enterprising and active, and in the eastern, flat part — less enterprising and more passive.

Among the many peoples who lived in Europe, the traces of which can be seen in the diverse artefacts uncovered by archaeology, gradually emerging and improving, becoming more sophisticated and, according to , adapting to and . According to the classification of European languages, the most significant are Germanic in the west and Slavic in the east.

In the course of history, they have already mixed, and according to historical data, their combined types include

were peoples of different anthropological types. Most scholars believe that the Germanic peoples were predominantly dolichocephalic, while the Slavic peoples were predominantly brachycephalic.

The ancestral homeland of the Germans and Slavs is not known with certainty. Under the name of Scythia, the ancient peoples occupied not all of Eastern Europe. There is evidence to suggest that the Rus people lived among the Lynxi and other peoples in the Dnieper basin and the Baltic Sea region as early as the distant past. These areas should be considered the ancestral homeland of the Slavs.

Most historians believe that the Scythians lived in the 5th–6th centuries BC north of the Black Sea. ~~And~~ Herodotus, the Scythians were a peaceful people, friendly towards foreigners, ~~wh~~probably explains their prosperity during the period of the Scythian empires. At the same time, they could not tolerate oppression of ~~ay~~kind, hated their masters, there are slaves, who do not love either their masters ~~the~~ their fellow slaves, who are not educated, and who are even worse than state officials, they are scattered, and, having lost their dignity, they are unruly and constantly at odds with each other.

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

From the information available, it is clear that the type of clothing was not monochromatic and Asian in style, but rather European. N. E. Eabegin finds the costume of the smilov very similar to the costume of modern Russian peasants.

The way of life and psychology of the people correspond to the corresponding region of Eastern Europe, where there are no mountains or generally inaccessible places, where the peoples who lived on the plains could stop, to unite and form a state.

When they appeared in Eastern Europe, at the time of our history, organised and skilled peoples, especially the Mongols, scattered and mixed with unorganised anarchists from south-eastern Europe, who had fled to the west, where, under the influence of new geographical conditions and circumstances, new peoples ~~wh~~ more acute mentality were formed — Serbs, Bulgarians, Ukrainians, Poles, and others — to the north, where in the fertile and lush basins

of the Dnieper and Volga, lived alongside their contemporaries.

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

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

The Rus, their ancestors and their supposed predecessors, were engaged in agriculture and animal husbandry, did not form states, but scattered and feuded among themselves. Despite their numerousness, the Russian anarchists could not resist even the sky, which lived on the Caspian Sea and mixed with the Jews, the Khazar people, who, equipping large trade and military expeditions, took tribute from them.

The anthropological type of Russians is unknown.

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

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

According to research by Prof. L. N. Anuin, based on ten-year measurements of the height of those who were exempt from military service, the average height of the population of the Kiev province in 1654 was 1654 mm, Pogotavskaya 1652, Podolskaya 1646, Nernishovskaya and Vozenskaya 1641, Grodno 1638, Mogilev 1637, Novgorod, Vladimir, Moscow and other central provinces 1640–1650 mm. The population growth

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

The colours of the rainbow are 7 colours: red, orange, yellow, green, blue, indigo and violet. Grey and black exist in all areas, in equal proportions. The most common colour is grey. Approximately 50% of the population is grey, 25% is brown, 20% is dark brown and dark grey and 5% is medium, light and light brown. In larger areas with certain variations, grey gives the highest percentage in the east of the Dnieper, 70% in the west, and in the south, approximately south of the Rosy River. According to research by Dr. Rozhdestvensky and myself, from Rosy to Berezhina, the highest percentage of grey is 70% to 75% of the population, or 40-45% of the population. According to research by Drs. L. B. and M. S. south of Rosy and Potavskaya Gubernii, — among 41-47% of the population. According to Begoded in Kroguevsky District, Nernishchenskaya Province, grey is 59%. The highest percentage of grey hair, according to Gagay, is among the population of Tverskoy Uyezd — 61%, and among Belarusians, according to Zykhoev, — 60%.

The 7asa, turning grey, is also common among the population of other areas, mainly in the south, and in the provinces of Mamonovskoy and Voronezh (according to Prokhorov, more than 40%).

In the central provinces east of the Dnieper, according to Anuin, 5% in Moscow Province, according to Begoded, 4% in Nizhny Novgorod Province, in Tver, according to Gagay, 3%. There are between 10 and 30 in the central provinces, and in the Ryazan province, according to B. B. Vorobiev, even more.

The proportion of dark-haired people varies by region, ranging from 1 to 5%, and according to Tagmo-Griniev, in the southern Russian provinces, it is 1.2%. Dark blond hair and a uniform, slightly mottled complexion prevail in the south, while blond and white complexions prevail in the north.

The brachycephalic form is predominant. According to Imov, 23% of Belarusians have this form, 19% in Minsk, 15% in Smolensk, according to Oedrov, 18%, in Proskov, according to Vigme, 13%. In the remaining regions — 5-10%. In terms of population density, it is found in the districts of Kirovograd and Kirovograd, with a population density of 1%, in Vmanchom 5%, in Kiev 10%, Novorodov 31%. All figures are relative in terms of significance.

Other multi-purpose devices similar to ours are not particularly noteworthy, so we will mention only one important and striking feature of this type of device — the nose clip. B

Throughout the middle basin of the Dnieper, among the Belarusian population, the predominant nose type is the hooked nose, with a length of 48–50 mm, with 10% of noses being flat. In the middle basin of the Dnieper, among the Belarusians, the nose is longer, straighter, and there are fewer upturned noses. In the Volga basin, among the Russian population, noses are larger, especially in the west and south, but they are very diverse in shape and size. In Vladimir Prokhorov's study, 92% of noses were straight, 5% were hooked, and 3% were upturned. In the central regions, there are fewer straight noses, but very prominent noses are common, being broad, flat, and up to 55–56 mm long. The noses are flat, monomorphic, on the south-east, and the noses are straight and long on the north-west. Hooked and protruding noses are found in 5 to 20% of the localities.

In some areas, there are types of primitive dimers with well-developed brow ridges and low foreheads; while others are monogamous and monogamous, polygamous, and Swedish.

Along with the diversity of the *психическо* type, and in greater or lesser connection with it, there is also diversity in the type of *психическо*. In addition to the uneven intensity of the psyche, there are also uneven languages, customs, beliefs, traditions, superstitions, etc., not only between the predominantly grey northern, southern, more brunette and western populations, but also between, for example, the Ostromians and the Orgovians, the Vogians and the Uernians. Even in the same province, for example, Bogynskaya, Kurskaya, the population of different districts, according to the bridge, usually has significant differences.

The anthropological types that exist at present, the multiple intermediate forms, are in constant struggle with each other, and each period represents a certain stage of this struggle. Among them there are those that are stronger, tending towards greater and greater proliferation, and those that are weaker, tending towards degeneration and extinction. Therefore, despite the fact that the Russians have preserved their national economy, it is clear the main types of their behaviour are the most significant, most corresponding to *сообществу* району, and when mestizos pass on their most significant traits to their offspring. The most primitive types gradually assimilated and degenerated, leaving behind them a greater or lesser degree of anthropological and psychological similarity.

However, it is not necessary to make hasty conclusions, as it is precisely

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

1) Medium height, fair-haired moderate brachycephalic, with a large, thick nose and grey eyes; 2) a tall brachycephalic with dark blond hair, a dark complexion, a slightly upturned nose and dark eyes; 3) medium-sized brachycephalic with a solid dark brown coat and a snub nose, but with grey-brown eyes of different shades; eyes; and 4) meso-type with a pronounced protruding forehead, blond hair, light-coloured eyes, a straight, often upturned nose, a nose and 7оухубыми 7хасами. Боуе is less common, and, according to research by professor A. P. Bodanov, gradually diminishing to a minimum, consists of the remains of the primitive people, partly the result of recent invasions.

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

There are four main anthropological types of the Russian people, with their own unique psychological characteristics, corresponding to the four main ethnic groups: grey

— Novgorod, Venetian, mapegas — Miev, Magor, seroguboy — ancient and possessive, and seroguboy — smogen, beoruss.

The representatives of the 7 group do not lose their originality and



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

In the struggle for existence, each ethnic group fights for itself, and each has its own methods of struggle. These methods depend on the anthropological type and topography. There are many theories that suggest that certain types of people correspond to certain types of personalities. According to Gobineau and Napouzhu, the former are natural leaders and initiators, the latter are slaves, servants of the former. According to Mantegna, a straight nose and upturned eyes indicate recklessness, a hooked nose indicates cunning, a flat nose indicates decisiveness, according to Bertodon and Nombroso, raised eyebrows indicate criminality, etc.

From the possibilities of the verse, a lisionomy is formed. Guse believes that one high-ranking military officer, based on anthropological characteristics, even determines the positions of his subordinates.

Even if these theories do not stand up to comprehensive criticism, they are nevertheless well-founded, and the struggle for the existence of Russian nationalities depends on height, the shape of the forehead and nose, and other anthropological characteristics. It must also be different for ethnic groups living in the steppes, those living in forests and mountains, and those near large water basins.

What unites Russian peoples is that, due to their geographical and topographical characteristics, and topographical reasons, all of them, in their natural distribution, should be directed towards the most suitable area for them, towards the least resistance, to the east. History does not record any significant conflicts between Russian ethnic groups. The absence of obstacles along the way would have prevented them from rising up and rebelling. Neither heroes nor great leaders and conquerors emerged from the masses. All peoples, like flocks without a shepherd, moved spontaneously.

The general character of the history of the Eastern European region is determined by the fact that, due to the country's small size and poverty, it was impossible to form large states, and the numerous peoples who inhabited it, such as the Lynians, Scythians, Getae, Ura-Ataimo7o and other types, living in isolation, jealously guarding their separateness. In the struggle for

existence, some of their groups were destroyed, while others were subjugated. The invasions of peoples from other regions did not change anything, and the foreign peoples themselves, sooner or later, were assimilated by the locals.

The struggle for existence depends on the degree of adaptability, working capacity, fertility of women, ability to build appropriate dwellings, domestic skills —cooking, baking, sewing, knitting, gardening, dog walking, etc., and, in general, ~~the~~ internal, elusive, physical ~~and~~ mental characteristics that form the basis of each independent anthropological type. An important role in the struggle between peoples is played by prestige. As the saying goes, a strong people will assert themselves even without active struggle.

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

The Russians played a huge role in the struggle for existence, which was more widespread among them than among other peoples of the same region. Linking their existence to the family, the Russians, who had settled down, and looking at it as their foundation, no longer abandoned it, but remained faithful to it and hunted. The need for bread made them dependent on the peoples surrounding them.

The properties of the Russian type of society were not uniformly intense among peoples of different anthropological types, and therefore the peoples reacted differently to the course of historical events.

## II. The formation of the state

In Nestor's chronicles, the Rus' people are described as living in scattered settlements, "living like animals," in forests and constantly feuding with each other. Archaeology provides more detailed information about the life and customs of the Rus people. At the sites of settlements and in the graves of the Rus people of the 8th–9th centuries. I. E. Eabegin, L. P. Samovasov, V. B. Antonov and others found a variety of mainly bronze, but sometimes silver tableware, buckets, sickles, scythes, hoes, mining tools, and other household items, many women's items, mainly silver jewellery, and a relatively large number of weapons. Pro. Ł. R. Samovasov domasa, that the Russians moved not in groups, but systematically, building pre-planned, fortified camps, 7orodmni. Much of the equipment used by the Rus' warriors resembles that of modern farmers. It is impossible to form a clear picture of the type of yasyunims based on ~~h~~names, because the Russians used to live in communal dwellings, and the names were undoubtedly given to them by A. P. Bodanov, B. B. Antonov, and other scholars. A. P. Bodanov, B. B. Antonov, ~~and~~ others.

In general, Russian women did not have such extreme forms of anorexia and bulimia, which are common in the Caucasus and Western Europe, but were rather rare among the Slavs.

According to Z. and N. I. Kostomarov, in the native types of Slavs ~~h~~ there was less diversity, and ~~h~~names were connected by similar transitions. Kostomarov considers the Imenichs to be descendants of the Dnieper Polans and bases his opinion on the similarity of pronunciation, as both groups pronounce h as m. According to M. P. Pododin, the Polans and Severians are of the Vengorian type, while according to M. A. Mamusimov, they are of the Magorian type. M. P. Pododin, the type of the Dnieper and northern peoples is veŕinmorussmniy, and according to M. A. Mamsiomiviyŕit is magorussmniy, priuem on odinam podsmievaetsya nad

B. B. Antonov, deducing e7o from Gaŕишии. Sobolev, Kŕюуаров, Spresnev, in the names of northern and southern сѡавян, also do not find much pasŕиция. The party division of the Slavs is attributed by K. Kuyarov to prehistoric times, ~~he~~ sees it in the legends about Vasily Busaev. In Novgorod, as ~~K~~iev, there were people who were close to the Rurikids, who were powerful and wealthy and held power in their hands. What type and origin were they?

The origin of the name is unclear.

The story begins with the fact that, lacking initiative and unable to organise themselves, Russian anarchists and individualists recognised the need for order and, being the most militant and finding themselves in the most unfavourable conditions, they were forced to submit to the order imposed on them by their neighbours, the Varangians.

The Varangians and Normans, renowned seafarers and brave warriors, known for their raids and adventures throughout Western Europe, often appearing in the east, along the Dnieper, the only road from north to south, reaching the Black Sea and Byzantium. The northerners, who lived near the Baltic Sea, must have been familiar with them for a long time and, having been invited by them, the Varangians and their retinue encountered no difficulties in governing the region. It is possible that the Varangians occupied a dominant position in the region until the arrival of Rurik in 862.

The courage, enterprise, and initiative of the Varangians depended on their anthropological type, which had developed among the peoples of Scandinavia. Judging by the type of modern Swedes, the type of Varangians was probably similar to them, with a similar appearance. The northern people, according to Napuzhu, always represent the commanders and headquarters of the army, while the brachyels represent the rank and file, who follow the commanders.

Quickly, with his mum's help, Rurik's son, Igor, gathered the Transnistrian rebels and moved to Kiev. He notes that among the individualists and anarchists of the Slavs, he did not encounter any resistance, that the northern Slavs were subservient to the southern Slavs, and that the mixed Russian-Varangian *druzhina* that had arrived in Kiev found a ready-made power base there. The unification of the Slavs was achieved not by conquest, but by their enslavement. The conquest was not accompanied by cruelty and was not absolute. They based their actions on the people and followed the people's will, i.e. the established customs sanctified by tradition. According to the customs of the Rus, no crime was punishable by death, but even imprisonment, and even murder, gave the relatives the right to decide on the life of the murderer. Violations of property rights and other crimes were punished with monetary fines.

The state organisation is socially responsible for the state of the economy. It is the mainstay of the masses. The main

properties of the type cannot be changed, but the individualism of the individual is subject to the individualism of the state. The people are imbued with the spirit of the initiators of the movement, they are characterised by self-reliance, enterprise, national self-awareness and national pride. Brave and noble heroes appeared, folk singers and bards sang of their exploits. In the cities, especially in Kiev, a high level of culture developed unusually quickly, with the development of trade, crafts, art and science.

The natural, providential foundation for the unification of Russian peoples and the implementation of the idea of a single Russian state was their acceptance of the Christian Orthodox faith. Having learned from the past and imitated the saints, it was inspired by the lofty ideals of love and equality of all before God and the deeds of the saints. God is one, God is merciful, and this most closely corresponded to the worldview character of the Russian people. Following the traditions of their ancestors, after parting with their idols, the people began to celebrate Christian events and holidays. Kogadyu is celebrated on Christmas Day, Kupala on Trinity Sunday, and so on. The people united in their belief, instilled in them by the clergy, that there is only one true faith, the Orthodox faith, and that the tsar is God's chosen one, who must be obeyed. Hating their masters and slaves, individualists did not consider themselves slaves, obeying their masters and the rules they had established.

An important role in uniting Russian believers was played by the introduction of a common, universal language for all types of believers, the Russian language. This language, which is not entirely understandable in solemn Christian worship, should be used to educate the masses. At the same time, this language, with minor changes, has entered the administration of all Russian nationalities.

Based on historical information, it is possible to form a certain idea about the Russian people.

By origin, Rurik, Oleg, and Yaroslav were Varangians. Svyatoslav, Yaroslav's son by his Russian wife, already had a local identity. According to the description of the people who saw Svyatoslav during his meeting with the future emperor Rimikhi on the banks of the Luna River, Svyatoslav arrived at the meeting on a horse, which he rode himself. He was dressed in simple white clothes, of medium height, broad-shouldered, with a thick neck, a broad forehead, a straight nose, bushy eyebrows, a thin moustache, a sparse beard, a mole on his cheek, and in one ear a silver earring with a ruby and a diamond. In his appearance and in the description of his life, one can see the influence of southern Russia. Vladimir the Saint,

Judging by the evidence, it was a type of weapon. The son of Vladimir Svyatopolk, Tmutarank, according to the chronicle, was a warrior and had unusually large hands, and was definitely not a Varangian or a Venetian type. Vladimir Monomakh, judging by his advice to his children, "kill neither the righteous nor the guilty, love your neighbour, wherever he may come from, be always ready to forgive, do good to everyone," etc., resembles a Varangian.

If we add to this the brave and determined Mimu Seyaninov, Mimiyu Seyaninov, who had no weapons, was not strong, but was ready to help other warriors, and there is no one else like him in the world, and that all their deeds are not against the mighty, then Monomakh and Semenovitch can be considered examples of the peaceful and passive character of the Russians. The peaceful, passive character of the Russians is reflected in the rapid spread of Christianity among them and the respect they have for the saints Anthony and Theodosius, who lived among them. The Magorussian type is not expressed in its pure form, but it can be felt in the post-artistic praise of Bishop Igarion for Vladimir the Holy, in the highly artistic work about Pygmy I7opev, in the historical irony, ~~with~~ the voivode of Rosava, Budy, who stood with his družhina against the army of Bogesava, mocking the army's stupidity; in the relations of the voivode Boguiy Khvost, who had come to take Kiev away from Svyatopom, Novgorodians, Khvost looked at the Novgorodians with contempt and mocked them, saying: "Your duty is to pray, not to fight. Nubime Isyava, who died during the rebellion in Kiev, Kosmium, the voivodes of Monomakh Ivan Boitishu and Foma Rotibaroviu have lamiini; some of them are of the same type as the South Russians. The heroes, characterised by their courage, self-confidence, awareness of their own dignity, great physical and mental strength, have a complex, more serious, character. Their character traits include immobility and passive activity, caution and prudence.

The general character of the Kyiv period is revolutionary. The idea of monarchy fell on fertile ground, and the people readily embraced it. The world event that took place ~~was~~ in a sense, providential. The essence of existence ~~is defined~~ — the people have their own God and their own truth. In a period of disorder and later in times of peace, they no longer rely on

material power, but on moral power — the right of the descendants of Rurik to rule. The prestige of this power was lost. Those who did not recognise the thousand-year-old power, anarchists and individualists were marginalised and viewed with suspicion, as unworthy of trust and unreliable. Providing an uncharacteristic type of government, a stable state, similar to the purimovi and their boyars, and avoiding городов and vanity, the people may would считать that the question be definitively resolved.

There are some anthropological types of Russian names in history, but there is no noticeable intolerance, hostility, or or hostility, which is evident in Western societies.

## *X–XVI CENTURIES*



### III. The Old Russian type

The attitude of the southern type towards the western type was not uniform. The greatest appeal of monarchism and the nobility was among the southern type, who accepted the nobility without any protest and without any attempts to get rid of it, but rather to preserve it.

Protests against the nobility and their tyrants were not uncommon among the mixed population, predominantly Varangian and other foreign types, of the tribes of Kiev, Novgorod and Gaiu. In noisy villages, the Mnyasei were judged and even exiled, but the South Russian semedei cuita vaga mnya m mam was not subject to mritym, and the more independent autocratic mnya was, the more the people liked him.

The prestige of the people who were not part of the state was particularly characteristic.

The most typical representatives of the map, high-ranking, brachycephalic, and the Morotmonos type, who lived south of the Ros River and in the north of the Potavskaya Upland, were ethnic groups known in the chronicles as the Toromov, as well as the Berendeev and the Uepny Mobumov. These peoples did not form part of the Russian state in the 10th–13th centuries, but they were close to it and formed the vanguard of its defence against raids. of a monogamous type — penuene, tam and boje bism and mixed with Russians, mavmas — pogovuev.

In addition to participating in campaigns against the Mouavins and in internal strife, the Toroms did not remain indifferent to the affairs of state. Supporting the people, dissatisfied with the ruler and under the influence of the nobility, they sent him and their representatives and expressed their desire to elect a more benevolent ruler instead of the ruler. In the internal strife, the people of the city sided with the one who, in their opinion, was the rightful ruler. Having participated in the campaign of 1127 under the leadership of their beloved commander Boynishu on the Poogom, the Tormi are described in the chronicle as brave and loyal. In one battle, when they were about to be defeated, they rushed to rescue the brave young man Mikhail from danger, pulling him out of the front lines. In 1195, he and the Berendei were invited by Prince Roman to a grand feast in Kiev.

The exact locations of the torches are unknown, but they are located on the right bank of the Dnieper and, mixing with the waves and other currents, spread further south and east. Similar in type and in their intense psyche, they differ from their northern counterparts in their language and customs.

Judging by the large number of tall, slender, Asian types found in central Russia, this type has been mixed with the grey type since ancient times.

The types of trees that are common in Ganiya are the same as those found in my region. Type 7 trees are similar to those found in the south and north. Ganiya is surrounded by mountains and borders with more fertile foreign lands, so the Tagani type is more lively, like the Russian plains. In the Taguan type, there is no longer any trace of the old, straightforwardness of the past. They are more diplomatic and sociable, and they are more characteristic of the southern Russian type. They conduct themselves in the same way with the Venetians, the Poles, the Germans, and the Tatars. Supporting orthodoxy and upholding the orthodox clergy, the Zanians enter into relations with the Roman Pope. At the same time, they fought fiercely against individualistic boyars and dealt harshly with anti-state activities. Working to strengthen the state, Roman established loyal boyars, and not only did he not lose popularity, but he also gained sympathy and support from the people and the clergy.

Local chroniclers, enthusiastically describing the deeds of Roman (+1205), calling him the autocrat of all Rus, a prince and a king, comparing him to the heroes of antiquity, they jokingly remark that Roman harnessed oxen to a plough and ploughed with them. He fought against external enemies and internal anti-state forces, Roman's son Ivan (+1265) and his grandson Nev. Zani, who dealt harshly with the boyars, received the most enthusiastic ovations from the people.

In the 14th–16th centuries, the historical origins of the main Russian groups—the Magoruss, Veneruss, Beruss, and Pogess—became increasingly clear.

With their independence, freedom and space, they do not like crowds and all the hustle and bustle and cramped conditions. Everyone strives to live on their own, as they wish, as far away from their neighbours as possible, breaking ties even with their relatives and, without requiring any obligatory help from others, not caring about themselves.

It is necessary to decide on the community's affairs. Three or four elders are chosen to resolve ~~the~~ and decisions on community matters are made as necessary by all the elders, *7romada*. In case of disagreement with the court, the *magoross* would take matters into his own hands and leave ~~free~~ *семѣи, 7де основываѣ свой хутор*. On the basis of individualism, even among relatives, quarrels, enmity and vindictiveness arose. Atavism and *metis* with *mouevnami*, especially in the south, along with the need to assert one's power and the struggle for existence, supported by the instincts of selfishness and the desire to acquire property, especially land and domestic animals, among those who were not wealthy. Recognising their faith as true and inseparable from their nationality, the people were tolerant of other faiths.

Possessing a highly developed sense of dignity and independence, but unable to organise themselves, the Russians remained loyal to the autocracy and, after the departure of the purists, and without any protest, they willingly submitted to the authority of the tsarist government, and later to the tsarist clergy.

The Russian clergy, especially the older ones, were of mixed origin until the 15th century, and the bishops were often Poles and Lithuanians. After the election of the Kiev Metropolitan in 1416, Grigory Rimbian, and the separation of the Kiev Metropolis ~~from~~ Moscow, the South Russian bishops and clergy were predominantly of Russian origin. The lack of initiative, realism, individualism, self-promotion, and indifference to the interests of others, characteristic of this type, could not be found in the representatives of the penitents, the righteous clergy. There were no mystics, ascetics in the name of divine truth, or self-sacrificing preachers who sacrificed themselves for the sake of the common good among them.

The clergy, materially dependent on the parish, pursuing their own interests, naturally stood for orthodoxy and nationalism, while the episcopate, wishing to be acceptable to foreign powers, often strayed from orthodoxy. As early as 1445, Metropolitan Spiridon revealed the primacy of the union with Rome. The same primacy was manifested by Bishop Joseph in 1495, and especially by the bishops of the 16th century

— *Ra7osa, Terevui, Powey* and others. *Powey* responded harshly to the protests of the people, saying that "the nobility, in its simplicity, has appropriated power for itself, and now they are turning against their shepherd" and so on. Bishop Arsenius Bagaban (1560–1575) and his son, who were self-righteous, simply

Fighting to preserve their independence, the New Brotherhood took away their property, imprisoned their priests and monks. All the bishops were devout and ardent supporters of the old morals and morals of Stefan Batory, some insignificant incidents were not taken into account.

The people do not understand the subtleties and nuances of the law, but justice, based on ancient traditions, was reflected in the people's perception of nationality, and was deeply rooted in the secrets of their psychology, which could no longer be separated from the spiritual hierarchy's attitude towards them. Due to the formation of parish brotherhoods, the people, often distrusting the clergy, took care of the needs of the parish themselves and often appointed and even dismissed priests who did not meet their ideals.

The brave, fearless rabble and their elected leaders — the tall, handsome Noboda, the cunning Pogotora-Kozhukha, the fierce Perevyas and others — were loyal servants of the prince. Being good executors, the hetmans were individualists, lacking initiative, thinking only of themselves and having no understanding of the people. The only taran, with initiative, was the hetman, the brave Konashevich Sazaydun.

## IV. North Russian type

In contrast to the Magoross, the Venimossi were peaceful and, in order to achieve their goals, united ingroups and clans that were hated by the Magoross. The decisions of the obnyny were binding, and all members were obliged to obey them. The obnyny were divided into , , and , which were usually related by kinship. The gradual movement of the Rus' people in the 8th–9th centuries to the east, building preliminary small fortified settlements, was characteristic mainly of the Rus' type. The fact that these settlements follow the course of the Lesnaya River and then continue further east, together with the predominance of the grey-brown type there, supports the opinion of M. P. Pozhdina, who believes that the population of the area is now mainly of the grey-brown type. M. P. Pozhidina that the Nerninskaya Upland, now inhabited mainly by the Magurosky type, was inhabited by the Vegomorossy in the Yazyuk period.

Type B people are more prone to initiative and anarchy than type A people. When they are given a task, they want it to be fair and just. If they are not satisfied with the results, they will reject them. In deciding important matters of public policy, not only the boyars and various foreigners living in the cities took part, but mainly the local population, who were largely merchant. The same fair demands were made of the clergy. Ignoring the hierarchy, they deposed Bishop Mitrofan in 1212 and replaced him with the monk Obrynyu Drinmevich. Groups of wealthy people who could not bear the new order, including the republican one, broke ties with the state at their own risk and fled to distant countries. As early as 1147, new republics were formed on the river Vyatka, which existed independently for more than 250 years. This desire to leave was motivated not only by the same desire for freedom and economic reasons, but was connected with the peculiarities of the uninhabited plains and forests that had formed, with their mystical attractions, such as the desire to find a country where all people are righteous and honest, and justice is fair and absolute.

, which has been thoroughly studied and assimilated by representatives of , is a new type of , idea , one , Russian

The idea of statehood, once it had taken root in the minds of the majority, was defended in the name of its new-born state, and people were ready to make sacrifices for it. The idea of state unity was supported not only by the rulers, but also by the people themselves, on the initiative of the purists.

Already under Prosa, the Varangians, with their arrogance and self-will, aroused the hatred of the newcomers, and despite the fact that Prosa loved the Varangians, the newcomers killed him in 1015. The enraged Roslav, pretending to be a guest in his own house, invited the Novgorodians to a feast and killed them. Novgorod did not respond, but Bogetsav, Morop, and Morop of Kiev came to their aid, The Novgorodians themselves surrounded themselves with great walls and said: "We want to and can resist Bogetsav, you have no power, look, we have it."

In many other places, the newcomers were attracted by the idea of purity, even though their beloved ones were standing in their way. There, in 1212, despite the fact that they had new enemies in addition to their old ones — the Ryukars — Mstislav was persuaded to go to Kiev to help the people of the Monomakh clan, and the Novgorodians responded: "Wherever you turn, there will be our people," — then go, take Kiev and return.

Be tolerant towards people of other faiths and beliefs, do not impose your beliefs on others, and may the righteous warriors with Bishop Agbert violently destroy the heretics, the newcomers are not welcome. In 1222, breaking the Germanic laws, renounced Christianity, converted to the new religion of Prosperus, and when he appeared, they welcomed him and gave him shelter. In their religious tolerance, the Novgorodians stood above the Latins, the Greeks, and the Germans.

The republics of Novgorod and Pskov, as well as some groups of Vegimors, at their own risk, settled among foreigners in Northern Livonia, Vratsa and other areas far from the metropolis, as if it were clear that under favourable circumstances, if it were possible to coexist peacefully with their neighbours, they could organise themselves into states and live without conflict. Without mentioning the specific reasons that led to the possibility of the existence of archipelagic republics and the conditions of the region, the people, striving for something absolute, cannot in many cases come to terms with the reality of the situation.

Cuita, mam and magorossi, semju Bozhie, vegorossi sanimagi all free areas. Koda sti semju mnyasya and boyars

Surrounded by crowds of people who were difficult to get around, they left their seats and moved to other free places. When it became crowded here too, they left these places and went even further. In the search for free seats, wherever there were no owners, there was a general rush to quickly disperse in different directions among the Russian anarchists. The remaining families, the Vengerossians, were not exterminated, their faith was not destroyed, and they mixed with them less, as historians believe. This is confirmed by the fact that the type of Vegomorossy varies from place to place. The reason for the rapid spread of the Russian type and the extinction of the Tussem type is mainly due to the natural struggle for existence, in which the Russians were stronger than the Tussem people.

The right-wing reaction among the Venetians was not as passive as among the Magorians. Among the clergy, there were many mystics and ascetics who sacrificed their lives for their beliefs. On the basis of anarchism, everyone considered themselves to have the right to practise their faith in their own way, forming numerous sects. In the name of mysticism and radicalism, people resorted to self-immolation and self-mutilation.

Anarchism, lack of revenge, mysticism and a kind of non-resistance, together with the semidevechmoy myutura and pen7ionskaya tolerance of the vegimorossy, in these circumstances were not a minus, but a plus in their movement among the foreign population in the east.

An important role in the fate of the Russian people was played by the type of government and the nature of the state. Before the arrival of the Russians, the Rus people had trade relations with the Varangians, Danes, Finns and Russian tribes. Whether they were southerners or northerners, whether they were Vengerossians or not, whether they were nomads or not, Kostomarov believes that the Vengerossians were already a Vengerossian people, which is evident in the court of Vladimir and the knights who served him, as well as in Kiev during the first purge of the družina and the new knights. Judging by some information, they lived there even before Rurik, during the reign of Asmodeus and Ira, and probably even earlier.

The trade relations of the newcomers were strong, as evidenced by the fact that they traded with Western Europe, sending their merchants to Lania and Shesvi7, and had their own settlement on the island of Geogogande. In 1057, during the siege of Shesvi7a, Morop Łatmniy Sven IV captured many Russian merchants with their goods. Trade deals, the ability to buy cheaply and sell at a higher price,

developed special types of people who were cunning, calculating, and greedy. In relations with powerful rulers and in the absence of monarchy, such types of people had to be very powerful. In commercial transactions, typical anarchism should be repressed and mitigated. They should rely on their strength, their own state, their property, and their wealth.

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

In the turbulent times of the 13th–15th centuries, the people of the Rus' type united from many separate groups into one state, and although the Muscovites called themselves descendants of Rurik, rulers of all Rus, in reality they were rulers of a single people of the Vygorussian type, and all ties between them and Kievan Rus had been severed.



## V. The Belorussian type

The only common link between all Russian groups was their lack of Russianness. If we agree with Nieder's opinion that the ancestors of the Russians were the most peaceful and gentle of all peoples, then it is the Russians who have preserved the most peaceful and gentle traits. The Belarussian psyche has fewer instincts of anarchy and rebelliousness ~~but~~ the Ukrainian psyche, and less individualism than the Ukrainian psyche. Even ~~the~~ Kyiv period, the Belarussians were known for their steadfastness and patriotism. They fiercely defended the descendants of Rurik. Prince Svyatopolk was known for not loving his people ~~and~~ being fickle in his thoughts. In 1228, Sviatopolk independently joined forces with the Germans. In 1386, dissatisfied with Svidrigai, he had him imprisoned and executed.

Belarusians are more objective than Russians, more receptive to modernity and more imbued with a sense of statehood than Russians and Ukrainians. Being caught between Poland and Lithuania, and between Belarus ~~R~~ussia, the Belarusians were unable to organise themselves, ~~but~~ successfully defended their faith and nationality, established their own organised brotherhoods and became the most educated Russian people in the 14th–16th centuries. Western European culture spread to Moscow largely through the Belarusians. The writings that appeared in Moscow in the 16th and even 15th centuries were obviously written by Belarusians. As early ~~as~~ 1534, it was translated from Persian and German into Russian "Eegniim", illustrated with pictures. In the work of the writer Gonsiorovsky, "History of Medicine in Russia", among many names with the names Ivanov and Petrov, referred to by the author as "the Russians," the author also discusses in detail two famous doctors, also referred to as Russians — Fyomiprom, 1534 7. The beloved physician of Sigismund Augustus, and Natoshynsky, 1566, who protested against the introduction of the Gregorian calendar by Pope Gregory VII.

The Belarusians brought their language, Russian culture and Orthodoxy to Nitva ~~and~~ put forward energetic and convinced advocates of the unity of the Russian people in the north and south. Active, intelligent and energetic, the state officials in the Moscow court — Ginsberg, Besmich,

Kurbsky, who were Belarusians, and in the most active figures of southern Russia, the organiser of the uprisings — Evstatievich and some of the Vishnevskys, who were also prominent Belarusians.

The spirit and conviction in the unity and eternal existence of the state, clearly expressed in the recently appointed high-ranking representative of the Belarusian type. A. S. Budivovye, characteristic of this type. Emphasising the typicality and unity of the Belarusians, M. O. Koyagov even expressed the opinion that the Belarusians are hardly any less Russian than the Russians themselves.

## VI. The Pessimistic Type

Grey-70хубо7уасый, нисморосый type, and according to the measurements of Давыто-Гриншевица, the most brachycephalicestий is Russian, в 70ховным помасатеѣм 86, the passive type of population is the most passive and without any protest against the events that have taken place. Essentially unchanged and retaining the main characteristics of the type — stubbornness, steadfastness, lack of initiative and instincts of anarchy, the passive group, in terms of type, psyche, speech, and habits, has a unique character and is notable for its servility, which is unusual for other Russian types.

And in terms of type, topography, and political reasons, without the ability to organise themselves organise themselves, the nationality is type, discussing the greatest adaptability and their own labour capacity, they spread rapidly, а by the 13th–14th centuries they had already settled in the areas east of the Lone River. Having a rather diverse character and blending in with the local population, а also Belarusian and vegetative types, the latter type cannot be distinguished from them, but if we consider the main major types, the high type, then it must belong to the majority of the population of Vologda, Kiev, Nizhny Novgorod, and now even Voronezh and other southern provinces. With imperceptible transitions, merging with the Magurian type and becoming similar to it in terms of language and mentality, the Pessemian type, gradually moving eastward, is displacing other types. Pro. A. Sobolevsky concludes that until the 16th century, the ancient Kiev dialect was preserved in Kiev, and even in the 16th and 17th centuries, XVII centuries, due to numerous migrations there from Volhynia and Galicia, the Great Russian dialect appeared in Kiev. Although there is evidence of the history the Kiev and Niprovsk regions and the existence of a Vygorossian-type people, after the establishment of the Vygorossian state centre in Kiev, they were driven out of there to a more suitable area and settled there.

adaptable to any type of process.

## VII. Meticulous

Tatar, the annexation of Nitva and Poshe, and the coexistence and mixing with northern and eastern foreigners of the Linsmo and Ura-Aitai types, resulted in the formation of many mixed types of Russian types with foreign types, but did not cause any particularly significant changes in Russian types and did not interfere with their natural development. The value of Russian types lies in the fact that they have not been assimilated by other types and have not even borrowed from them, but have themselves influenced and assimilated them. This is particularly evident in Nitva.

Already under Gediminas, but even more so under his successors, the royal court was filled with relatively educated Russian people, the court's secretary and the highest officials were Russian; State documents, the 1529 statute, and all documents in Vienna were written in Russian, because they were written in Kiev, Novgorod, and Moscow. All the letters to Sigismund Augustus were written in Russian. The pre-Russian faith was embraced not only by those who married the descendants of Rurik, but also by ordinary people. The Russian people did not change their way of life, but instead of the old customs, they adopted new ones. The ruling class consisted of the same Rus people, mixed with the aristocracy. The Russian type was more evident than the Germanic one, as the Germanic people quickly assimilated and became Russian in spirit. The son of Oleg, Vladimir, married to the daughter of the Grand Duke of Moscow, was Grand Duke from 1385 to 1397, fought for the autonomy of the Moscow principality with Vitovt himself and defended the Orthodox faith against the Kiev Metropolitan Isidore, who had converted to the Union. The same Russian people were also his son, the clever and intelligent Oleg, who, like his brother Simeon, wanted to even provoke a war with him.

The same stubbornness and obstinacy of the southern and northern Russian types. Having settled and mixed in the south with the Tatar and Mongol types, and in the north and east with the Latin types, and acquiring some anthropological features of these types, the Russians preserved their folk economy everywhere. However, in a few places, having assimilated

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

## VIII. Aristocracy

The privileged classes, the aristocracy, trace their ancestry back to the purimovi, sediminovi and their boyars. Their type has been preserved to a greater or lesser extent for an indefinite period of time. Preserving monarchical traditions, the aristocracy restrained, judged, humbled rebellious instincts, and brought discipline and order to the masses.

The privileged societies of northern Russia jealously guarded their rights, their descendants' purity, and their kinship ties. After the Tatar invasion, Tatar types were mixed in with them, and they adopted certain Tatar customs and traditions. With the strengthening of the autocracy of the Muscovite princes, the privileged classes gradually turned into the lowest class. All the power of the state was concentrated in the hands of the tsar, and the privileged classes became mere executors of his will.

There, Russian anarchists who had gone their separate ways are united by the state as one, and that, despite the differences in their views, the struggle for the implementation of this idea was the most important task of the privileged.

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

The government was composed of Russian aristocrats and relied on them for support. The great Russian princes had their own courts, their own nobles and armies, did not submit to the tsar, fought among themselves and against the Tatars, and maintained relations with Crimea and Moldavia. The most powerful families among the southern Russian princes were the Bishnevtzy and the Ostrozhsy. They considered themselves Russian and acted accordingly. The brave and adventurous Yermolai Vishnevetsky managed to organise military raids that reached the lower reaches of the Dnieper, and in 1510–1520 he laid the foundation for the Zaporizhzhya Sich. In 1569, Mikhail Vishnevetsky, together with Ivan Grozny's troops, took part in a campaign against Astrakhan, and then, on the orders of the tsar, he was executed. The rest of the Russian aristocracy remained loyal to the tsar. Adam Bishnevsky, among other things, was the first Russian self-proclaimed ruler and was hostile towards Boris Godunov. The latter was a righteous man, следовательно, считавших себя русскими,

Bishnevich — Jeremiah — was one of the most powerful magnates in Peshira. He had his own army of 7,000 men in the Potaevsky district and could field up to 8,000 men of his own. Having taken up the priesthood in 1622, he became a fierce enemy of Khmelnytsky and a champion of orthodoxy. The Ostrogskis' rule was relatively peaceful. After a turbulent life, Fyodor Ostrogski took monastic vows in Kiev in 1433 and ended his holy life as a reverend. Some of the Ostrogski family were friends with Moscow, while others fought against it as part of the Polish army. The famous Konstantin Ostrogski, who ruled over many lands and cities, was a zealous defender of Orthodoxy, helped the rebellious brotherhoods, sympathised with the rebels, and in 1570–80 established the first Russian printing press in Ostrog, equipped by Ivan Fedorov, who had fled from Moscow.

Judging by his actions, the initiators of the Vishnevsky uprising were probably members of the nobility, while the more cautious Ostrog conservatives were probably members of the clergy.

Apart from the two Bishnevichs and Konstantin Ostrozhsy, all the famous men pursued their own interests and ambitions, and were not interested in the people, Russia, or the state, and didn't bring any real benefit to the people. Then, having accepted their mother tongue, they became one with the people.

## IX. The Russian type

The envious role in the life of the West and South Russia is played by the envious.

The type is mixed, man and Russian. On average, their height is slightly lower than that of Russians, their build is slimmer, their features are finer, their hair is lighter, often straight, and 30–40% have blue eyes. They form an independent group in terms of their physical, mental and psychological characteristics. In psychological terms, they are lively, energetic, enthusiastic, and confident; they are more energetic, in physical terms, than the Russian type, which is slow-moving and slow-thinking, restrained, cautious and distrustful, and in particular, the South Russian type. In their imagination, they exaggerate their abilities and resources. Self-deception, in which society lives and thrives, is especially strong among the poor. The psychological difference between a magician and a magician can be expressed as follows: a magician doubts everything, while a magician doubts nothing.

After the Tatar invasion and the temporary outbreak of civil war, western and southern Rus' joined following the natural course of events. The transition was not difficult for the people, as the privileged classes remained Russian, and the people of the western and southern regions became the natural successors of the pure and righteous. Gradually and imperceptibly, the nobility also came to power.

Having a state organisation, they brought a certain order to the anarchic Russian tribes and, to a greater or lesser extent, protected them from the raids of the southern Khitans. High culture, artistic taste, great generosity and generosity, and the generous gifts of the highest social classes brought a breath of fresh air into the life of the Russian population, which was inactive and indifferent to the state. unenterprising and indifferent to the state, the Russian population. By organising themselves and the state, they contributed to the unification of a previously divided people and the spread of a new spirit among them.

The lords, unusually proud of their race and culture, looked down on the people, considering them to be of a lower race, while the people, admiring the lords' wealth, were condescending, and look down on their children, their noisy feasts and proms, and obey them according to tradition. The noble type is clearly visible to the people, so that the people



did not imitate the nobility. For example, the embroidery patterns on shirts were developed independently by the people, and even if they did imitate, it was not from the nobility.

Mocking the pretensions and pretentiousness of the nobility, the people were, in essence, more noble than the nobility. They were influenced by the aristocracy, who were privileged and, accepting their status, treated the righteous people with contempt; but the people, especially in areas far from Poland itself, did not have the same type of religion.

## X. The Jewish type

Jews appeared in Russia as early as the 10th centuries, but their mass migration to the east and to western and southern Russia took place after their expulsion from Western Europe in the 15th and 16th centuries. Thanks to the good nature, tolerance and disorganization of the Russians and the protection afforded to the Jews by the nobility, the Jews multiplied more rapidly here than in other countries. The people mocked them, but did not treat them with hostility. The noblemen treated the Jews, the Mamluks and the Russian people with arrogance. Despite their isolation and the requirement to preserve their identity, the Jews in Poland, albeit not in a natural way, mixed with the local population.

All the lords, by force, by the decision of Jewish rabbis and by various means, often took Jewish women as wives. Jewish women were also married to Casimir III, Sigismund IV, and probably many others, because of the mixing of Jewish and Christian cultures. The main types, in the form of light-coloured hair, blue eyes, and grey hair, and flat noses, have been preserved among Russian Jews to this day. Meticulous attention is paid to preserving the Jewish type. The state has taken measures to ensure that Jews have a normal life.

Jews represent a biological type that is independent of the type of region and does not change, but what happens is that they have recently, for example, compared with China and Russia, distinguished themselves as a separate type and, as a result, have become specialised. Later, they settled in Europe. The Jewish type is nervous and specialised, striving to remain isolated from others; with the spread of enlightenment, the self-imposed barrier that keeps them together is gradually breaking down.

## XI. Folk beliefs

There was no systematic enmity based on the differences between Russians and Eastern foreigners. With the peoples who lived in the 15th century in Terem, even peculiar groups of nomadic tribes became related and mixed. Later, however, with the strengthening of Islam, relations between the Vengoro and foreigners became strained.

The greatest irreconcilability of types was in the west. In the 16th century, under the influence of the masses, a certain union arose among the Mavromatai against the Bulgarians and Jews, who had divided the people and corrupted their faith, leading to an uprising.

Disputes over individualism, self-centredness and disregard for the interests of others, in the absence of self-control and order, are a common and natural phenomenon in the country, but the uprisings that began in the 16th century, although also accompanied by violence, are of a completely different nature. Given the individualism and peculiarities of the people, the uprisings could not be deliberate, well-planned, or consistent with the means and circumstances. Here we encounter a phenomenon that first appeared among the Magoprossians, which can be called a psychological epidemic. To unite in the name of a single idea is a mass phenomenon. The mobilised masses, to a large extent free from their bonds, the masses and the modality of the uprising, taking on a spontaneous, elemental character, sweeping away both the old and the new. The people saw the future, believed in the most incredible things, and did not stop at any obstacles. Losing all sense of danger and justice, the people do not fear anyone or anything, but they themselves do not seek or wait for mercy. The people were overcome by such hopeless and uncontrollable hatred that they did not allow for the possibility of reconciliation and demanded the extermination and destruction of all lords, Jews and matrons, along with their wives and children.

The first uprising, which spread across large areas and had the character of a pandemic, was led by Pavlo Nahivaymo in 1596. Provoked by the masses gathered in Nizhyn and the people of Zetman, Nagivaymo sent a letter to his fellow countrymen, saying that the Russian people would never be defeated by force, but would unite voluntarily and then suffer ☞

oppression. When the letter was not received, the uprising began.

The struggle was not for life, but for death, and was accompanied by terrible cruelty on both sides. Not guided by any state ideology, without a centre, it was impossible to unite, being unarmed, disorganised, undisciplined, often drunk and intoxicated, peasants, monks, unable to resist well-armed and organised troops. The rebels, who were counting on motorcycles, played an ambiguous role, but in the end remained loyal to the government and agreed to compromises with the rebels, and the uprising, like any epidemic, quickly died down. Nani was killed by the moronic 7etman Noboda.

After a fairly long break, similar uprisings took place under the leadership of the Cossack chieftain Taras Tryasyna in 1625, Pavlyum in 1630, and Ostryany with Guney in 1638. The disparity in the resources of the warring parties is evident, among other things, in the number of people killed during the Ostryany uprising: in the battle near Staraya, 11,317 rebels were killed, while 300 soldiers died. During the recent uprising, there was a noticeable increase in the population of Moscow, and after it, many thousands of people moved to the Moscow region.

Despite their failure, the names of the leaders of the uprisings have been preserved in the memory of the people as heroes. They remember Taras Tryashenko, who destroyed the army of the military governor of Konetsk, and they sing his praises to this day.

Folk tales have preserved unknown stories and legends, which are believed to be true because they are not afraid of anything. 7rabiʻi bo7atych and homoxʻi bednym, mam ataman Anʻuibarr and the later pasboyini Karmexyu. Both of them were charismatic and appeared unexpectedly, in disguise, where they were not expected. They did not need to be themselves, but, having found the lords and Jews guilty of crimes against the people, they killed them and distributed everything they had seized to the needy.

There were no widespread uprisings of a violent nature between the Russian and Belarusian peoples.

## XII. The Zaporozhian Cossacks

The Yaporozhye Republic, which was formed in the sixteenth century in southern Russia, represents a completely unique group.

Yaporozhye Bantysh-Kamensky descends from the Mouevnys, Kugish from the Purymovs, but according to anthropological, topographical and historical evidence, the basis for the existence of an independent group of people who lived in the area from the time of the Rus' to the time of the Scythians. Rossi and, according to Su, the brave brunettes of the Torni type.

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

The organiser of the war was the righteous man, Limitriy Vishnevsky. Like the first Rurikids, Bishnevsky, with his initiative and enterprise, united, inspired and armed the tribes and became the leader of the neighbouring Tatar hordes. On his ships, he appeared with the Saporozhye Cossacks on the shores of Crimea and the Bamansmo Peninsula and, having fallen into a trap, was captured by the Tatars. Perhaps, as Kugish thinks, the prestige of the Cossacks and the desire to unite them played a role, but in any case, Bishnev satisfied their urgent need for unity and organisation. A three-line duma has been preserved about the exploits and death of Vishnevsky, where he is called Baida and Baida Mogodey.

On the initiative of Bishnevym7o, an independent republic was established on the rapids islands of the Dnieper River in 1510–1520 –the Zaporizhian Sich, and the Zaporizhian Sich. This democratic republic satisfied the most radical ideas of the South Russian individualists. The Union is the embodiment of their ideals and an attractive centre. However, in order to be accepted into the Union, one had to be righteous, and in order to be accepted into the community, one had to be sufficiently pious, but everyone who entered the Union, submitting to a strict regime, — crimes — theft, debauchery, etc. were severely punished, and, in most cases, those who entered and endured the regime acquired a reputation, that is, the Saporozhye Cossacks.

characteristic, [исиономію. Нииный individualism is based on Kosha's individualism. Gradually, a unique democratic state was formed.

One of the features that distinguishes the southern Russian type of trade, and in particular the Zaporozhye Cossacks, not only from the Velikorossians ~~Belorussians~~, but also from the Poles and Ukrainians, is their humour, with which ~~they~~ treat everything in the world. Humour, based on the pressure of poverty, celebration, prosperity and all kinds of pretensions, is present in their home life and relationships with friends, and especially in their relationships with the Poles and Jews they despise. This is evident ~~the~~ most daring of his works, and in the fact, for example, that they composed a response to the solemn visit of the Turkish sultan during the composition of the motoro, artistically depicted in Repin's painting, on the faces of all the composers, the most mocking, though not malicious, smile.

The sea is not a characteristic feature, but a powerful moral force that separates people from each other and gives them the opportunity to endure all trials without losing heart.

The properties of the Saporozhye type generally correspond to the brunette type of the Magoross, although they are not identical. The Saporozhye Cossacks were undoubtedly the most powerful of the southern Cossacks. The people of the steppes saw ~~the~~ Saporozhye ~~Cossacks~~ a special breed, not to be trifled with, and, impressed by their fierce character and fearlessness, regarded them as heroes.

The people of Yaporizhzhya are not afraid ~~of~~ anything or anyone, and with the help of divine inspiration, they would, in a burst of enthusiasm, set out on expeditions to Crimea, Asia Minor, the shores ~~of~~ the Balkan Peninsula, and even the Marmara Sea. They were not always active participants, but they were always inspirers and supporters of the people's uprisings against the oppressors of justice — the Matomovs and the Jews. This should ~~not~~ be seen ~~as~~ banditry, as some think, but as an ideological, righteous struggle against infidels and enemies. Incidentally, folk songs describe the dangerous campaign of Gamaliel and his followers on the Marmara Sea, with the sole purpose of freeing the Masas who were imprisoned there.

The Saporozhian Cossacks were folk heroes, as evidenced by the bandura players' memories of their many leaders — Bohdan (1575), Samoil Kushma (1578), Serpy7e and Podmove (1577), Smagosube, Tarase Tryasye, Anubare,

Khmegniom.

While retaining the basic characteristics of Russianness and, in particular, Magorussianness, such as individualism, a sense of dignity and independence with a tendency towards anarchism, the Saporozhye Cossacks were at the same time more idealistic, not only in their beliefs, but also in their majority, who were educated and influenced by the Cossacks. Their psychology was based on a southern type, with a particularly developed artistic sense, a brunette type of appearance. By nature, as well as by conscious selection, the Saporozhye Cossacks developed their own style, according to which material possessions were secondary to spiritual values. They believed in the highest divine truth and, in their activities, the Saporozhye Cossacks carried out a sacred mission. They considered themselves obliged to fight against the infidel Turks and Tatars and to defend the rights of the Orthodox Christians, and even if they were defeated, then defeat was a natural consequence of all the wars of that time. The Zaporozhye was a refuge for all those who sought freedom, people of ideas, including those who were persecuted for crimes of a political nature. Due to their ideology, radicalism, and the fact that women were not allowed in the Cossacks, the Zaporozhian Cossacks most closely resembled the knights of certain medieval monastic orders, but the Cossacks did not become traditional knights, did not surround themselves with artificial norms, but acted simply and naturally, sincerely, artistically. In addition, the Zaporozhian Cossacks were not under any authority, but lived at their own risk.

The Zaporizhzhya Sich represents the very essence of Russian spirit. Despite the enemies surrounding them, the Zaporozhian Cossacks did not submit to anyone and preserved their faith and nationality, but they themselves were persecuted by infidels. They had no one to rely on but God, and they had a vague hope for something unknown to them, something that was right for all Russians. At that time, the highest authorities of Muscovy were morally enslaved by the Tatars, and the common people knew nothing about other states. The Saporozhian Cossacks were quite familiar with the conditions in Crimea, Turkey, Moldavia, Poland, and Moscow.

The democratic republic of Zaporizhzhia cannot be compared to the Western European orders and alliances, nor the Russian republics of Novgorod and Pskov, nor, even more so, the temporarily united and under the influence of one powerful army of Yermak and Stenka Rasputin. **B**

Opposition to the forces that moved spontaneously and ~~who~~ resistance, who moved with foreigners without hesitation, accepted them into their midst after testing them, and were guided not by material considerations, ~~by~~ ideological considerations.

Despite the spread of different types, Zaporizhzhia became the second independent Russian centre after Moscow, preserving not only the Orthodox faith, but also the idea of freedom ~~and~~ unity of the Russian people. The idea of a Russian Orthodox state was more independent ~~and~~ more pronounced in Zaporizhzhia than in the rest of Russia. As artists, they were attracted to the very idea itself. At the same time, although the Saporozhye Cossacks had only vague ideas about Moscow, they understood that the Muscovites were powerful and that Moscow was their natural ally against their common enemies: the Tatars and the Poles. Free thinkers, the Zaporozhian Cossacks were inspired by the idea of gathering the Russian people together. Completely independently, this idea was also shared by the more educated, namely Muscovy, the Russian Gagauz and Belorussia.



### XIII. Moscow

In the 15th and 16th centuries, the idea of uniting all Russian peoples into one state suffered a setback. All four main Russian peoples lived their own lives. They did not communicate with each other, and the two largest of them –the Velikorussians and the Malorussians — were enemies. At the same time, all the peoples were in a state of anarchy, held back only by external forces. There were no attempts to unite independently, without the united forces of Moscow. All Russian peoples were united by Orthodoxy, and the centres of unity were churches and monasteries.

Due to the absence of natural 7ранищ, the absence of natural borders, the basin of the Danube and others, in the eastern part of Europe, it is impossible to establish a single state, and it is necessary to create one sooner or later. The Russian peoples should have become one (Moscow, Veliky Novgorod, Belgorod, and Pskov), but they did not have a particular desire to do so. Given the continuity and immutability of the types, the course of history would hardly have changed significantly. The main thing is that in a state with anarchism spreading in all directions, there should be one absolute value that is understandable to all. This power would correspond to the racial needs of all types and be able to satisfy them.

The people of the Vengorussmo7o type are like the Boje people, who are not at all interested in the state and their parents of other types. Living in relatively favourable conditions and possessing certain special characteristics, including courage and decisiveness, the the Venetian type had already spread to the shores of Asia by the 16th century. The power of the Muscovite princes, which had been weakened during the interregnum, was restored under Ivan III and reached its peak under Ivan IV the Terrible (1533–1584). At that time, the idea of the "unity of the Russian people and state" became the guiding principle once again.

A man of great intellect and strong character, he preserved the traditions of the first purists and proved himself in a conversation with a foreigner even him, Ivan IV, дѣя утрепѣния his

autocratic, absolute in power, stopping at nothing. Despite the numerous attempts by the boyars to overthrow him, as well as other acts of cruelty and treachery, rebellions and even popular protests against him, such as Roman Gazimukho, who dealt harshly with the boyars, he did not relent. Despite his absolute power, Ivan IV was tolerant of different beliefs and responded to the clergy's complaints about the spread of heresy by saying: "The true faith is known only to God, and it is not for us to judge." Folk legends do not mention his cruelty, which was exaggerated by the clergy.

According to the mystical idea originating from God, autocratic power, regardless of the personality of the sovereign, subjugates peoples by its prestige alone. Under Ivan IV, the prestige of the Moscow tsar was not to properly Russians, but rather peoples of Siberia, mavmas 7opami, who had settled there, living with the Kavmas, Rusyns and Armenians. At the same time, they continued to compete and fight with Moscow, the Poles, Swedes, Germans, and Tatars, but due to their geographical location and characteristics, they could not have any influence

on the natural course of history.

Since Ivan IV, it has been established and outlined that the Russian type of statehood is unshakeable and absolute, and that by preserving it, all the peoples inhabiting Eastern Europe, despite the differences between them, will unite into a single Russian state.

After Ivan the Terrible, the idea of autocracy, which was not yet realised, already spread throughout Eastern Europe.

## *XVII CENTURY*

## XIV. The formal union of Muscovy with Moscow

In turbulent times of self-proclaimed rulers and inter-state conflicts, the Muscovite state found itself in a very precarious situation. Anarchy reigned supreme. Enemies were everywhere. The boyars were engaged in intrigues. Attempts to elect a tsar from among the boyars were unsuccessful. There was no possibility of establishing a republican form of government or of restoring the state. Under the strong influence of the clergy, the people elected Ivan Grozny's relative, Mikhail Feodorovich, from the Romanov family in 1613. The anarchists, who had lost their way, quickly calmed down after finding the unified autocratic power they needed.

The charm of autocracy, corresponding to the Russian type, swept through the period of turmoil, surrounding Mikhail's son, the generous and peace-loving Tsar Alexander Mikhailovich. The boyars, the nobility and the people, without exception, obeyed him. With the strengthening of relations with Western Europe, educated people appeared, such as the boyar Matveyev. The most prominent among them was one man, the most characteristic figures in his entourage were the patriotic leaders Patriarch Nimon, Archpriest Avvumam, Nimita Pustosvyat. Their religiosity reached the point of self-immolation. Khimush, holy fools, wandering strangers, preachers of self-immolation, found sympathy and respect among the masses. Rumours about the appearance of holy men, miracles, and the end of the world are treated with the utmost respect.

The Russian hetman, the clever and energetic Bohdan Khmelnytsky, who had raised an uprising against the boyars and found himself in a hopeless situation, appealed to the Muscovite prince with a request for assistance and the acceptance of Magorossia into his dominion. The tsar and the entire boyar council deliberated and decided. Their decision was influenced by the fact that Khmelnytsky, the loyalty of the prince and the boyars, insisting that without their help, all of Muscovy and the rightful rule of the boyars would be destroyed. The clergy and all of Moscow agreed that it was necessary to stand up for the righteous. And the union took place in 1654.

When in Russia appeared serious, bearded,

The straight-talking and important, uncompromising Muscovite boyars, the masses who had assimilated the new language, the elders and the lords were united. The very essence of the nobility, their customs, traditions, and beliefs were repugnant and contrary to them. In addition, the typical individualists, the lords, did not care about the people at all, but rather robbed them, seeing that their power was unlimited. Khmelnytsky did not fulfil certain requirements of the agreement, did not gather councils, did not pay taxes to the nobility, etc., and therefore did not feel entirely comfortable.

After Khmelnytsky's death, the nobles who had seized power and become accustomed to it continued to protest and revolt. All seven leaders did not understand the idea of the state. Some of them, following the beliefs of Vysotsky, supported Khanenko, simply hated the Muscovites, while others, such as the drunken Mnozheshny and the cunning Teteria, believed that an alliance with the Poles would be more advantageous for them, and therefore decided to rebel, not out of loyalty, they were confident in their fantastic plans, not thinking about the lords or themselves. The powerful boyars Bagaban, Kossov, Vinnytsky, Tumansky, and others were hostile to Moscow. Bababan simply did not want to swear allegiance, while Kossov refused, saying that "he feared the wrath of the tsar and did not want to answer for innocent souls."

The only hetman who understood the inevitability of the union between the Cossacks and Moscow was Broukhovetsky. He did not belong to the senior ranks, but came from a simple background, and after spending three years in Zaporizhia, he gained the love and respect of the Zaporizhian Cossacks. When the council met in Nezhin in 1663, not only the candidates, who were usually selected by the elders, but also the people, and then the council, — elected the hetman, and despite the intrigues of the wealthy and influential elders, Bruhovyi was elected hetman with overwhelming support. The people hated the elders so much that, after the election of Brohovi, they began to beat and kill them, and the elders Eogotaren and Sommo were killed and severely wounded.

According to the portraits preserved in the museum of N. M. Tarnovsky, one of the portraits of Broghemo shows him with a stubborn, firm gaze, a small head with trimmed hair, a drooping moustache and a slightly upturned nose, — a major type is visible; the other seven types are more common, but not all of them have large noses. The type is distinguished by a raised forehead, a carelessly combed head of hair, and a small

With his pointed nose and large chin, he is also not Russian, but apparently of Asian descent.

The attitude towards the annexation of Moscow and Saporizhia was completely different. The initiative to join under Khmelnytsky belonged to the Zaporozhye Cossacks. The people did not understand the freedoms, the power of the Cossacks, and the Cossack lords. As the individualists, democrats, revolutionaries, and even the democratic Saporozhans, the idea of independence and the unity of the Russian people under righteous Russian rulers remained alive. The famous Saporozhian hetman Serhii was a fervent supporter of this idea. Among the clergy, who remembered the times of purity, the Saporozhian archpriest Shmatov is of particular interest. who, in his sermons, called on the people to follow the example of the autocratic and straightforward rulers Vladimir Svyatopolk and Roman Rurik. The people, mocking the language and customs of the Venetians, feared them, but respected them as strict uncles, and respected them as co-religionists and faithful servants of the state, for all righteous, autocratic Russians.

The late Hetman Masepa was the most typical. According to F. M. Vman's witty remark, Masepa and his name were necessary to verify the actual mood of the people. According to portraits and descriptions, Masepa was a dark-haired man with a sharp wit and individualistic personality, both in terms of his appearance and his mental outlook. According to Promopov, who knew Masepa well, he could not tolerate power. Intelligent and cunning, but also artistic and cultured, Masepa, however, not only did not share Peter I's views, but, judging by his letters, was sincerely offended by him and his actions.

Taking advantage of the unguarded and uncontrolled position granted to him by Peter, who trusted him implicitly, Masepa amassed a huge fortune, surrounded himself with panes, flattered the clergy, built palaces with his own money, and looked down on the people, who were ordinary and simple, with contempt. When the new Tsar, Charles XII, appeared, Masepa betrayed him and fled.

Thus, after the trial, Masepa, mam and the noble lords, self-righteous, although the clergy and the nobility were on his side, the people were not on his side. Masepa was unpopular, as can be seen from the above. In the folk songs about Maseppa, he is portrayed as a traitor, and his opponents, the Poles, are glorified, and the very name "Maseppa" has become a curse word among the people. It is clear that