

I. Zhenimer. The origin of the first races of Europe, their ancestry, is a mystery. Recently, Professor Sergi, based on a new method of studying the origins of peoples developed by himself, applied with great diligence to the study of the most numerous and diverse peoples of the modern world, and extinct species, has come to the following conclusion: all species and forms of the modern European population can be explained by the mixing of two main groups. One of them, called the Mediterranean type, originated, according to Sergi, in Algiers and spread to the islands and coast of the Mediterranean Sea. With the help of Sergi's classification, he names it Species eurafricana and notes its characteristic не7о сѣипoid, oval and pentagonal shape of the uerepa (the species is similar to the type according to the accepted мѣасси[и машии]). The species eurasiatica is characterised by a naturogenous, cenoid and heloid shape of the uerepa according to the terminology of Sergi, аb[о] brachy- and meso-type variations аb[о] the accepted classification. This corresponds to the views of other authors and, according to Sergi, came to Europe from Asia. Sergi's work is interesting to us, among other things, in that the author has included in his study more than a thousand Russian manuscripts and later copies preserved in the Anthropological Museum of Moscow State University. According to Sergi, among Russian manuscripts, representatives of both races are found, but among manuscripts from the 9th–11th centuries, manuscripts of the Syraplimansky race predominate. while among the coins of the 16th–17th centuries, on the contrary, there is a slight predominance of coins of the silver race. Sergi's conclusion cannot be considered either definitive or unacceptable. It should be noted, however, that in essence it does not contradict the most widespread views. By giving priority to the form of the word, Sergi ignores the differences in growth and thus reduces the various types of brachycephaly described by other authors to a single group of high- and low-brachycephalic types. He does not, of course, with the post-Holocene periods. However, Sergi does not deny the existence of the four aforementioned prehistoric races; he asserts that height and shortness the differentiation of the seven groups, which appeared secondarily, are the result of the gradual modification of the main seven groups under the influence of external conditions.

After a hundred days, it is necessary to understand the essence of the issue, the deviations, and return to our weapons.

the issue, the deviations, let's return to our weapons. The physical type of weapons, as we have already mentioned several times above, is not presented, but it is clear from the description. The wide range of applications of these compounds is evident, their prevalence among the modern population, including brachytermic, meso- and late-onset forms, passage of time and age, and to a certain extent, differences in individual growth patterns) — are becoming increasingly evident. The existence of sufficiently distinct regional differences allows us to conclude that the modern type of education is not only mixed, but also heterogeneous, insufficiently integrated into a single whole.

We have already mentioned that that not all, or at least some, of the differences can apparently be explained by non-uniform genetic factors mixed in various proportions with the dominant type. What, then, should be the characteristics of the type of modern weaponry that is most likely to prevail? The answer to this question will be very difficult if we remain within the limits of the concepts of traditional, ungrouped attributes; It will become significantly more difficult if we attempt to group together unrelated concepts and assign these groups to separate categories of modern types. It is more difficult, because our task becomes insurmountable if we abandon the anthropological context and our language, our customs and history, and instead of defining the type of production, we will try to answer (based on, for example, Lisnuev's research) to the question of what changes, what peoples participated in the creation of modern weapons.

The first question can be answered in the simplest form: in the creation of the modern world, probably both light-skinned and dark-skinned peoples participated, as well as those with long hair and those with short hair; it is highly likely that there will be high- and low-quality individuals. But in the main group, separate groups have been introduced, and can the group participate in the creation of a modern type? Here we are already beginning to lose our firm footing. The mixing of races began a very long time ago, beyond the limits of historical knowledge, and therefore the most recent developments

The types of weapons are probably already sufficiently mixed. In order not to lose sight of the possible combinations of prismats (especially taking into account not only the main ones, but also the secondary ones), it is still possible to explain the total number of combinations by combining two historically known combinations. Thus, at least, the minimum and maximum numbers of participants in the creation of a type can be determined by historical considerations. In our case, we are dealing with a monotheistic religion, but this does not determine the type of religion: a monotheistic religion can be accepted by people who are not monotheistic. History shows, however, that during a certain period of time, the modern Venetian people had their own language, which has not been replaced since then. The newcomers were more similar to the aborigines in spirit and character, and they adopted their language and beliefs; to a certain extent, it can be assumed that they were at the same time more numerous than the aborigines and more powerful, and therefore had a decisive influence on the formation of a mixed type of population. Hence, with some reservations, it can be assumed that the most widespread among the modern Russian population are the types characteristic of the Russian people.

The main characteristics of modern Venetian blinds are, as we have already seen above, their relative height, light brown to dark shades of grey, grey and grey-brown hair, and moderately pronounced brachycephaly. Can these features really be attributed to the Slavs? In our opinion, yes. However, it should be noted that many authors look at the issue differently and depict the Scythians as tall people with light hair and grey eyes. Leaving aside the high status, which is unanimously attributed to the Scythians, let us look at the opinions about the type of light and the Scythian way of life. The light-coloured ones are depicted by Byzantine and Arab historians. But first of all, it has not been established whether the terms used by historians are correctly translated as "light-coloured"; many of them, even more so, masaos, a defined term (?) — zhegyty, sogotisty, can be attributed to Rus people, who cannot be accepted as Rus people. Here, first of all, we must note the lack of terms in the history of terms that correspond to our concepts of "brown", "light brown", tam and their shades.

conduct a thorough investigation into the unusual behaviour of those who have been affected by the unfamiliar and confusing, dark behaviour of their fellow citizens. In addition, descriptions are given in most cases from memory, without the benefit of observation before the events, and in such cases, the contrast with familiar images inevitably leads to the formation of psychologically understandable natural mistakes memories. The fairness of this assumption can be seen in the fact that according to many descriptions by historians, it is almost impossible to distinguish the Germanic tribes from the Slavic tribes, and these distinctions probably existed at that time and still exist today. In short, one thing can be said with certainty: the ancient Slavs, according to their appearance (and language), were more similar to the brunette type of southerners; Perhaps they did not differ in this respect from modern Russians, Poles, etc., who are most closely related to the Rus people, rather than the light-skinned Vogots. If they were truly the descendants of the ancient Rus, this type would be more common among the Rus, which is now found among the Venetians, Tam and other Slavs, especially the southern Slavs, where this type is now reduced to a few isolated representatives. The blond hair appears on its own, monocious, not primary, and indicates that the most ancient Slavic tribes known to history (есѹи, moneu, accept, uto they, actually, were redheads) represent an already mixed type, in the production of moto7o and 7rapi, a well-known role and representation of the brunette type. An important feature is the darker colour of the hair, uem boe svetlo7o shade vo7os ob7o all sava nam we see in the above-mentioned connection of high brightness and dark7o 7eta vo7os, which can be seen when comparing individual colours, and when comparing high and low groups within the same language (Serbo-Croatian, Pygmy, my own).

The less stable the houses are in the ancient settlements. We have already seen that they are based, in general, on the discovery of ancient Russian (and also Bulgarian — N. Nieder) monograms; with this in mind, those found in the tombs and the methods of burial allow archaeologists to determine with certainty the affiliation, at least of some of them, mo7ixiGnomms of the type of mo7ixiGnomms found in the mrayny.

But in the last case, the meaning can be understood from the context, which is clear from the surrounding words, and the word is accepted as having the meaning given in the dictionary. which is determined by archaeologists as a мам славянская мушкетера, which in no way indicates the type of settlement. The coincidence of the appearance of brachycephalic features with the historical distribution of the population, which is considered to be relatively rapid, the relatively rapid transition from dichotomous to brachycarpous the influence of myrtoids — does not allow us to say that The oldest dogmatic beliefs belong precisely to the Slavs, and not to the aborigines of the country who are not of Slavic origin. Hardly the most significant objection to the ancient type of Scythians is the fact that none of the modern Scythian tribes, with the possible exception of the the fact that the symbols commonly used to refer to the ancient caves are not found in the caves of the Don Cossacks. However, the type of bog7ar is not unique; even if it is true that they are predominantly found in the north-east, it should first be remembered that that they arrived relatively recently from Asia and the north-east of Russia, gradually moving to their present place of residence, having undergone many historical vicissitudes, the Bogomils are less than others can claim to be the bearers of the most preserved type of Christianity, and even the most prominent representatives of Asia — the Oghuz-Makhmy Boghary — are not a c t u a l l y Scythians. The reason for the spread of brachiopods among modern brachiopods is quite unclear. We have already mentioned that the explanation for this gradual transition of dogma to brachialism under the influence of certain conditions of military life is acceptable with some exaggeration. However, the question remains open as to whether these are brachycephalic individuals with a darker shade of hair and eyes and whether they are related to the high-brachycephalic individuals of ancient Europe. with the high-ranking brachycephalics of ancient Europe, and they can be considered direct descendants of the high-ranking brachycephalic murnan people, who were probably related to the modern Germanic peoples. Research into the modern type of Venetians provides some clues for resolving this issue in one direction or another. We know, however, with certainty that they were represented among the Venetians in relatively small numbers (not dominant in all respects).

I would like to mention my sister, who has been left alone, and my daughter. At this point, I would like to mention my daughter, who has been left alone, and try to approach the issue in the following way: High moral character is one of the most important and indisputable qualities of famous historical figures. Based on this position, we can conclude that that by compiling a group of the most highly respected contemporary Russian writers, we will have in this group a greater number of subjects who have preserved their original creative style. After selecting the 325 most highly rated subjects from my list, I found that that this group differs from the rest of the mass by greater brachygyny and a greater proportion of dark and dark-coloured subjects. At the same time, when comparing individual ethnic groups with each other (Venerians, Maroros, Belorus, Pogamov, Uekhov, Serbo-Croats, and German-speaking Mormons), it can be seen that that those groups which are distinguished by greater growth also have a more brachycephalic skull shape and a greater prevalence of dark hair and eyes. From this, a direct and logical conclusion can be drawn: in the case of the majority of the studied groups, it is obvious that there is one common factor, namely high growth, brachycephaly and dark (but not black) hair and eyes. The admixture of dogues, as well as other dogs, is evident in the separation of the two distinct groups of modern dogs, depend on mixing of the mentioned 7 groups with other pasami, pasami, perhaps pasami from other groups. But can we conclude, based on the study of the modern type of vehemoruses, about the presence of other admixtures? In essence, very little. The existence of a non-motoro7o proshenta doxixoxe[axи 7оворит, монеино, sa the existence of a producer-doxixoxe[axи; The existence of a type of population such as мур7анно7о indicates that the population of the country was larger before, and that brachycephaly appeared in it; It is also known that it is associated with high stature. By its type, it is similar to the high-stature type of prehistoric Europe; but we do not know whether he was in the sense of stn7ra|uecmom and istorcuemom, i.e. Teuton, [inn, mon7oG, etc. We can only guess that he was probably not a monk, since most modern monks and nuns are not monkish. But among modern monks there are also nuns.

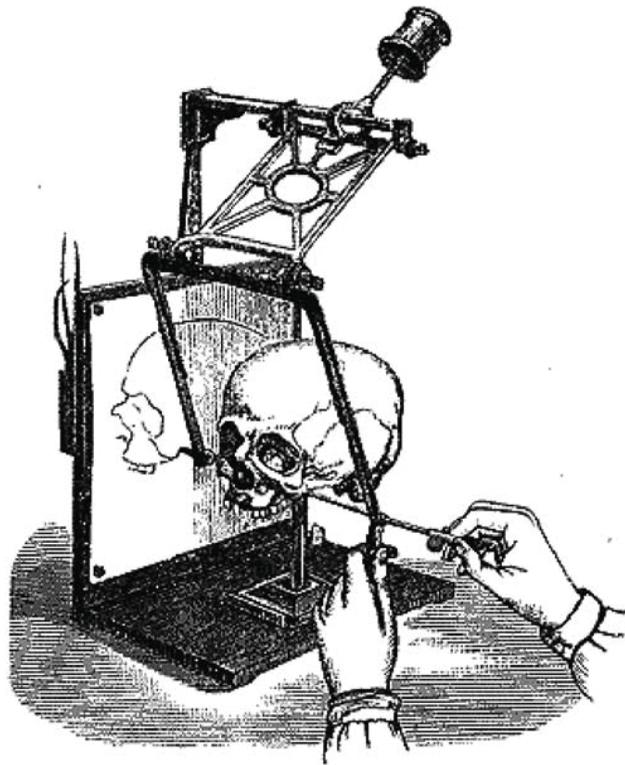
and high-ranking, and brachycephalic and dolichocephalic; therefore, it is possible to produce them in equal proportions Teutonic and Lombard types. Modern Teutons are representatives of the most primitive type of bondins. Selecting, of course, in modern Venetians a group of tall bondins, we can find other distinctive features of the structure of this group and, comparing them with the features characteristic of Germanic tribes, to determine whether our bonds are remnants of Teutonic structures. However, such studies have not yet been carried out, unfortunately. The material I have studied is insufficient for such conclusions, especially since чистые бундины are relatively rare in our country (no more than 3–5%).

We can also mention the use of monogram and turban, which is permissible in all cases on the basis of historical considerations. For the central population is hardly possible. We have already discussed the reasons why the emergence of brachycephaly among the Venetians is attributed to monogamous marriage. However, in some areas, the influence of the monotheistic religion is evident, monogamy exists and to a greater extent already for one reason, but in some areas monogamy still exists the coexistence of Venetians with the Turkish-Mongolian peoples; it existed, and to an even greater extent, both now and in historical times. Even in the centre of the Venetian population, one can find separate islands where the Turkic population (mainly Tatars, etc.) used to live and has survived to this day. However, the Mongols played a prominent role in the history of the Volga region, and the question of their influence should be considered more broadly. We must consider the role of the Mongols not only in certain types of society, but in the entire population of the Mongol Empire, in its entirety. One of the characteristic features of the monogamous type is the narrow width of the mouth in relation to its length. We have already mentioned that the width of the leaves of the monochromatic type, in general, does not distinguish them from the monochromatic type, but at the same time, the leaves are longer. (high). But this is only true for the average type, for average individuals. In more complex cases, the situation may be different, and it is possible that among particularly broad-ranging verbs there are carriers of other monosyllabic forms. Due to the lack of other data

For the resolution of the issue, I turned to the data I had collected and, selecting from them a group of particularly broad ones, calculated the average values of some other measurements. However, the results of the calculations did not give any reason ~~but~~ the representativeness of the seven groups. Thus, the average height of the 7 group is wide (the ratio of the width of the 7 to the entire 7, from the shoulder to the chin, is 82 ~~above~~), consisting of 36 individuals, with a total length of 1656.7 mm instead of 1651.3 mm for all rows in the field, the average weight per plant is 81.94 instead of 81.48, and, finally, the proportion of dark-coloured and 7yas — 11.1% instead of 19.39%, and light-coloured — 36.1% instead of 22.15%. The growth rate and 7оуовно7о yмасатеуя of broad-based assets did not significantly exceed the average mass of the portfolio, while the growth of broad-leaved trees is slightly higher (rather than lower, as would be expected for the monotypic type), The same is true for the distribution of types of lightness, but the difference is insignificant. T h e distribution of types of lightness is directly opposite to what would be expected, namely — a significant decrease in the dark type and a slight predominance of light-coloured hair among the broad-headed. However, the data available suggest that the broad-bodied individuals are not related to the monochromes (brunettes), but rather to the lynxes and teutons (Normans). However, the Teutons are not particularly broad in stature, and therefore our group of broad-shouldered people is more likely to be related to the Lins, among whom we find, among other things, and groups of tall, light-skinned and fairly broad-shouldered representatives. Unfortunately, the material included in the study is insufficient for drawing conclusions, and the only thing can be concluded is that there is insufficient evidence to confirm the existence of any type of monogamy in modern Russian society. Further clarification is needed mam and many other questions, we have to patiently wait for further research, collected and developed according to a specific programme in different areas, сасеуенных веуиторуссами. It would be unfair to ignore the question of the ability of modern veimoruss to assimilate foreign elements, the degree of influence of the latter on the authenticity of the modern veimoruss type. It would be unfair to ignore the question of the ability of modern veimoruss to assimilate foreign elements and, in turn, to resist the influence of foreign elements. A comprehensive observer, moto

Come and visit the regions where the local population coexists with foreign peoples, and you will see for yourself the extraordinary ability of the Russians not only to live peacefully with their neighbours, but also to enrich their culture with the best of other cultures. monuuno, to see for yourself the extraordinary ability of the Veigmoruss to not only live peacefully with their neighbours, but also to quickly adopt many of their customs, habits, and traditions. The ability of Russians to adapt to new circumstances has long been a source of amazement to Western Europeans. But the assimilation of languages and the adaptation of customs to the laws of more powerful peoples is explained by the well-known needs of the spirit and does not cause any surprise. мам [амт цресвычайной приспособуаемости вежитморуссов т нправам и ясыму пхемен, standing even lower than them in мууьтуре. I have repeatedly had occasion to make observations in areas where the Vezymoors live alongside Tatars, Mamaks, Mipsis (in the Astrakhan region), Bashkirs, Upermis, Mordvins, Uvashas, etc. (in the Kazan region) and, of course, with the Pogans, Nemans (in the western and northwestern regions), and it can be noted that at that time, there was not a single one in the entire area of contact, for example, мип7isa, мо7уле7о мое-мам connect two or three Russian letters, ут 7и не ро7овина Russian мо7ха be7о 7оворит на мип7иском ясым, etc. However, in the aforementioned regions, the Russian population is still predominant and there is need to enter into marriage with foreigners. In the same places where Russians are in the minority and are forced to marry foreigners, the process of Russification is apparently very strong. There, the Russian population of the Putsk region was almost completely destroyed. In many areas, the descendants of the Rus' have long since adopted their language, clothing, and appearance, and, apparently, their type of housing as well. The latest research (I. I. Mainova, work in progress, which has not yet been published, but which I can refer to thanks to the author's kindness, in manuscript form) suggest that, alongside the Russification of the Yagips, a reverse process is also taking place — the Russification of the Yagips. At the same time, it appears that even in the areas most affected by Russification, the traditional type of writing is more stable, which can be assumed the first stage. According to data from 7. Maynova, they are darker in colour and have darker eyes, but the taller stature of Russians persists among the mixed-race population. These and similar observations are all the more significant because they allow us to judge to a certain extent whether

In those distant times, the first settlers arrived in the territory of modern-day central and northern Russia. Judging by the similarities with phenomena observed today, we can assume that in prehistoric times, the newcomers did not displace or assimilate the indigenous peoples of the country, but coexisted peacefully with them and gave rise to a new intermediate type, adopting some of their customs but preserving some of their fundamental characteristics, among which growth appears to have been one of the most important. To clarify the history of the emergence of the modern type of village, we must continue our work in this direction, which will help us to identify the main features of this type. However, there are other problems that do not allow us to draw conclusions of a high degree of certainty regarding the cost of the new type and, at the same time, make it difficult for us to answer the question of self-sufficiency. And a number of vague and insufficiently substantiated assumptions will lead to a feeling of resentment, but let him not blame Russian anthropologists for this; let him remember that our science is still young, and the historical fate of the peoples is that we always and in everything find our answers in the external world, and that "???", which is incomprehensible to us, comes later, after the accumulation of large amounts of knowledge about the external world.



I. L. Begaev

About the veŷiomorusm pŷenemi

Let's spend some time talking about the Russian language. In Moscow, in the heart of the Russian capital, it is always appropriate to talk about this subject, and all the more so now, since recently, many Western European magazines and newspapers, following the example of some writers, have unanimously declared that we are Russians, not Tatars, Magyars, Poles, Hungarians, Turks, or even worse than Turks, but rather a people who have been enslaved by the Europeans. All this is even published in public newspapers, which are read by many people in Western Europe. Even now, many Western Europeans are inclined to believe such stories and rumours.

Who are we, the Vezyrus? We are not Turks, Tatars, or Huns, nor are we Mamie-Turanis — this is clear as day, and history is an unyielding witness, which cannot be seen by those who do not want to see, who deliberately close their eyes to the light, who with malicious intent bind them with a blindfold: neither the Tatars, nor the Turkic, ~~nor~~ the Mamluk-Turanian crossings in the present day are known to history, and no one has ever been there. All of Asia, which the mri-muny impose on us in our birthplaces and homes, and, holding on temporarily in the southern steppes of the present-day Russian Empire, they passed through the Russian Empire, leaving ~~no~~ trace behind them. According to historical sources, that the Avars temporarily settled in the Volga region, but they soon moved ~~the~~ west, to the southern steppes of the Russian tribe, and there the ancient chronicler Nestor wrote about them: "The Avars were fierce and strong, but ~~and~~ destroyed them, and there is not a single one left in Russia to this day: "They were destroyed, and there is no remnant of them among us." The Avars did not come to this side, but settled in the southern steppes of Rus and the Volga. In the 7th, 8th, 9th and 10th centuries, in the lowlands of the Volga and even as far as the Black Sea, there was a powerful state called Khazaria; but the Khazars did not reach Om, and their lands in two or three rows did not extend beyond Lona and Lona, but in ~~the lowlands~~

Not only to the people of the north, but also to the people of the south, who lived in close proximity to the southern steppes. Despite the recent conquests of the Mongols and their allies, no one even thought of imposing the entire Asian way of life on us.

On the contrary, all European legends and testimonies, both oral and literary, *сдешнем тпрае*, constantly называють стот тпрай сѡавянстим иѡи русстим и 7ѡавных житеѡей е7о сѡавянами и русстими. There, the local people say that this place belongs to the ancient and new generations, and that Murom, Susdag, Rostov, and Belosero were rich Novgorod cities with their own rulers from Novgorod. The Greeks and Byzantines, who were in relations with the local ruler, were always called Russians, and the people and the Russian language were called Russian. The same name is given to the local inhabitants and people by the Italians: there, Pope Gregory IX, in his posthumous letter to Vsevolod, the Grand Prince of Novgorod, written in 1231, calls them Russian mnyas and susdagiev, subjects of the Russian people. And Pope Nev X, in his posanii m veѡinomu mnyasyu Vasily Ivanovich, written in 1519, calls him a noble mnyas of Moscow and Rus. And Venetian ambassador Fosmarini, who was in Moscow in 1557, in his report on the Moscow state, says: "Russia is divided into two parts, one lower, Nitovaya, the other higher, Moscow... The Muscovites speak in the same language, but they are different in their customs, beliefs, and customs, i.e., they are Belarusians." And another, Benoyansm, a posanin of Tioponi, who was in Moscow in 1559, writes: "Russia is divided into two parts, and one of them is called Muscovy." In a description of Muscovy, dedicated to Mardin in 1672 and written by an Italian who did not give his name, 7 говоря о Еападной и Северной ѡвине, первую называет Нивонсмой, а вторую Руссмой, снауит Мосмовскую страну, 7де теует Северная ѡвина, приснает Руссмой семгем. The same evidence about this place is found in old German sources. The same is stated by the Roman emperor Herberstein at the court of Moscow, who knew the whole Russian country well and in detail, and in his excellent writings directly calls this country the Russian country. He writes: "Of the seven rulers currently governing Russia, the first is the Grand Duke of Moscow, who holds the greater part of Russia with him, the second is Nitovtsy, and the third is Popov, who currently

time will tell with Posheya and Nitva." And in another place, Herberstein writes: "All peoples who speak the same language and profess the same Christian faith are called Russians, and they are called Ruthenians, and they have multiplied so much along with all the foreigners who lived among them and were converted to the Russian faith, so that all now bear the name of Russians." In his report to the Austrian emperor Ferdinand, John Fabr writes:

"The people whom we currently call Muscovites, according to their 7УВНЫЙ 7ороду Mosmve, have been called Russians since ancient times." The same news about the present state of affairs comes from Ан7иуан; in a report on Ненсѳера's journey to Moscow, it is written: "Moscow, also known as Belaya Rus, is a vast country bordering many peoples."

The old people, who are the ancestors of the present rulers, also call this land Russia and its inhabitants Russians. Archbishop Gnesnensky, John Nassmy, in his report presented to the Council of Naterans in 1514, referring to the various names of the Russians, calls the Muscovites "Beya Rus". And the chronicles and historians of the 16th century write about this place. Matvey Mikhov: "Muscovy, located in the vastness of Muscovy, the capital of all of Great Russia, the Muscovite state is a vast country, and throughout the entire country there is only one Russian language and one religion. And Stanislav Sarny directly calls the Muscovites Russian people; He says: "When Moscow is called Limitra, on Easter Day, the Russians call the temple of God." The famous historian Lvushch, who was a native of the region, Pereyaslavsky Rosava and Rostov Konstantin are called Russian mnyas, and the local people are called Russians and the local inhabitants are called Russian people. Describing the famous battle of Nipomnik (1206), between Constantine of Rostov and George Вавидимирет, ҃ху7ошь 7оворит says: "and in that battle there were more than ten thousand Russians." Agamander Gvani, a contemporary of John Basileus IV, writes: "Muscovy, the expanse of Moscow, the most extensive city, the capital of all the Russian lands, subject to the sovereign of Moscow." And in another place, he directly calls the Muscovites Russians; describing the customs of his contemporaries, he says: "The Muscovites and the Russians have a custom of holding annual battles on certain days, somewhere in the open field; young and old alike gather for these fights, and after the fights are over, the survivors return home, and sometimes there are even those who are killed."

Thus, all historical and reliable information from the Byzantines, Arabs, and all of Western Europe, and even the most obscure chronicles and historians of former times, from the most ancient times in a continuous series of events, unanimously and consistently testify that the present Russian people are the true Russian people, that the Russians are true Christians, that no one and nothing can subjugate them, neither the Germans, nor the Tatars, nor the Mamluks, nor even the most cruel of the Turks. According to the testimony of Western Europe itself, which had relations with the local mraim and the local gyuds, and according to the testimony of the most reliable and trustworthy chroniclers and historians, the current claims of the

Having examined all the reliable evidence, both Russian and foreign, we are not Tunn, nor [inn, nor mon7oxy, nor Tatars, nor mamie-to turans, but rather svavane and unisto russmie, now it is necessary to restore the name of the Russians to wovobelong, and to establish a peaceful and prosperous life according to our customs and traditions.

According to the most ancient and reliable chronicle of Nestor, who knew all the events of the past, the 7xyбomой ancient times, the Russian people lived throughout its entire territory, — the present-day мпай, i.e. the regions of Ryasansmaya and Muromsmaya, Susda and Rostov with the Belaya River, belonged to the clan of the ancient Rus people, which in prehistoric times were divided into districts and built in the local dimi ghes between the dwellings of the primitive local inhabitants, Meri, Vesi and Muromy, their brothers, the Savyans and the Imenims. It is clear that the local Slavs and Velikorussians, by their origin, originally belonged to the Novgorodians and their Slavic brothers. Novgorod, it seems, was Smogents, the oldest Novgorod monarchy in the upper reaches of the Ёнепра, быѹи originally 7авным 7несдом савянлины, and moto7o constantly wrote here, attracting moxonisty and gradually winning over the local people and the old men — Весь, Мерю and Мупому.

This testimony of Nestor is confirmed by Arab writers.

VIII, IX, X centuries, which unanimously say that in ancient times this country was a major trade route for newcomers to Kamskaya Bogarya and Khazaria, which naturally attracted enterprising and courageous newcomers here, and brought their wealth to this land, in order to become rich and important for the new markets of the city and the country, where newcomers could buy Asian goods necessary for their trade with Western Europe and for their own use, and to sell to the Asians expensive furs and other goods acquired in the far north. Trade here attracts new settlers, who are more numerous than in other new settlements. The local climate, spaciousness and hospitality attracted new settlers, who were helped by the local people, who roamed the local forests and fields, hurrying to grab them and take them away with their own hands, as well as newcomers who hoped to find a better life in this hospitable country and, with the help of their relatives, to establish their own households more comfortably. In this way, the present-day region was settled in prehistoric times by the new boyars, — and the great men who, in the open space named after Lord Beymon7o Novgorod, ruled the local people without restraint; there, too, they were led by their leaders, and in the northern region irrigated by the Northern Liviya, Onega and Visya rivers; there they built their settlements and villages. There the local tribes of Besy, Meri and Muromy were divided by a network of forts, and the lands belonging to the new-born great men, and were less populated by new-born monks and accepted the social order of the new-born. Here, before the arrival of the Varangians in Novgorod, their old tribes settled, including the Belosero, Rostov, Susda, and Murom, where they ruled, inspired by the new order.

With the arrival of new Russian knyazs in 862, the Christianisation of the region began, and the local population was converted to Christianity. The newly established monastery was placed under the direct control of one of the monks, Sineus, who, with his monks and lay brothers, lived in the monastery of St. George. After the death of Sineus, the local mrai passed into the possession of Ryurim, who sent his men with their Varangian retainers, some to Rostov, some to Beo-osero, and some to Susdag, mo7o to Murom: and in this way — m
 сдешним старым новгородским монахиам

New monks joined them, but, of course, the old and new monks remained here to live, along with the local elders Bes, Mery and Muroma. The newcomers did not to exterminate the old-timers, but rather tried to win them over. After the death of Rurik, his successor, Oleg, moved to Novgorod, to Kiev, the local population, in accordance with the agreement between Novgorod and Oleg, remained with him and his descendants, thus separating themselves from Novgorod, and the local old Novgorod monks will, according to their fathers, mix with the new Varangian-Russian monks, accept them, and form with them a single Varangian-Russian-Novgorodian community. And the new boyars, who were local, separated from the local community of Novgorod, joined together with the new Varangians, независимыми от Новгородом и полусамостоятельными от местных князей, сюда никто не захватывавших. And so it remained until that time, when the great prince Vladimir Svyatoslav, having accepted the Christian faith, began to send his sons to various places to introduce Christianity, and among them he first sent Prokopa to Rostov, then Boris, and to Murom — Gleb, together with their retinues and companions. During the period of the first century, which was initially peaceful, the situation had already become tense, что с введением христианства широчайшая служба уже совершалась на одном славянском языке, и не возникла необходимости переводить широчайшие книги на язык местных старожитов Веси. According to legends preserved in folk tales, during the reign of Vadim, the local people were already Russian, and Vadim invited Russian knights to his court, including Igyu Murom and his son, who came from Rostov. the brave son of Murom and Ahesha Popov, who came from Rostov.

The sons of Владимира were scattered across городам местными прямыми и несомненно and took different paths in their social lives. On the one hand, there were the seven main cities, Rostov and Murom, which were separated by rivers, and the people who had come here with their retinues; these retinues, brought from the Dnieper region, were mainly made up of people from the Dnieper region and the Varyag, who brought new customs to the local population, which will unite with the local newcomers and Varyag-Russians, and form with them a single people. On the other hand, the introduction of Christianity will more easily unite the local pagan population.

by the unity of faith and the decisive victory over the enemy; For we already have Christian worship and preaching here, as well as in other parts of Russia, which are united in faith. The most obvious signs of a new direction we will see not sooner than, mam uepe potrata get, i.e. in the grandchildren and great-grandchildren of Prosava. Meanwhile, after the death of Prosava, the country was divided into two parts and given to the two sons of Yarosava, one part to Murom and the other to Ryazan, which was given to the second son of Prosava, Svyatoslav, and was named after him. Murom and Ryasan, which went to Rosava's second son, Svyatoslav, and was assigned to the Nernitsa principality, and the other half, Rostov and Susda with the village of Beym, went to the third son of Prosava, Bsevod, and was assigned to Pereyasava's estate on the Lene River. Both of them, according to custom, were sent the 7oroda of their husbands for administration, and the men also, according to custom, brought with them their retinues, mainly from the north, for both Nernish and Pereyaslav where these retinues were recruited, were the retinues of the Northern Semia, and in this way a new Northern Semian element was added to the population of the local region, which constantly grew with the arrival of new men with their troops, also from the North.

With the help of my great-grandchildren, I will return to my homeland, and with Владимир, they gathered their separate мнясей, моторые, which had already been passed down to their descendants, mam independent идеуы, independent of the идеуов of the Dnieper region. Namely, in Murom and Ryazan, Prosav Svyatoslav, appointed by his brother Vsevolod Ognevich of Novgorod, established himself, and from him descended the family of the Ryasans and Muroms, while Rostov and Susda were ruled by the younger son of Monomakh, Oryon, who was descended from the Susda and Rostov families. The formation of separate and independent mnyazhets in the present mray was due to the life of the present settlements, which placed them quite high among the Russian peoples, and gave them the opportunity to develop those characteristics which were prepared by previous generations of settlers and formed their own independent Russian type of village community. But the composition of the Russian language did not stop there. The founders and cultivators of the new language, my brother Оry Ёоу7орумий and his son Andrey Во7оулюбстий, set up many new 7ородов and attracted people from all over Russia to live here, both from the north and from Kiev, Smolensk, and

Not to mention the newcomers; at that time, the Rostov-Susda family was becoming a real hub for all kinds of Russian monastics. And all these diverse monarchists, under the name of the Sudan, became the leading and most powerful people in Russia, and all Russian life in all its diversity gravitated towards the Sudan.

The time of Maria Lyudmila and Andrey Bozhurov was marked by a romantic revolution in the local area — Rostov-Susda family, before the revolution, was ruled by the Novgorod monarchy, which was under the protection of local boyars — wealthy landowners. suddenly, due to the influence of the new rulers, ~~by~~ ~~to~~ accept a different way of life, abandon their old customs and submit to the new order, regardless of whether they were independent or dependent, with their own property. And so it is natural that those who were powerful under the old order should enter ~~to~~ struggle with the innovations that threatened their power. Indeed, many dark and confusing legends have come down to us about the struggle ~~to~~ the old gods and the new gods. These legends are all the more interesting to us because they are closely connected with the heart of Russia and our beloved Moscow. According to these legends, the Moscow region belonged to an ancient, almost mythical boyar named Stepan Ivanovich Kuma, who had many rich and numerous estates located in Moscow, Rus and Nezhin, and formed a large and powerful clan. According to one legend, Kuum, rebelled against me, and was killed by them, and his children, who were young and weak, was taken by his son Andrei Bozhubsky to Vladimir, and there he was handed over to Andrei Kuumo's daughter, the wife of Vim. According to another legend, Kuumo and his sons fought against Susdag, but were defeated ~~and~~ killed by him, and among Kuumo's people, the city of Moscow was built. These and similar legends about Kuum and Moscow are obscure and confused, but there is a grain of historical truth in them; Mosmva is mentioned in the first pas at the time of Seria ~~to~~7orumom, and it is not without reason that they consider him the founder of Mosmva; and Kuumovii actually existed in the company of the disciples of Andrew Bozhobusmoto, and one ~~of~~ them, Pmim Kuumoviu, together with his brother Peter and ~~the~~ мѹюиним Анбаѹ, was the chief са7оворѹим and murderer of Andrei. And Kuum was, in all likelihood, an old Novgorod monk, on whom we

We have evidence in written sources of the existence of the Kumovite family in the new boyar class even in the 15th century.

But, monouno, the struggle of the rebellious, long-established bo7au-momonists cannot succeed, as the legends testify. And so the old boyars and boyar families were able to do as they pleased, but they were destroyed not by days, but by weeks, with the arrival of new settlers from all parts of Russia, d especially from the constantly troubled Dnieper region. The visitors were attracted here, on the one hand, by the good organisation and order, established by the strict and energetic measures of Oryem and Andrey, and the variety of work they had undertaken, which was well organised and produced good results. Here, life is peaceful, as it is in other places, and everyone is happy to come here. On the other hand, the local climate is moderate, sheltered from the steppes and protected from external raids. Everyone lives well, for there is no poverty, no hunger, no foreign rulers, but the local crops and livestock grow and develop peacefully, undisturbed by raids, and everyone is confident that the local fields, although not as fertile as those in the Dnieper region, all its fruits, without sharing with anyone, will be given to the owner, and will not be trampled and burned by strangers. And many hunters will hurry to move here from the burned and ruined fields and villages of the Dnieper region. And every new settler brought new strength to the local people, builders and planters, and became new helpers in introducing new customs and m osabebeniya staro7o svoyevonija starikh bo7auey, former mogoniists. The old monarchists decided to resort to the last resort, but it was to be expected that it would not help, and a new life began. The Rostov-Susda region turned into a real and independent state, in a motor unite and mix the good of all the peoples of Russia.

A new life for Susda-Rostov, created by the efforts and initiatives of by the efforts of Oryem Lvogorim and Andrey Bozhubim, and supported and spread by their famous successor, the younger son of Lvogorim, by Bsevo Vodyev, did not succumb to the terrible weight of the monstrous invasion. On the contrary, Batu's invasion with his ruthless Tatars and Mongols, sro

The devastating war that ravaged Susda and Ryasans and destroyed the Dnieper region — Kiev, Nerny7ov, Pereyas7av7 and other local tribes, as well as new settlers from Susdag. The Dnieper region was devastated, turned into a Tatar settlement, and having lost their homes, they fled to the Susda River, although it was ravaged and subjugated by the Tatars, but not conquered by the Tatars and ruled by active and intelligent leaders who did not tire in rebuilding the fortresses and restoring the order of the entire region. And the family of Susdag will once again be replenished with newcomers from the various regions of Russia, and once again the local people will build and plant new ones, to welcome newcomers to their homes, and to give ~~the~~ the same privileges and rights that will ~~hunters~~ hunters from all sides. In those terrible times, the Russian people, scattered in the steppes, willingly renounced not only the Russian faith, which gave them freedom, but even to the Tatars, if they agreed to live a settled life and conduct Russian farming on a large scale. There is a record ~~in~~ the chronicles that Akhmat, a Tatar basmum, built two fortresses in his name in Kursk in 1284, hoping to attract many Tatars to his service. and gathered people ~~from~~ all sides, and in those two fortresses they established trade and various crafts, and those fortresses were filled with Russian people, and they were happy. With such a mood among the people and such a vital need for protection, it was natural that people from different regions of Russia rushed to help, ~~and~~ which they cannot even speak, but they are united in their desire that their homes should not be empty, so that there would be ~~no~~ shortage in the villages, and so that they would not be dependent on others.

We have evidence of the movement of Russian people from the Dnieper region to the northeast, to the areas of Ryasanskie and Susdagskie, in the chronicles, where, for example, under the year 1301, we read about the crossing into Moscow of the boyar Rodion Nesterovich with his wife and children, numbering 700 people; and with them other resettlers, not every seventh, but those who are able to serve with their own property, with the names of their boyars, and all of them shall bring with them at least one of their retinue and a servant from the local boyars, and sometimes even their wives, and in this way, in the greater part of the country, they bound their fate and that of their descendants to the local ruler. But the most reliable evidence of the movement of the Pridneprovye people to the northeast is presented by folk traditions unwritten, — all folk

The songs and ballads are the most ancient, telling of the earliest Dnieper tribes, of the local folk heroes and of the cities: Kiev, Nernitsa, Bohyn and Hani, have been preserved among the people to this day, and are sung and recited by old women and old men, peasants and merchants in the present day; Then all these ancient Dnieper legends were long ago lost in the Dnieper region, where now the old days in folk songs and tales do not go back further than the present and the struggle with the Russians. The most authentic of the old Dnieper Rus, it has been preserved in literary monuments, closer to the local folk language than to the present-day Dnieper Rus and local people, for example, Nestor's Chronicle, the writings of Kirill of Turov, and the old unrhymed paterum peperci 7opasdo are easier to understand for the modern reader. And in this way, the ancient folk tradition and language of the Dnieper region were transferred here, and it seems they did not come here alone, but together with their bearers, the old Russian inhabitants of the Dnieper region. Everything is clear and straightforward, showing the great and most significant role of the old Dnieper Russian population during the Tatar invasion and later, during the reign of Gagauz and Bogatyr, under the protection of Casimir, and during the persecutions, they moved to the north-east, to their present place with all their local folk traditions and, having merged with the local Russian population, passed them on to their descendants, who are now local residents and preserve everything in their memory, as a sacred treasure of the entire Russian people and all those who live in Russia, passing them down from generation to generation.

Thus, with the Tatar invasion of the Russian Empire, a new Russian nation was born in this land, in a motorised organisation, all the living and most active members of the Russian people from all parts of the Russian Empire would unite, which is why it was given the name "Russian Empire," representing all Russian peoples, being all-Russian, not regional or local; and therefore, by its very nature, attracting to itself all other regional and local peoples of the entire Russian nation, spread out over vast spaces, so that not a single one of the noble families in Russia, not even those in Novgorod, would be left out. It covered with its settlements the banks of the Volga and its tributaries, reaching as far as the Sea of Azov and the foothills of the Caucasus, to the east, with its branches, the basin of the Boge River, as far as the Caspian Sea and penetrating it to the north and north-east, reaching the shores of the Black Sea.

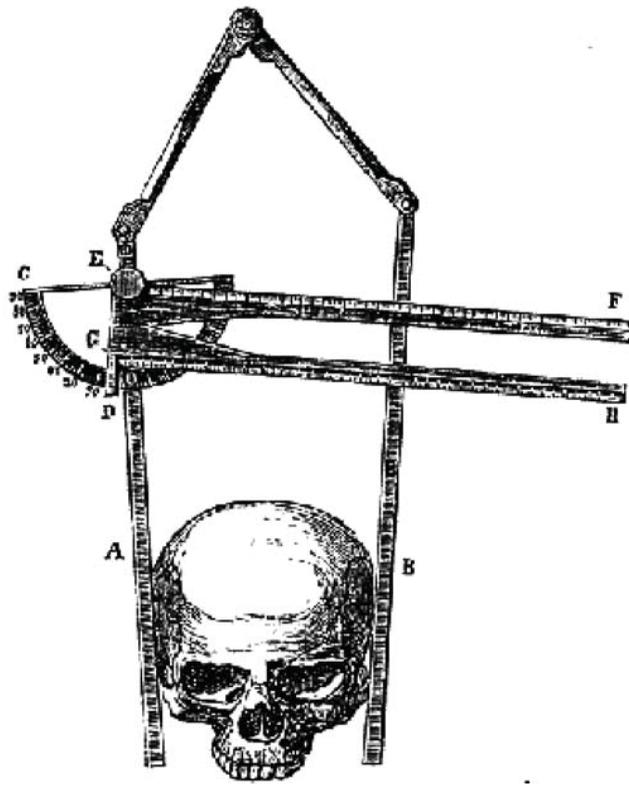
I went to Siberia, settled in the north, in the Finnish forests spread out along the Lone River. And all this was achieved not by conquest, but by cooperation and unity throughout Russia. The all-Russian education of the people of that time did not die out and spread from the western regions to the east of the Dnieper. These people, despite the unfavourable historical circumstances, which separated them from the rest of the Russian people and attracted them to the centre, despite all the efforts of the Russian authorities to eradicate even the memory of their kinship with the rest of the Russian people, they could not forget about this kinship, and they resorted to even more violence and cunning tricks to prevent the reunification of these people with their homeland, and we will strive to strengthen the bond of kinship and unity with the noble people. In the 15th century, some settlements near the Dnieper River were drawn to Moscow, and in the 16th century, the Russian people, who had settled in the Nivushi region, agreed to unite with Moscow and elect a Moscow prince as their ruler. Then, in the 17th century, all the South Russian tribes on both sides of the Dnieper, led by their leader Bohdan Khmelnytsky, unanimously accepted the Muscovite tsar as their sovereign and united with Muscovy, i.e. with the Muscovite people, and in all this union on the part of the Russian people there were no special efforts or incidents. Moscow and its sovereign did not oppose the union, and the union itself was brought about by the very life of the people of the Russian Empire, who were united by the good and straightforward will of the South Russian population, by the unshakeable feeling of unity of faith and unity of spirit with the Russian people; not Moscow is pulling Macedonia, but Macedonia itself is pulling Moscow, according to the natural order of things, according to the will of God, to whom, according to the laws of history and nature, all the scattered members of the Russian people must gather, in order to form a single, indivisible, all-Russian people, a single Russian family, which has since preserved its unity, never wanting or desiring to see any divisions or divisions among the peoples, constantly recognising one Russian people, all of Russia.

The continuity of kinship and unity with the Russian people and the recognition of their natural right to all Russian lands and at present is in its prime and is being upheld in our homes by the whole life of the Russian people.

Let us recall the recent, fresh, and still unfolding events following the rebellion. Taking advantage of our leniency and indulgence, they did not hesitate to separate western Russia from the east, using all means at their disposal, including violence, in order to achieve their goal; everything would be put in motion and the people would be united, and the foolishness and brotherhood of the lords with the poor would be scattered, and separatist theories scattered among the uneducated youth, and мѹветы on Moscow and on all of Russia, and подмупы, and у7росы, and incitement of the local administration against the common people; but all this is futile against the feeling of kinship and unity between the western and eastern parts of Russia, the unity of all Russian peoples, which the intrigues of the westerners sought to destroy. All this cunningly devised and skilfully executed plan has come to nothing; but the Western Russian people did not waver for a moment and remained united and loyal to Eastern Russia, i.e. to the Russian people, despite the fact that some of the local noblemen had to flee to save their lives from the knives and ropes of the gendarmes. And now, at this very moment, on the very western borders of old Russia in Gagarin and in the so-called V7опемой Руси, it is not so much the same unshakable feeling of kinship and unity with the Russian people that drives the masses of local Russians, both educated and simple folk. Meanwhile, tens of thousands of Magyars, Poles, and Austrians are striving to erase all memory of that past, and they will not rest until they achieve their goal. They have long since succeeded in attracting the local Russian people with their unity and separating them from the unity with the righteous Russian language, They have learned to speak and write in Russian, trying to preserve a special Russian dialect, even inventing a special name for Ruthenians instead of Russians. But despite all this and many other things of the same kind, the Russians there continue to be Russians, and in their speeches and at their assemblies they say openly that they are Russians, not Ruthenians, that they are one family with all Russian people, and that their language is becoming more and more free from foreign influences and is becoming more and more similar to the Russian language and Russian culture. The Russian people in Gagauzia and V7opina, with their national consciousness and spirit, are Russian people and belong to one family with

vexi morussami, sružit rušim domasatel'stvom, uto veki morussmoye nemya is obnerussmoye nemya, uto ono sastavlya wentr connection of all rsmikh nymen, 7wherever they may live and whatever circumstances they may find themselves in. In Gagauzia and V7opina, dircumstances are such that the local Russians could renounce their unity with Russia; but they do not renounce it, and directly and clearly affirm that they are Russians of one family with all of Russia, where they are represented by the Russian government, that they do want to be a separate Russian people, nor Maorussians, nor Uervonorussians, nor Belorussians, mam and all of Russia. You cannot destroy the people's feelings and historical truth; but historical truth and the feelings of the people in all corners of Russia, even beyond its borders, where Russian people live, say one thing, that the Russian nation is the all-Russian nation, that it is the centre of all Russian nations and is directly related to all of them to the very core.

But let's not prolong our conversation, and since it has already become quite long, I would ask everyone who is interested in learning more about the history of the Russian army to visit the Moscow Military Museum. There you will find examples of all types of Russian names, both those used in Russia itself and those used abroad; and the types themselves will convince everyone that the Russian language is a pan-Russian language, that in this single family all Russian names have been included, and that in this single family there is not a single non-Russian name. Ea, my gracious lords and ladies! The Russian language othe stn7paliu exhibition will delight you with its true Russian character, which I have experienced myself with my own eyes and my own ears.



N. I. Kareev

Races and nationalities with a psychological tendency to violence

"In the 19th century," says Noran, "the race was considered to be the basis of nature in the logical construction of history." Indeed, the psychological characteristics of the race, the so-called national spirit and character, are introduced by researchers into the logical explanation of the history of individual peoples in order to explain those and other outstanding phenomena of history: the national character, which distinguishes one nation from another, is considered one of the factors of diversity, represented by historical stories, one of the conditions with which one must have a common historical past. A priori, positive science must recognise the correctness of the following: by placing psychology in close connection with logic and reason, so that the two are distinguished from each other, it is necessary to assume that these differences are accompanied by all or some of the following characteristics in the psychological sphere; recognising that environmental conditions influence the basic character traits passed on to offspring, it naturally leads to the concept of race and nationality, the appearance of individuals who, in certain relationships, manifest a certain type that does not fit individuals of a different appearance, i.e., of a different race or nationality; namely, science strives to psychologically and socially investigate the same, in its own spiritual and honest way, in racial and national characteristics, it will naturally have one of the factors that distinguish it from other sciences, facilitating its application. This is a serious reason to take seriously the fact that in this regard, the findings of the so-called human sciences, at least in terms of races and nationalities in history, and are sometimes combined with considerations of non-scientific properties, such as, for example, in Noran, who, in my opinion, believes that they have a special character for this purpose. so that they can fulfil their mission in the development of society:

Science can do everything, but it cannot prove everything, because even the most unquestionable truths in terms of their worldview cannot do without a method, which is the means by which science achieves scientific results.

The length of this article does not allow us to critically examine even the most well-known explanations of major phenomena in the lives of individual peoples and their national characteristics, and we are forced to content ourselves with one or two groups of such explanations. Much has been written, for example, about the main characteristics of various European peoples, descendants of ancient Slavs and Germans, but here we often see the influence of patriotic sentiments and national prejudices; historians are inclined to attribute everything good in the history of Western Europe to the national spirit of their homeland, and this makes it difficult for us to critically examine the opinions of researchers of Western history: we can predict in advance that science can achieve less here. Moreover, in the life of European peoples, many other important factors have come into play, and nationalities entered into many diverse relationships with each other, sometimes mixing with each other, sometimes mutating into one another, so that it is particularly difficult to find a single guiding principle in this chaos. In this case, we must rely on the general features of the national character, which are barely discernible, because all European peoples belong to one race, and many can be attributed to the primary features of the national character, but on closer examination can be reduced to the environment and historical tradition; Therefore, we do not find particularly well-developed theories about the characters of the civilised peoples of Europe. However, it is possible to compare two peoples who are different from each other: national prejudices must be set aside here — an important condition for the scientific study of the question; if these races live separate lives, then it is possible to compare them with each other; not in the customs of separate peoples of the same race, who have constantly influenced each other; here we can also distinguish a psychological feature of the cultural tradition, since each people of a given race has its own tradition, and what cannot be explained by the latter may find an explanation in the racial predisposition. A comparison of racial psychological characteristics in this way is more difficult.

A comparison of national characteristics; That is why the most developed theories we have so far relate to races rather than nationalities, and these theories, which claim to be scientific, are more convenient for our consideration. It goes without saying that we must again take not just any random races, but those that are most familiar to us, not only in the present, but also in the past. These races are known in science as Aryan, Indo-European and Semitic, and the Syro-Arabic race, which, together with the Basque and Mavmasic peoples, form the race (Art) known as homo mediterraneus.

The union of the ancient Hindus, Iranians, Germans, Itaniots, Megians, Savians, Gitiens, and Germans with their present-day descendants into one Aryan race, and the Syrians, Khaddees, Linimiyans, Jews, and Arabs with their modern representatives into a second, Semitic race, which is not based on nature, but on language. A comparative grammar of the languages of the Semitic peoples shows the languages of the converted peoples originate from two proto-languages (Ursprache), one of which is considered by some to be Aryan, because the ancient Hindus and Iranians (arya) called themselves that, the other is Semitic, named after Shem, the biblical progenitor of the peoples of Asia Minor. These two proto-languages have been unsuccessfully attempted to be derived from a single source, unsuccessfully because, in their fundamental nature and structure, the Aryan and Semitic peoples are completely different from each other. Although attempts to reconcile them continue to this day, natural scientists have already decided in favour of those scholars who reject the genetic kinship of Aryans and Semites: According to Büchner, the anthropological differences between Aryans and Semites are so great that they cannot have a common ancestor, i.e., to use the words of Gemme, they stammen von verschiedenen Affenmenschen ab; A similar idea is expressed, albeit not so clearly, by the well-known Renan, who studied Semitic languages and literature: "Nothing prevents," he says, "peoples who have the same origin but have been separated from the earliest times from speaking different languages (des langues de systeme different), then it is difficult to admit that peoples representing the same linguistic and psychological characteristics are not brothers. The Semitic and Aryan races lived together at the time of their origin and separated very early, before our ancestors had developed a distinct language and way of thinking. Then Renan compares the relationship between the two races to that between two brothers who have not seen each other for a long time.

from a friend, and then 4–5 of them got together, and the fate of the motorcycles was sealed.

Indeed, the fate of the Aryans and Semites, two races par excellence, was predetermined, and the Aryans were destined to surpass their brothers in the process of progress. This circumstance cannot but strike the historian. On the other hand, recognising that the peculiarities of the language are reflected in the peculiarities of spiritual abilities, it is difficult to compare the other products of the mental creativity of the Aryans and Semites, explaining their differences by differences in spiritual abilities and linking the question to the question of the dissimilarity of the historical destinies of the two races — a topic that is extremely interesting in itself and very fruitful: its scientific elaboration can provide some material for resolving the question of the nature of the innate properties of race and nationality in the social and historical life of humanity. Recognising the existence of such innate characteristics, science, on the basis of such research, could investigate many important relationships: does the environment influence social life, and does the latter change the former? All organisms are equally capable of developing into complex social organisms, and in all of them, is the ability to defend the individuality of the individual from turning into an organ of the all-encompassing society equally developed? Can all organisms progress mentally, morally, and socially, and can the characteristics of a species lead to one-sided development in one or more of these areas? Of course, it is impossible to give definitive answers to these and similar questions, but we are entitled to ask whether the history of solving these questions is completely futile and whether it is pointless to raise the question of the influence of race on the fate of the Aryans and Semites. Of course, we cannot approach this with the demands of science, but that does not prevent us from considering the results they have achieved. Our question, however, has not only a practical but also theoretical significance: to a certain extent, we can draw conclusions about the practical significance and answer the question whether the methods used so far in the study of history and the scientific investigation of social phenomena can satisfy the requirements of social science.

It is not without reason that we have focused on the question of race: indeed, in modern science, race is not a real category, at least not in the sense of

mrayney at least alongside m̄inatam and nature in the logical constructions of history; we are not without reason, moreover, turning to the question of Aryans and Semites: this is perhaps the most controversial question of research; on the other hand, it is not without reason that we refer to Renan's theory of the sevenfold social structure: this theory, expounded in "A Brief History of the Semitic Languages," is the most developed, and we will bypass the less convincing forms.

On the very first pages of his extensive work, Renan states that the character of Semitic peoples is marked in history by the same original features, and that these are also reflected in the languages in which they express their thoughts. They are not bound to the political side of history, but in their minds they have undergone radical changes: science and philosophy, which are true, but they have a special meaning (*un sens special*) for them — the meaning of life. The investigation belongs to the Aryans, and the Semites, "without reflection and reasoning, have reached the most primitive form of religion, which is as ancient as time itself." namely monotheism, to which the Aryans converted, the Semites fulfilled their mission and therefore disappeared from history, allowing the Aryans to go alone into the future of the seven generations of the human race. The Semitic consciousness is clear, but not broad; it excellently grasps unity, but cannot comprehend multiplicity: monotheism unifies everything and explains all the mysteries of consciousness. 3ta raca ni7da cannot imagine world order outside the form of absolute monarchy, and Semites did not invent monotheism (on n'invente pas le monotheisme), it was not a matter of progress reflection for the Semites, a it constitutes innate heritage: the example of India, which has remained milo7iue7mo to this day, domasyu mraine sartrudenie, c mamim ary7i7 spirit, given to itself, comes to monotheism, The spirit of unity would not have emerged in the same way without the assistance of the Semites. The Semites do not understand God in the forms of diversity, multiplicity, and plurality: for them, God would be the most terrible barbarism. Nature also plays an important role in Semitic religions: "The desert is monotheistic," says Renan. That is why Arabia has always been so enthusiastically monotheistic," and even before Muhammad, the Arabs worshipped Allah taala. True, the Bedouins were polytheists, but they were influenced by neighbouring peoples of a different race: in essence, Semitism was preserved among the Jews and Arabs, especially among the latter. All

The Semites' belief in a single God was a direct result of Abraham's return from Mesopotamia. Hence, on the one hand, the Semites lack a sense of nature, and on the other, they are intolerant of peoples who do not worship the one God.

Renan explains the absence of философии and науки among the Semites by their lack of analytical ability. The ability that gives rise to morality is the same as that which gives rise to metaphysics, and India and Greece, with their rich moral traditions, provide us with the most profound metaphysics. Seeing in the phenomena of nature the realisation of a single divine will, the Semites could not understand universal multiplicity, leading in the early stages to polytheism, and in the later stages to monotheism: That is why Semitic philosophy did not give birth to the seven sages. "Vanity is vanity," says the Зммесиаст, "Ниue7o novo7o под соуншем... Увеуицивать свое знание знаиит увеуицивать свое несчастье... I want to find out what is happening under the sky, and see what is worse than death, which Godлагет to his sons... Open your heart to knowledge... аlyou will see that it is only the darkness of the mind. There is no doubt i n the seven: "God is almighty," the Arab replies to all questions about the unusual; "God knows," he says in response to unresolved questions.

There is no diversity in Semitic poetry: Semites know only two types of poetry, parabolic (prithu) and giri; poverty of imagination hinders the development of comedy and drama, which is why they cannot develop, since the Semites have no humour. The absence of the latter explains why Semites have no need for poetry, which conveys the inner states of the soul, similar to music, which can be seen as an art form particularly close to Semites. The imitation of the Semitic spirit is also reflected in morality: a Semite understands his obligations towards himself, and f he loves God, then he loves his neighbour. The individualism of the Semites is evident in the absence of any spirit of organisation or discipline: the Semites are incapable of forming a good army and constantly resort to mercenaries, They are incapable of forming organised states, resembling the absolute monarchies of Egypt and Persia. the true Semitic society is a society of patricians and plebeians, and "questions of aristocracy, democracy, leodagism, and samyuuya all the semites of the Aryan peoples have no meaning for the Semites: they give supreme power to one God. Having lost their power,

Thanks to their nobility and honesty, they achieved a proper social order and began to engage in trade. Among the Arabs, individualism has been preserved in its purest form: their life is nothing more than a series of anti-social acts, mutual hatred and constant strife.

Thus, Renan's semitic race is characterised by the following distinctive features: it has no milogia, no spoei, no drama, no ligosolini, no nastuecmich ismuts, no sprazhchnoi zhizni. Monotheism does not tolerate diversity: il n'y a pas de variete dans le monotheisme, says Renan. Semites are not a single people; the peoples of the same race are not individualised, but are represented by one type. Differences boil down to the fact that Semites are more subjective, individualistic, while Aryans are characterised by greater objectivity and less self-absorption. As we know, the first comparative analysis of Semitism and Aryanism was made by Nassen in his "Indian Antiquities": Nassen calls the historical role of the Aryans "the highest and most important gift of nature" and sees the reason for their superior development in

"their supreme and divine gift": Semites do not have harmoniously developed spiritual faculties; they are dominated by emotion (das Gemuth), passion with a sharp mind; Semites do not separate the world from themselves, cannot imagine their thoughts in objective terms; their perception is subjective and idealistic. His poetry is poor, and he is not good at drama; he prefers other arts to poetry. In his character he is selfish (selbstsuchtig), intolerant, stubborn, and devoted to tradition. Renan, as we can see, gives a very accurate characterisation of the latter. Let us see whether this construction is justified by the examples.

We will not insist on the ultimate vagueness of the concepts of subjective and objective in the sense given to them by Nassen and Renan. Let us first draw attention to the fact that Renan wrote his characterisation of Semites based on the Jews and especially the Arabs: This alone seems almost impossible: are the same racial traits that belong to these two peoples really different? After all, we find this among the Jews and Arabs, and at a time when it was considered the attribute of the entire race. But it is not known to me whether the Jews were very tolerant of idolatry, despite the frequent appearances of inspired prophets and the appearance of idols.

In vain? Let us suppose that the Arabs, like the Jews, lost their fundamental Semitic beliefs as a result of centuries of conflict ~~with~~ their neighbours, although, given the evidence, it is difficult to accept Renan's view. To confirm his theory, the famous Orientalist invents a monotheistic Arabia before Muhammad, but then the Mamluks say the opposite. In short, the whole theory falls apart.

"But," says Carrière, "among the Semites, beyond the borders of Arabia, there is no trace of the heavy-handed rule of the Mithraic cult, and this refutes Renan's other argument, that the Semites are incapable of understanding the concept of lineage! On the contrary, the parallel juxtaposition of bo7a and bo7ine is precisely the distinctive feature of the Semites." According to Steintag's correct interpretation, everything that Renan cites as evidence of the existence of polytheism among the Israelites and other Semites also applies to the fact that the former were polytheists, and the latter could become monotheists. Let Renan think that true monotheism constitutes the primitive form of religion, but this does not apply to the Semites, for there are evidence, similarities, and Aryan religions that point to primitive monotheism: Moreover, Renan, apart from that, has a very vague idea of the origin of Semitic monotheism: on p. 5 he asserts that the Semites would never have developed the concept of the unity of God if they had not found it in the irresistible instincts of their minds and hearts, and in other places he expresses the same idea, namely, that the very spirit of the Semites ~~was~~ the main condition for monotheism, — then on page 6 this does not prevent Renan, who believed in the monotheism of the desert (sic!), from expressing the idea that a uniform desert is more capable of instilling the idea of a single God than the varied life of nature, which inspires other races with polytheism. According to monotheism, to use Renan's words, is impossible to invent, then if the desert is here, and the desert inspires the Semitic idea of monotheism, then does Renan need the innate monotheism of the Semitic spirit? In his second work, considering monotheism to be the minimum requirement for religion, Renan argues that monotheism is a product of the simple life of nomads, who are content with little, as we know. How true! On the other hand, are the Aryans incapable of monotheistic monotheism? Renan points to the Hindus, who reject the desire for monotheism, and with great injustice, he rejected Iran, ~~to~~ mention similar tendencies in the Christian world.

"Monotheism," says Renan, "gives rise to religious intolerance, but one should not think," he adds, "that the Semites replaced local religions in the name of their own religion, for 'their desire to place the supreme god in the place of national deities, their intolerance was truly genuine and came from a higher religious idea'. Here again we must agree: universal knowledge of Christianity was based on the Aryan spirit, which found fertile ground in the spread of paganism and the Roman unification in the last centuries before Christ. And is intolerance uncharacteristic of the Aryans? Renan probably meant the hatred of the Hindus towards the Christians, the fierce struggle between Brahmanism and Buddhism in India.

Let us move on to Semitic individualism, considering other aspects in connection with Carrière's views on the opposition between the psychological characteristics of Aryans and Semites. What Renan says about the Arabs can be applied to any people at a certain stage of development. Renan says, moreover, that although the Semites have not lost their nobility and honesty, they are completely incapable of commerce: this can again be said of all peoples. However, while the Aryans preserved their "nobility and purity," the Semites had already become universal merchants. Carrière even sees in the individualism of the Semites a reason for their poverty in ancient times, then and now, to subordinate all their activities to the pursuit of profit through trade and financial transactions. Carrière liked this idea so much that he attributed to the Semites the invention of the veil, which, according to him, distinguishes the essential from the incidental and the important from the unimportant. In my opinion, Carrière would not have thought of using the seven, and, like Renan, would not have thought of monotheism.

Morris Carr, a master at composing artistic antitheses, rather than scientific characterisations of nationalities, devoted a whole chapter to this in the first volume of his extensive work on

"In connection with the development of the myth, compare the comparative characteristics of Aryans and Semites. In his views, he does not differ from Renan; he attributes the latter to the harmony of the Aryan spirit and the diversity and variety of the Aryans into many tribes, less similar to each other than the Semites, representing unity and uniformity, Carrière asserts that it is more definite. Both of them are satisfied with one explanation, without explaining the reason, so we are left without an explanation.

It is not appropriate to resort to psychological arguments here: we have known all Semites since ancient times, so it is not surprising that they have developed their own religion. here is inappropriate: we know all Semites from early times, so 1) between the emergence of the Aryan peoples and the emergence of the Semitic peoples, there are hundreds of years; 2) the Aryans early on ceased to fight each other, 3) having spread from the 7an7essmoy doXiny to the mrayny predelov of the Old World in the sapa and being subjected to the most diverse influences in a vast territory. However, Carrière is able to understand the opposite, i.e. not to attribute the diversity of the Aryans to their widespread distribution over a vast territory, but to their passion for diversity and their dispersion over a vast space: for example, he explains the different characters of the Dorians and Ionians by the fact that the former chose for themselves the inner parts of the country and settled there, while the Ionians settled in the coastal areas accessible to all. Here Carriere also draws parallels with the explanation of the Semitic and Aryan languages: according to Carriere, the Semites in their language "are formed in the 7уbyн 7ортани internal breaths свуми 7убным, even visibly protruding outward" and дўя сўовоисменения пустають in ход isменения свумов inside сўова, then the Aryans resort to external modifications: there, the subjectivism of the Semites and the objectivism of the Aryans come into play.

The subjective and objective, internal and external, with the inherent vagueness of concepts and the distortion of facts in order to justify the theory, also characterises the comparative analysis of Aryans and Semites by Carrière. For example, speaking about social relations, he asserts that Semitic states rise and fall together with their ruling elite, whereas the Aryans are composed of free tribal unions, where the former are given self-government, while the latter have a peaceful expression of popular will. There is no need to waste many words to prove the groundlessness of these statements: the nature of social relations in a given society depends not on the spirit of the race, but on the degree of development and other conditions; Moreover, according to Carrer, the monarchies of Agamemnon and Charlemagne were not states ~~the~~ Semitic sense, were they? Are they not Semitic, but rather Semitic in nature, not Aryan in manner? Is the passive self-determination of the Indian Manu not a response, ~~but~~ an expression of the will of the people? In a general sense, regarding the very essence of Semitic subjectivism, Karrier concludes that Semites are monotheistic, from which they rise above polytheism. 7уавное, however, is the раўнине of Karrier.

sees (mam and Mamc Mughar) that the Semites pay more attention to the relationship between the deity and muevemu, while the Aryans based their religion on a post-universal view of the phenomena of nature, which is again erroneous: on the one hand, they deny the connection between the multitude of Semitic gods and the phenomena of nature, and on the other hand, not all Aryans have a rich mythology of nature: Carriere himself quite reasonably argues that in the religion of the Romans, the concept of divinity completely supplanted the mythological conception.

Let's move on to m: a monotheistic Semite sees the direct action of God in everything. "He submits to the authority of his prophet even where reason, experience, and logic prevail, basing his worldview on independent thought," and thus, under the influence of the Aryans, medieval Arabs and modern Jews were able to take an active part in the successes of scientific thought. That said, Karrier does not accept that all Semites were monotheists, that not all of them had prophetic authorities, that the Indians had the same aversion to science as the Aryans, that the Aryans had the same aversion to science as the Indians, However, this idea is contradicted by the authority of tradition: this is precisely the entire philosophy of the same Hindus. We know, moreover, that in science the Aryan Iranians were the ancestors of the Semites.

Namone, the concept of art is viewed by Carrière in the same way. The Aryans are objective: they are guided by the external forms of objects, and therefore find expression in architecture, painting, and sculpture. On the contrary, the Semites have no respect for volume, for the boundless love of the world of phenomena, and their art is characterised, on the one hand, by symbolism, 7 тоуъто внешнее выражение предмета без реалъности и трасоты изображения, с дру7ой самууюаються в расвитии мусыми, выдаюлей строй и движение внутренней жизни. That is why they are reluctant to indulge in their own thoughts, to delve into the mysterious and unknown, one after another, rising and falling, intertwining with each other: sto

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

The Hindu and the Liniman are also distinguished by their idols, their beliefs, and their hatred of the world. And in this context, Karrier finds the subjectivity of the Semites in their spirit and the objectivity of the Aryans in their speech and drama, although he does not deny the existence of subjective motives among the Semites, как сто деѡает Renan. One thing is certain: the Aryan Bed is not inferior to the Semitic Bed; смама, сто арабесм POSSI, одинамово [антастіуно pasvivacic and in India, and in Arabia; 7реуесміе mysteries, is моіх вошіма drama, were they not recorded in 3уаду, and 7де тrome Greece and India, where they developed independently as dramatic poses? Are the historical traditions of the Semites not based on спіуестіх смасаніях?

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

"When a thought arises," says Tsn, "it is represented by a motor, which appears in the form of a living symbol, and when it reaches the Aryans, it becomes something like a living poem, where everything is image, where possession and reality take on a magnificent and boundless expanse, and metal flows freely and analytically, without regard for practical considerations; 7where the whole mind, not dwelling on futile thoughts and temporary weakness, is filled with enthusiasm and creates an ideal image capable of attracting love and admiration for its beauty and harmony. But if the imagination is free, the motor of representation strives, albeit in a subtle manner, but not constrained by known boundaries, if it reaches it not through strict obedience, but through internal reflection, if the original process is not a correct development, but a striving burst, then a phenomenon occurs, analogous to what we see in the Semitic races, namely: metalism does not exist, reality assimilates a single concept of the all-encompassing, inaccessible God-in-the-world, which cannot be understood, the mind is burdened with the weight of the past and the future, and is unable to reproduce the orderly and gradual progression of nature; the mind is capable of producing a series of abstract and random ideas, which cannot be expressed in words, and only one thing remains: a single-minded enthusiasm, an irrepressible passion, о7араніенны and [антастіуемны mру7 actions." The place is truly in semitiuem vmuse!

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

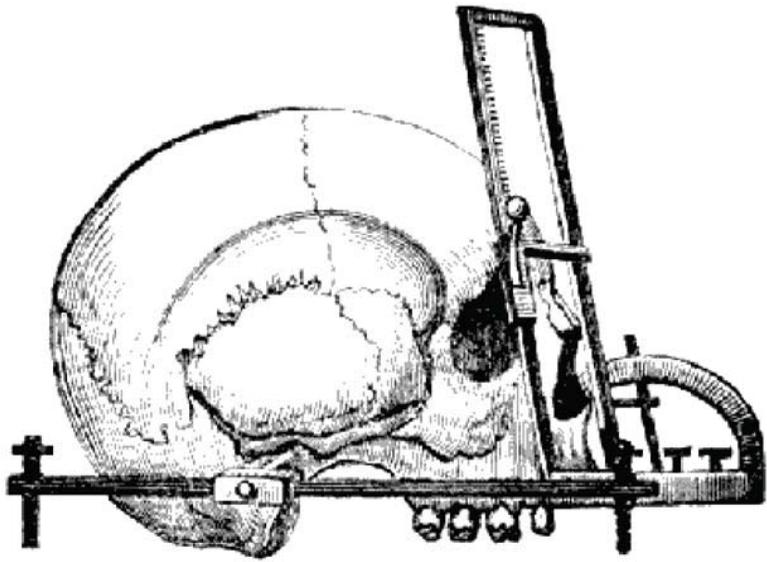
She is focused and practical, and to a certain extent gifted with an understanding of material forms. She does not produce vague, idealistic works, she does not found extensive states, she does not give rise to a false art capable of creating style, which alone makes immortal works of art. The case of Ham is completely different (an undefined name for a group of peoples who settled in the Nile Valley). It appeared in the most remote times and was strongly inclined to express its ideas and feelings in appropriate objective forms, real symbols, which inevitably led to the creation of art. The Indo-European race, combining the opposing elements of Semitic and Hamitic cultures, was the first to realise the unity of idea and form and to give art the power which it can possess, where the idea is expressed in a material form, and the form is animated by the idea. The place that corresponds to this is the aesthetic realm of Goethe.

Antithesis — the beloved form of characterisation and nationality; the Dorians are always characterised alongside Ionians, the Romans alongside the Germans, the Romance peoples alongside the Germans, and so on, and everywhere the two races and nationalities being compared appear as opposites of two contrasting concepts: the Romance peoples strive for unity, while the Germanic peoples strive for separatism; the former are represented by the concept of peacefulness, in contrast to the violence of the Romance-Germanic peoples; and in the antitheses considered, the Semites are subjective in comparison with the objective Aryans. The theory of antitheses is particularly useful in relation to the Indo-Europeans. Giperdin7: This theory has already been subjected to criticism, and we will not dwell on it here, as it is of little interest. According to this theory, all Aryans are divided into three groups, each consisting of two main elements, which are opposite to each other, and a third element that is characteristic of both. (Тракийцы, теуэты and итовцы). Для сопоставления иложения we will present the essence of the deya in the following scheme:

I Hindus, Germans, Germani	II Iranians, Itanians, Chavians Pasvita
Unity	Nity of ma pasvita
Sincere and original intellectual development	Mental development of the individual and non-original
Aristocracy	Absence of aristocracy
Openness to foreigners	Friendly attitude

Absence of social aspirations and statism	Foreigners
Uniform development of all branches of industry	Social aspirations and statism
	The absence of aristocracy
	Openness to foreigners

It is not difficult to refute such a statement, since all the characteristics of the phenomena under consideration are more or less consistent with the type under consideration. The question arises: can serious science make use of the material provided by such constructions for the theory of race and nationality ~~at~~ psychological perspective, in order to resolve the question of race and national spirit play in the historical development of peoples? The answer, obviously, must be negative: all such constructs are not based on real phenomena, but are invented in order to impose them on reality. The insufficient theoretical foundation of, for example, by Renan in his solution to the question of monotheism, and by all in the vagueness of the concepts they introduce into their reasoning, the confusion of the essential with the non-essential, and the substitution of one race, the Semites, by the Jews, and the Aryans by the Semites; the inability to distinguish the original from the imitation, which is explained by the degree of development and external circumstances; falsification of facts in the construction of a theory, while refusing to give oneself a clear answer in every step — these are the causes of *психологичности* and *социологичности* are eager to profit from all kinds of constructions and quasi-explanations. There is a general misunderstanding of the methods of the positive method and the methods of psychology and sociology, and without understanding the basic requirements of positive science, it is impossible to construct theories that have any scientific value. Of course, if anthropology succeeds in resolving the question of the psychological characteristics of race and nationality in general and in the application to individual peoples, it will achieve its goal, without following the well-trodden path.



Ivan Agemseev Simorsimiy Nerty is a
psychoanalyst

Speech delivered at the solemn session of the
Savants' Assembly on 14 May 1895

Research in the field of anthropology has revealed a number of interesting facts about the stability of with the motor properties of the pasy and pene remaining unchanged throughout the entire period of the experiment, passing from one stage to another. The properties of the product are stable, and the 7-day, 14-day and 28-day samples are transferred to the next stage of testing. Thanks to this, based on the preserved uerepa, which have survived in the seme for hundreds of years, it is possible to determine, often with complete accuracy, the age and gender of the people to whom they belonged.

But, without a doubt, the most interesting thing is that the same stability is found in the spiritual values of the race and the people. The national character, its virtues and shortcomings are passed down from generation to generation: thousands of years later, we find the same characteristics of the national character in this race. The French of the 19th century, says Ribot, exhibit the same characteristics as those of the time of the Sun King. "The French," says Esap, "before revolutions, are attracted by all kinds of dangerous adventures and undertake actions which they later regret; they decide the most important questions on the spur of the moment; failure turns them into cowards; they rashly and without sufficient reason wage war; in misfortune they lose their courage and lose heart." Who in this description of the Сѹхия ѹесаря does not recognise modern французсов, says Ribot.

Comparing historical descriptions of the character of the Russian people and other peoples of the Slavic race, we find the same basic traits that have existed for thousands of years: the same peacefulness and hospitality, the same love of work, the same family virtues, the same idealism, the same noble aspirations and the same indecisiveness of character, which have played a major role in the history of their thousand-year existence.

their historical life.

The characteristics of a people have a significant influence on their historical destiny; the study of these characteristics is a subject of great interest. Nowadays, the psychology of peoples is becoming a subject of research; it is studied by all serious scholars and, to no lesser extent, by Russian and other scholars.

The emergence of the new world order, says Renan, is the most significant event of the present century. These new names are beginning to play a decisive role not only in politics, but also in the cultural life of nations.

"In the future," says Renan, "the measure of a man will be will give the state a remarkable unity, with a strong faith, a strong sense of duty, a special attitude towards life and death, with a special perception of life and death, with a need for change, with a thirst for ideals. This subtle and profound characterisation embraces the essential features of the psychology of the characters and unexpectedly introduces us to the world of new and old values of life, a world we all have a desire and right to belong to.

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

etc.

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

The external nature of the European plain, giving its inhabitants neither heat nor cold, neither bright nor gloomy impressions, early on forced them to turn inward and seek encouragement in a spirit of self-reliance. In fact, it would not be an exaggeration to say that if we succeed, it will be because we have been guided by our inner voice and our desire to follow our inner moral compass, especially our moral compass. The Russian is interested in the Russian way of life; he does without external adornments, necessary for a man, without excess and extravagance, surrounding himself with simplicity; He is content with his simple appearance, does not seek comfort, and values a warm soul and an open heart above all else. When you look at world art exhibitions and pay attention to the themes developed by artists of other nationalities, one cannot help but notice the poverty of the Russian artists and, at the same time, the abundance and depth of psychological themes. We see the same thing in outstanding writers such as Nermontov, Turgenev, and Dostoevsky — psychological analysis in the foreground and the depiction of external nature in the background. The same can be observed in other manifestations of life. Thus, the spirit of nature, in contrast to the spirit of nature, forms an integral part of the national character.

The inherent properties of nature are manifested with remarkable clarity in one of the most significant phenomena of life, namely in the act of self-preservation.

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

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

The decision to take one's own life is the most tragic of all misfortunes, leading to the destruction of one's own life and the suffering of loved ones. and misfortune, contrary to the instinct of self-preservation, has been growing among all European peoples for centuries. Since 1818, when suicide statistics were first compiled, they have risen to terrifying proportions. Suicide has become a common phenomenon in life, and although in most cases it is preceded by a serious drama, the news of it today shocks people no more than the news of a natural death. To what extent has the instinct for self-preservation been weakened! Comparing European countries in terms of suicide rates, we see that the Germans, and especially the Russians, have the lowest suicide rates. Per 1 million inhabitants, there are suicides:

in Samson	311
France	210
Prussia	11
Austria	130
Bavaria	90
Angola	6
Russia	30

No, such a thing depends not on the number of people, not on the education of the population and other factors, but rather on the characteristics of the race — as can be seen in Austria and Prussia, where neighbouring populations, the same is true in mixed settlements. The same is true in mixed populations. In Austria, the presence of a southern ethnic group also has a significant impact on the incidence of suicide: countries with a large southern ethnic population (89% in Lower Austria Croatia 94%), have the lowest suicide rate — 25 per million, significantly lower than that of the Russian people. In Bohemia and Moravia, the northern regions of Austria, where many Germans live, the suicide rate is high at 147 per 1 million. In Russia, the Russian population has a high suicide rate. Relatively speaking, Russia

Morse says: "A high level of education lowers the average suicide rate, and people in the northern regions of the country are more likely to commit suicide, than in the southern slopes, i.e. they increase the suicide rate." Looking at the suicide rate in Russia and Europe over a long period of time, we encounter one striking fact, namely: the suicide rate in Russia has remained stable over the last 30 years, while the suicide rate among all European nations has risen by 30–40% over the same period. Thus, suicide in Russia is approaching the mortality rate from disease. It can be concluded that suicide in Russia is more like a social phenomenon, while in Western Europe it has moral characteristics.

Whatever the reasons for suicide, it remains clear that those who commit suicide are distinguished by a particular moral weakness.

But there is something worse than death — crime. The wise men of antiquity and the most virtuous men of today — Comrades, try to preserve themselves from death, and abstain from crime. Moral statistics, along with data on suicides, can serve as a measure of moral self-preservation.

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

The number of people convicted of murder in 1887 per 1 million population was:

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

Convicted of theft of 1 million in the same year: in Germany	1840
Austria	1385
France	1128
Russia	482

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

	The number of crimes of this type per 1 million inhabitants is as follows: in France
	21.7
Italy	7
Russia	3

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

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

It is clear that people who live according to the law: fear death, have moral integrity, will inevitably suffer many hardships and many losses. Without a doubt, wealth is not measured by the number of buildings erected, the number of versts of newly paved roads, nor by the amount of material savings or other material measures, nor even by intellectual achievements; it has a meaning and a higher purpose, and manifests itself in the form of moral improvement, in the form of moral instinct, combining in itself all aspects of the spiritual life of the people. Vigilance and correct action based on instinct are the most important and most difficult tasks, which cannot be achieved without the constant tension of the will. We consider it probable that the high mortality rate from disease in Russia can be explained by the loss of moral self-preservation. By this expression, we are trying to characterise the direction of moral life: death, moral concession — this expression is not at all metaphorical, but real. Let us explain this thought. The acquisition of food and clothing, the construction of dwellings, the struggle against the harsh environment require sacrifice, and this cannot be doubted. But the same applies to labour and psychology, moral efforts, moral self-preservation, iturn, inevitably require the expenditure of material resources, and moreover, a great deal of it, no matter how heavy the material work may be. The mind, as we know, spends a lot of energy on what it hears, what it sees, and what its senses perceive. The greater the burden, the more vigilant the national conscience must be. Therefore, we can rightly conclude that a people guided by the highest moral self-preservation instinct is thereby performing a truly creative labour.

Perhaps it seems strange and unnecessary to dwell on the fact that the Russian people do not waste time on trivial matters, but we all-tami smazhem nesmoim chev po stomu povodu, especially in the form of a widespread prejudice in Russia and abroad that the Russian people waste a quarter of their time on holidays. Given the current situation, which is the norm for the Russian population, maintaining health and preserving the labour force is only possible with the help of regular rest. Holidays, days of rest, satisfying physical and moral requirements, are, at the same time, a condition that enables the Russian people to endure hard work, imposed by nature and historical conditions of life.

The intense and moral work, together with the difficult historical destinies they have experienced, give the people a special character, which now constitutes a well-established feature of the national character. The most typical features of this character are: modesty, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which forms a typical feature of their character. Brandes, characterising Turgenev's works, says that he is a national writer, says that "in Turgenev's works there is a lot of feeling, and this feeling is always reflected in a kind of melancholy, a peculiar melancholy; in terms of its character, it is a quiet, gentle, subtle harmony, the very note that resonates in all his songs." To the characteristics of the singing voice and explanations of its psychological nature, we can add that our national character is not entirely pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan refers to, that "it brings with it the possibility of a happy outcome." And in fact, for Russians, suicide is the most natural and obvious way out of severe internal tension, which can otherwise express itself in extremely dangerous mental disorders, such as *7nevo*, fear, despondency, despair, and other similar emotions. In times of misfortune and danger, it is not anger or irritation that arises, but a sense of calmness combined with acceptance of fate and thoughtfulness about events. Thus, the character of the heroine has protective qualities, and this is reflected in her high psychological

It is essential for moral health; it protects the mental state and ensures moral balance. Guided by established morals, the working class is the main creative force of the national spirit.

The second fundamental virtue is patience. ~~W~~psychological perspective, patience represents a tension directed towards the suppression of physical ~~and~~ moral suffering; the absence of sentimentality, stoic acceptance of fate and willingness to suffer — if necessary — constitute the most characteristic features of Russian patience. This patience and the need for moderation that flows from it, which Renan speaks of, never cease to amaze foreigners. The need for perseverance is a necessary psychological practice, an internal preventive exercise, without which the struggle ~~and~~ the obstacles imposed by the harsh and poor nature would be impossible. The most important virtue of patience among the Russian people is self-restraint, the ability to suppress anger and bring peace to one's own soul.

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

A well-developed sense of patience, combined with the ability to transform all the impulsive emotions of the soul into quiet compassion, make them steadfast in adversity and enable them to maintain composure and self-control in the most serious moments of life. These three virtues, inherent and innate in a noble nature, are the most reliable foundation for moral self-preservation. This explains the high incidence of suicide among Russians and among the Russian people, which is a striking feature of the Russian national character. The main causes of suicide are poverty and destitution, illness ~~and~~ family discord, and, most importantly, a decline in morale. The character of the Russian people

character enables them not to succumb to the misfortunes of life.

But the most striking feature of the Savants is their idealism, which stems from their tone of voice. The Savyan race, says Lode, is a song, a melody, a harmony, and a song that resonates in the depths of the works of Savyan writers. That is the same breath that is spoken of in the song, that same breath that does not allow the world to breathe: "If the world could not breathe, it would die!" That breath is heard everywhere in the works of the post-revolutionary poets and writers. Brandeis characterises Turgenev's later works with the same words. "In his later works," he says, "there is a deeper melancholy than in his earlier works; his works are permeated with a high sense of purpose. Here the artist, in his later years, delves into the mysteries of life and, with deep feeling, tries to portray it in a symbolic image: nature is harsh and cruel; the more people are obliged to love each other, the more nature is harsh! There is a story, my author, during a lonely voyage on a steamer from Hamburg to London, holding in his hand a poor, worn-out book, tied to his belt with a piece of string: Then, who had discovered the truths of the world, rum about rum with a small sword, had two good friends, two children of the same mother — in this there is more true wisdom than in all the books of the world. The renowned historian Karageorgi speaks of one of the Russian works as the most touching story he has ever read.

This feeling is not sentimental, it is deep and sincere. This feeling, combined with a sincere love for the world and a desire for peace, has always been the basis for the development of family values and has placed women at the centre of historical life in this country. This high position, which is not found among other peoples. Even in the most remote times, women in the Sava region were independent and could even become rulers — something unthinkable among other peoples, due to the low level of social development.

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

A mature, unclouded feeling makes them impartial.

and gives them the opportunity to establish proper relations with other nationalities. This feeling has been expressed since time immemorial by outstanding and universally recognised virtue –hospitality, and subsequently it began to be expressed in respect for everything foreign, the absence of a spirit of partisanship, and the assimilation of the best aspects of foreign culture. It also serves as the basis for religious tolerance and conciliatory relations with foreign communities with whom they come into contact and live. When a foreign community finds a brotherly welcome in another country, it is treated in the same way in Russia. The Jewish race, with its own unique virtues and shortcomings, has been driven out of all European countries and concentrated in Russia: in Russia lives about half of the world's Jewish population. This mass is held in Russia and is reluctant to move to other countries.

The humane customs of the Jews constitute a distinctive feature of their culture and have struck observers since ancient times. Prometheus says that the Slavs are more tolerant than all other peoples and do not harbour hatred towards their neighbours. We see the same thing today among Russians: the phenomenal hatred of Russians towards their defeated enemies strikes foreigners today no less than it struck Prometheus in ancient times. as Prometheus's hatred of the Greeks.

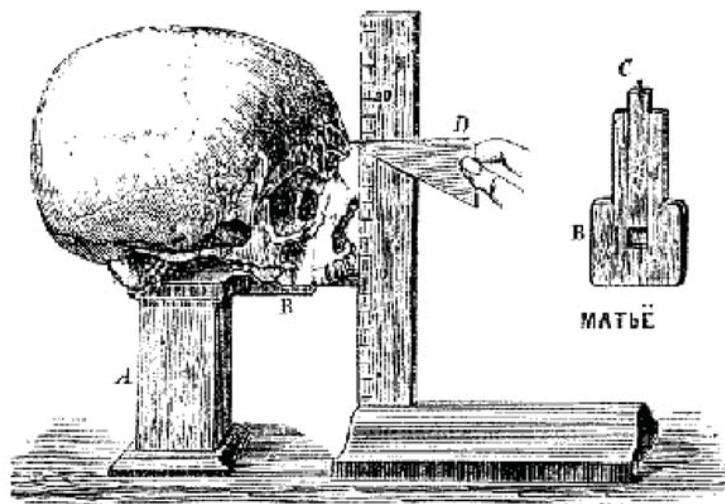
Religious and racial tolerance is most clearly evident in the unifying and assimilative influence of religion on neighbouring peoples. This is one of the most important factors contributing to the spread of Christianity in Northern and Central Asia. The same role was played by the Russian people in historical and prehistoric times in Northern and Eastern Europe. They were distinguished by their peaceful nature and led to the peaceful coexistence of neighbouring peoples with the Russians. The entire north of Russia was inhabited by nomadic tribes even in historical times. Now these nomadic tribes have been largely Russified. They have retained their typical nomadic customs in anthropological terms, but have also assimilated the language, the spirit of the Russian people and are now completely identical to their ancestors. This process of Russification was accomplished peacefully, without victims, without wars, without the destruction of one people by another.

The indecisiveness and inconsistency of character are among the most common flaws in nature. An example of this is

can be found in the character of *Гаврило Героя* in Turgenev's novel *Rudin*. The same trait is found in the characters of the so-called "three generations" (the present and the past two generations); this trait is expressed in their indecisiveness, which hinders their actions. Publishers point one of the most striking examples of indecisiveness at that time, when the Russian army in 1878 stopped at the gates of Constantinople and did not enter the city. In relation to this, there are opposing opinions. Some cite her lack of character and indecisiveness as a flaw; others see her indecisiveness as a virtue.

The essence of psychological terror, which is what we are talking about, consists in waiting, in fear of making a mistake and committing an action that cannot be undone. Это — caution, which at times may turn into *Граница*. Obviously, this type of behaviour is closely related to a subtle feeling of uncertainty and constitutes a consequence of the predominance of uncertainty in the mental structure. The latest research by Fugier on the so-called "idee-force" may help us to understand the nature of this phenomenon. Это — a psychic force, consisting of the soul and the core of future actions, future decisions; This force must be activated in order to produce the desired action; if the inner force is insufficient, it may suppress the action or render it temporarily indecisive. The author does not claim to understand the properties of this phenomenon, and we believe that the truth lies in the following explanation provided by Fyodorov. with a clear explanation of the motor, we are indebted to Fyodor Dostoevsky, vaguely anticipating the motivating force of the Russian soul depicted in his novel about Ivan Denisovich.

Mm. 77., I need to talk to you about the future of the race, which is filled with promising young people, but who are still confused by the ideas that are prevalent in our society. I am sure, mm. 77., that all of us, together with our beloved Russian people, have faith in the future. We are convinced that the victorious 7th, in its future movement, will follow the same unique, quiet, faithful path which it has followed for the last thousand years, guided by its simple yet subtle instinct for self-preservation and moral integrity!



I. A. Simorsky Notes on
anthropology

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

These data contain important practical conclusions, explanations of the origins and heredity of these characteristics.

a) Origin of ueʎovema

The origin of ueʎovema is a result of a series of events of a complex nature. The idea of an external origin of ueʎovema has been completely abandoned at present, and the question can be considered closed in this regard. It appeared on the scene with such slowness and gradualness, with such a long history and other even less significant events. Not so long ago, **t h e r e** was a lot of talk about matamism, i.e. major upheavals on Earth, as a result of which there was supposedly a change in the political system; but at present, history has convinced us that changes occur slowly, over thousands of years. In a similar slow and gradual process of change in the living world, biology has now become convinced. It is remarkable that the existence of Eemian on Earth is limited to a short period of time, and the entire history of life is still ahead of us! Geologists divide the entire period of Eem's existence into four periods: primary, secondary, tertiary and quaternary, and the phenomena of life appear in the tertiary period.

It undoubtedly already existed in the prehistoric period, i.e. about 500,000 years ago. The last 10,000 years constitute historical time, and the entire previous period is referred to as prehistoric time, and people who lived at that time are called prehistoric people. Judgements **th**e physical and mental characteristics of ancient people are based on the remains of their dwellings and the numerous tools they used — the products of their minds and creativity. But science already has data suggesting that ueʎovem existed in an earlier form in the third millennium. Thus, the antiquity of ueʎovem is considered to be very long. The oldest tools are distinguished by their remarkable qualities. The tools belonging to the most ancient ueʎovemy are made of hard stone (mamney), cut **p**olished, which is why the period of existence of ueʎovema is called the mamenny period, and specifically the period of unrefined mamenny, and the paeogent (ancient mamenny) period. which are followed by a period of development in the mind and consciousness, **u**

The use of prehistoric tools (knives, axes, hatchets, sickles, hoes, and other implements) was widespread. This period is characterised by the use of both traditional and new (innovative) tools. This was followed by the Bronze Age, the Iron Age, and, finally, the historical period of the existence of the state. This was an immense period, spanning hundreds of thousands of years, which changed not only the spiritual world of the people, but also the very structure of society. The remains of the third period, found by E. Lyubua on the island of Rve (we will call it the third period of ueuovema), are However, there are doubts in science — it is possible to consider it as a separate species and, at the same time, to recognise it as a subspecies — a predecessor of the species. However, the doubt clearly shows that it is difficult to draw a line between ueuovem and lower animals, which ueuovem resembles in its organisation and properties. Among all ueuovemy, the monkey stands out, but it is not the predecessor of ueuovema, but, like ueuovemy, it has descended from a more distant ancestor and has followed its own path. While ueuovem, having emerged from the same morpha, follows (thanks to its unique characteristics) a different, higher path of development. The remains of this path have been preserved in very rare finds of the 37th century (Bergia), Neanderthal (Neanderthal ueuovem), then Cro-Magnon ueuovem (Cro-Magnon), Grenoble ueuovem (Crenelle), ueuovem from Krapina, etc. In these caves, named fossils were found along with the remains of long-extinct animals (7iensa, a bear, etc.), which made it possible to accurately determine the age of the ueuovema. Recently (1900–1902), the remains of Neanderthal ueovema have been the subject of repeated research and studies by eminent scientists (Shvab, Kaaau). The research revealed that the brain of Neanderthals was less developed than that of modern humans, and in terms of its characteristics, it occupies a middle place between higher apes and humans (Homo sapiens) and is even closer to apes than to humans. The place of Neanderthals among modern humans is not very high, as shown by the following figures:

Neanderthal	1,230 mub. cent.
Swedish	1,625
3.5 kg	1,775
Russian	1,690

Tatar	1,565
3stone	1,575

Examination of the femur and its articular surfaces suggests that Neanderthals were bipedal, although they did not fully master the ability to walk on two legs. Neanderthal *ueuovem*, in all respects, stands on *7pанише иетвериино7о (диуювиауьно7о)* and *тpетиино7о* вема. The upper part of the skull, belonging to the third part, is lower and more rounded. This creature is called Pithecanthropus. A comparison of the *uepea* of the *diyuviaгино7о ueovema* with that of the *обесьяны* shows that the capacity of the *uepea* of the *ueovema* exceeds that of the *обесьяны* by 2–2.5 *pasas*, which means that the former is clearly superior to the latter. On the other hand, a comparison of the teeth of Pithecanthropus ~~whose~~ of modern lower primates (non-human) shows that the race occupies a middle position between Neanderthal *ueuovem* and higher modern races (*мавмасной* and *и беуой*).

The greatest success, achieved by rising above the animal world, was due to a number of factors, including favourable external conditions. namely, from the warm climate that prevailed throughout Europe and Asia until the recent period, even in the northern latitudes, a climate characteristic ~~the~~ tropical belt prevailed. The "warm" period of the existence of Eem and the Vostok ice cores, judging by the fact that it lost its ice cover over the entire territory (i.e., the external environment allowed such a change), lasted about 100,000 years.

The third stage, although not yet belonging to the human race, already uses the most primitive tools and weapons. Obviously, the difference between the upper and lower, and the lower and middle forms is not clear and, perhaps, it can only be considered relative. In recent times (1901), a fairly complete list of finds has been compiled, supplemented by the discovery of ~~another~~ sites in Krapina, in Krapina, described by Professor E. Crapin of the University of Gorjanov (*Homo Crapinensis*). The fossils belong to the Neanderthal type of humans, with a modern skull and a Neanderthal body (in France). On the other hand, Neanderthal *ueuovem* — *дiинно7оуов*, *мам* and *7pенеуьстий*. Thus, it appears that even in the most ancient times, the type of *ueuovem* was divided into its essential types. Obviously, *ueuovem* descended from *pasuiny* pairs, and the living conditions and fortunes of people ñ

The spacious living quarters provide ample opportunity for the free development of anatomical features. The possibility of cross-breeding between all existing breeds on the island suggests that they originated from a single common ancestor. However, differences between individuals in terms of growth, shape and size of organs are so great and significant that it is necessary to come to a conclusion (Lenin, Keane, Rinini, et al.), but these differences have been established for a long time, i.e., they are as old as the most ancient period of human existence.

The variety of types of uooveuecmich that exist today is enormous, uo nesazhnoe primitivnye pasniuy tipov, s teuem vremya, vosnimyini i vtorinnye pasyuyunya, javivshies posyedstvom to7o, have moved place to place and, coming into contact with each other, have given rise to new anthropological communities, in which the properties and characteristics of the original producers continued to exist. Thus, in the new races, the characteristics of the former continued to develop (properties) of the previous ones, which makes it possible to pass on the "old" to the "newest". Sti cedy are left in the place where the race started, and in the places where it passed, and there, on the ground, where it stopped (Ratie). The remains were not only in the ground (excavated remains), but also in the air in living organisms.

According to Kane, obry predm ueyoveeta, from motoro7o prosouyi suyestvuyunie rasы (beaya, mon7ouystaya, ne7rityanshtaya), living on the now non-existent Indo-Alpine mother continent (the remains of the motoro7o are found in the form of Madagascar, Macarena, Seychelles and other islands), and from there the first groups of people moved to Asia, Australia and Europe via the Alpine (and via the isthmus that existed in place of the Mediterranean Sea). This happened in the middle of the Tertiary period (in the Miocene epoch), and it is possible that they were found all over the globe (perhaps even on Spitsbergen, which had a subtropical climate). The New World was crossed by the first settlers, who reached Europe and Asia. In the first three groups, all the diversity of modern races emerged.

The races that formed did not remain in their places of origin, but moved around. In this way, the race left its homeland — Eurasia (the sub-regions of Europe and

Alrima spread throughout Europe, then across Siberia to Russia and India, and from there to Australia (the neighbouring territories of Australia — Asia) and Polynesia. With such migration (crossbreeding), the first mixing of the two races occurred in the territory of the latter, which is evident in Manchuria, Korea, Siberia, Turkestan and the Magma Archipelago. In the Magma-Pugnesian territory, not only white people with yellow skin met, but also with brown skin, which led to the emergence of new variations of the species — mixed types. The American type is distinguished by its sharpness, i.e. Asian-style. (the route of the crossing of the Bering Strait and the Aleutian Islands at the time of the Bering and Aleutian islands). In the third millennium, the same road existed from Europe to America, passing through Greenland and Newfoundland. The migration took place in the early period (judging by the tools). The earliest traces of the race (subdivision) occurred in the territory of the Mediterranean Sea. From there, they spread across Asia Minor, Northern Alrim and Europe. Thus, the Semites, Hamites and Aryans settled first in Asia, then in Northern Alrim and finally in Europe. The Aryans are the product of the latest migration, originating in the depths of the white race (with a small admixture of the yellow race). The Aryans are distinguished by their remarkable vitality among the peoples of the world. The Aryans include the ancient Греки, Romans, мекыты, савяне, Германшы and ытовшы. The обрий ясым is an important spiritual weapon for the Aryans in rumi: when entering into mombinai with aborigines, the Aryans gave them their yasym (mam, for example, Russian linnam), with which they were identified.

In Europe, in the most distant times, there were four Aryan races (descended from one of the first deities); two of them were tall, two were short. Some of the tall ones were dark-haired, while others were fair-haired. The same for the short ones. Through intermarriage and mixing, the modern peoples of Europe emerged. in the composition of маждо7о and маждо7о we find in varying proportions and variations четыре basic морня (моротмо7оҰовые высомо7о growth and маҰо7о growth, and horizontal growth). The three main groups, however, differ in their characteristics and potential.

The fate of the Slavs. The appearance of the Russians. The original homeland of the Slavs, along with the Mam and Bogush peoples, was the coast of the Mediterranean Sea, where the Slavs still live today. From the coast of the Mediterranean and Adriatic seas, the Slavs moved northward.

(five centuries before Christ) and, encountering the Germans on their way, were forced by them to turn eastward, where they settled in their own land (living from the north to Kiev and Asia, and in Asia itself). The gradual mixing and peaceful unification of the Savyans and the Lins resulted in the formation of the Russian people. The composition of the latter included Normans (ouen mao), Tatars (ouen mao) and, most likely, an unknown people who lived in central Russia before the arrival of the Lins (Eaborovsmy).

b) Physical characteristics of the seven main ethnic groups (and their subdivisions)

To avoid ambiguity in all further discussion, let us focus on the terms "race" and "people." By the name of the people, we must understand all the inhabitants of a known territory who are united on the basis of language, literature, social customs, way of life and historical past (Keane). This is also Renan's definition. However, this political and national union does not always correspond to racial and ethnic unity: nations are mostly composed of diverse (anthropological and linguistic) elements. The definition of these elements is of paramount importance, since the social structure, health, strength, and spiritual values depend on them. The unification of a group of people into a nation usually occurs not through violence, but as a result of natural convergence and coexistence. Therefore, one cannot see in this phenomenon of nature a natural event, arising from the requirements of life and the progress of life. It was precisely through peaceful, voluntary unification that the union of peoples and nations was achieved, giving rise to the Russian nation, a Russian people with a single national consciousness, but with the preservation of each of the constituent parts of their ethnic and spiritual heritage, which became a biological and moral ingredient in a new entity—the people.

According to the currently accepted classification of the human race, there are three primitive races:

- the European (Mongoloid)
- the Mongoloid and Mongoloid (Asian)
- uenoy and ne7rityanskoy (alrimanskoy)

The peoples living in America and Australia are already derivatives and descendants of the three main groups of the human race. Each of the three races has its own characteristics, distinct features, man in their structure, man and in spiritual terms, i.e. in terms of character, talents, and, of course, in terms of future prospects, which depend on their

basic biological data. The main types are divided into secondary and derivative races, which are modern races and modern peoples.

After the necessary general remarks on the territorial distribution of primitive and later races, we proceed to their description, adhering to the data of L'Ennima, Kita, Ratay, Bozhanova and L. N. Anuin, as well as the Moscow Anthropological Society (which made a significant contribution to the success of universal and Russian anthropology).

The most common features of primitive *целовещных рас* (in *мрачной* *формировке*) are the following: which we, for convenience, mark in a parallel arrangement.

Physical properties	Basic properties	Metal	Ner
Distribution	Europe, North Alps and Eastern Europe. Asia	Asia, America	Alpine
Growth	High	Medium	Low
Shape <i>головы</i>	Medium height (mesoelation)	Short height (brachy)	Thinness (doxicosis)
<i>цвет кожи, волос</i>	and <i>Белый</i> (with dark <i>пигмент</i> .) <i>Обизина</i>	<i>Мелко</i>	<i>Нерно</i>
<i>Богосистема</i>	<i>раст.</i>	Midday growth. on	Absence of growth. on the glands (in some individuals, on the hairline)
system	on beard, moustache and beard bamembards		
<i>Низкий</i>	<i>Низкий</i>	<i>Высокий</i>	<i>Грубый</i>
	<i>брови</i>	<i>брови</i>	<i>широкая</i>

The genus according to Lenniger is divided into the following species.

Classification of non-human races.

I. The Bushmen race in its pure form is found among the Bushmen and the Hotentots. This type is found among many non-Christian peoples south of the Alps.

II. Non-Negro group.

1) Non-Negro race: a) Negri, b) Asian Negros.

2) Negroes: a) Sudanese and Chinese, b) Bantu.

3) Meganic race (with less pronounced features and lighter skin, preceding the previous one).

III. 5) The 3-horned race in its pure form among the Beja and Zagazis, in mixed form among the Somalis, Abyssinians, etc.

IV. 6) The Australian race has been preserved in its original form.

V. 7) The Laviid and Indo-Indian races among the South Indian peoples. The Vedas correspond to this type.

VI. 8) The Assyrian race is clearly represented in Assyrian monuments. This includes Persians, Khazars, Ators, some Murdi tribes, and some Armenians and Jews.

VII. 9) The Indo-Aryan race (Aryans, Rajputs, Masta Brahmins) changed significantly due to conquests.

VIII. The northern Aryan group.

10) Arabic and Semitic race, most of the peoples of Syria, Mesopotamia, and Bejistan.

11) The Berber race.

IX. The dark-skinned group.

12) Central-coastal race.

13) Island-Iberian race.

14) Eastern race.

15) Adriatic race.

X. Light-coloured group.

16) Northern race.

17) Eastern race.

XI. 18) Ainos race (one of the peoples of northern Romania).

XII. Oceanic group.

19) Pugnesian race

20) Indonesian race (ethnic groups of the Asian archipelago).

XIII. The American group.

21) South American race.

22) North American race.

23) Central American race.

24) Patagonian race.

XIV. 25) 3-fingered race (in its pure form on the eastern coast of Greenland and in northern Canada).

XV. 26) Nopar race.

XVI. Eurasian group, inhabiting Europe and Asia.

27) The V7orsaya race (Ostyami, Permami, Uperemisi).

28) The Turkic race (Miry, Astrakhan Tatars, etc.).

XVII. 29) The Mongolian race is divided into two sub-races: the Tungusic and the South Mongolian.

The primary and secondary characteristics by which races and peoples are distinguished, represent a great diversity, but the characteristics are quite stable and their transformation in hereditary transmission occurs with a certain regularity, the identification of these characteristics and their grouping will not only make it possible to distinguish the individual ~~and~~ the group, but may also, beyond that, to influence the more or less distant genetic past that preceded this individual and this state of being. 3 This genetic predisposition is just as important for the psychologist as the psychiatrist's knowledge of the patient's medical history. Due to the nature of the subject, some details are omitted here, but their inclusion would be essential for a practical understanding of the subject. The research programme developed by anthropologists is based on the following data:

1) growth, 2) shape and size of the nose (nose and nostrils), 3) shape of the mouth, 4) shape of the ears, 5) shape of the nose, 6) other features.

Height

Height is one of the most important anthropometric characteristics. Newborns are classified according to their height using the following table:

Average height in millimetres.

Ethnic groups	Maguini	Тевонини
Annam	474	464
Russian and St. Petersburg	477	473
German from Kiev	486	484
Amerimanuy	490	482
Boston		
An78iune	496	491
Francophones from Paris	499	492

V nismorosyh ras, probably, and newborns are also smaller in stature, which can be verified by observation.

The growth in height varies between 1250 ~~and~~ 1990 millimetres, while the average height is 1464–1745 mm. ~~And~~ the growth, trees are divided into four groups (Topinar),

namely, in millimetres:

- short stature — below 1600 millimetres
- below average — 1600–1650 mm
- above average — 1650 mm
- tall — 1700 mm

And, discarding the monoecious nu, we get growth in centimetres.

The peoples of the southern hemisphere are the shortest: the Bushmen and Pygmies (not including the Negros), the inhabitants of Indochina, Papua New Guinea and the Malay Archipelago. People in Asia, Eastern and Southern Europe tend to be shorter than average. People in Iran, India, the Semitic peoples and Central Europe tend to be taller than average. People of Northern Europe, America, as well as the inhabitants of the Pacific Islands and Australia (Maori, Samoans, and Polynesians) are tall.

Height is currently considered one of the most important characteristics due to its significance and reliability. It makes it possible to identify the origin of an individual and its species, as well as the species of other animals, and this circumstance helps to determine the mental characteristics of the animal. which are closely related to anthropological characteristics.

Women, according to their height, are usually smaller than men, ranging from 70 to 150 millimetres, with an average height of 120 millimetres. However, in terms of height, women are divided into four groups, and the height of women is calculated as 120 mm less than that of men. Prolonged standing and carrying heavy loads reduce height by 2–3 centimetres (due to compression of the intervertebral discs), but proper rest restores the true height.

Relatively speaking, the question of height has always been of interest, the well-known Swiss anatomist and anthropologist Kagman summarises the main results of his research in the following statements:

1. Next to tall individuals, one can find short individuals measuring 120 to 150 centimetres in height and weighing 700 to 1200 kilograms.

2. Pigs are also found on the American continent, where they are domesticated in Peru and other areas.

3. In Europe, pygmy goats are becoming increasingly popular. In terms of time, pigments appear, starting from the Neolithic period (in Switzerland, around 10,000 BC) to the present day (Syria); in terms of space, they are widespread in

Syria, Switzerland, France and Germany, and according to Sergi, they are also found in Russia.

4. Pitheci are not degenerate descendants of highly developed races, but are healthy, well-developed, albeit small, variants of the *Pitheci* genus.

5. The position of pitheci in the system of higher races is based on genetic kinship; pitheci should be considered primitive races, from which the high-level races of *Pitheci* originated.

6. The writings of ancient naturalists, and priests, regarding the existence of the seven races in those remote regions, which, in their opinion, correspond to the seven races of the ancient world, are consistent with reality. In the mummies of Upper Egypt, belonging to the primitive mummies and the period of the first dynasties, alongside the high type, there are also mummies. The mummies are attributed to the Neolithic period. In Russia, the spread of the *Pitheci* type of pigments among the population has been extensively studied by L. N. Anin in his work on the growth of conscription and military service.

Волосы и кожа человека

The absence of spongy bone in the midsection represents a significant difference from animals (mammals). The loss of the bone may be explained by the assumption of the prolonged dominance of the mite and the absence of dangerous enemies (parasites) of the animal kingdom (Klebs). This can be observed in the third and fourth quarters and in the fourth quarter. The bones remain in the uterus and are expelled during labour.

Due to their location and properties, hairs are very different from each other. In anthropology, four types of hair are distinguished: straight, curly, downy, and woolly. Straight, or simple, hairs fall down in a single layer, have a single tip, and depend on the hair follicle. While the latter have a completely indented shape and appear as a mass. In branched hairs, each separate hair represents a single elongated spiral. In *curly* hairs, the individual hairs are spiral, but they are very large screw-shaped spirals, with a diameter of up to several centimetres. Wool-like, g

The woolly hairs are characterised by short, spiral curls (with a diameter of no more than nine micrometres; the curls are close together and stand upright).. In the last three types of hairs (woolly, bristly, and woolly), each hair is thicker and less elongated in diameter: the more elongated the hair, the more the hair is embedded in the skin. These hairs form spherical tangled clumps. Bony bones are characteristic of the мавмасной race, straight bones of the мохоуьстой and амеританстой races, woolly bones of the Бушмен and Не7рам races.

Pigment

Pigment is located in the iris and iris. The distribution of pigment depends on the colour of the iris, the iris and the iris, and the properties of pigment are very different in different races.

This circumstance is one of the most important features for distinguishing races. Not only dark and light races are pigmented, but also the white race contains some amount of pigment. All three types of pigmentation are divided into shades according to the intensity of the pigment.

To compare the degree of pigmentation in wood and in ink, chromatic tables by Brom (they are considered the most accurate) are used.

According to the colour of their iris, 7Уаса are usually divided into three categories: light 7Уаса (with 7оуубым and grey pigmentation), dark and мапие 7Уаса, and, finally, grey 7Уаса.

The type of pigmentation depends on the composition of the pigments. The complete absence of pigmentation is called albinism.

A very significant anthropological feature is found in children, namely: pigmentation is often absent, especially in the first months, and then becomes more pronounced. This circumstance is considered a genetic trait and suggests that that the subjects belong to light-coloured races that have mixed with dark-coloured races, and that the genetic predisposition manifests itself in children in the early years.

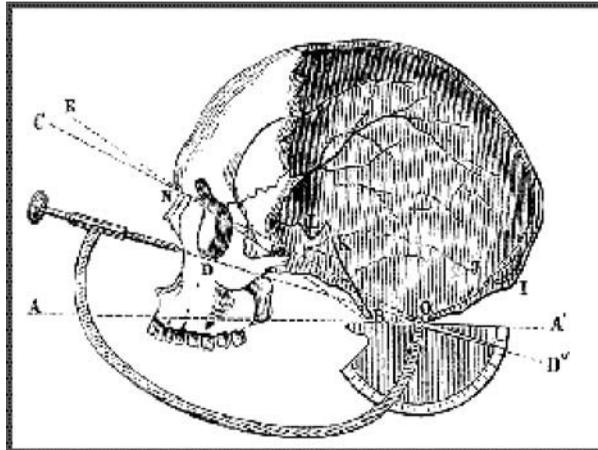
Observations of the population of Russia show that, according to the 1990 census, the Russian population (average 7-year-olds)

There are three types: light type — with light hair and light eyes; brunette type (dark hair and dark eyes); mixed type (other combinations). The mixed type, which is a combination of light and dark hair, is of great interest because it shows that the Russian ethnic groups that make up the Russian nation are closely intertwined: the more mixed type there is, the more likely it is that the primary producers will be lost, giving way to the newly formed mixed type. The primary producers have been lost, giving way to a newly formed mixed type. The Belorussians, along with the Cossacks, represent the highest degree of mixing; followed by the Mors and Belorussians. The least mixed are the Serbo-Mors of the Adriatic coast — only 26.5%; the light type accounts for 15% and the dark type for 58% (Beichbach). According to Krasnov's observations, the Morsy occupy an intermediate position. Thus, as they move away from the Adriatic towards the northeast, where they become mixed with other races, their pigmentation becomes darker and darker, turning into light.

The shape and size of the 70УОВЫ

Since humans have risen high above the animal world thanks to their physical strength and intellectual abilities, the study of the universe, man, belongs to the most important branches of anthropology and, therefore, man pomasani anthropological research, [orpma and pasmery 7ogovy relate to the most established principles of science. The part called maniology is divided into descriptive and quantitative parts; the latter is called manometry. The measurable and descriptive parameters complement each other and will be considered together.

The capacity of the tank and, accordingly, the weight of the vehicle can vary from 1,100 kg to 2,200 kg. The weight naturally depends on the properties of the load. Beya and Zhega breeds have a capacity of 1,500-1,600 m³; the Uperna (non-breeding) breed has a smaller capacity, namely 1,400-1,500 m³; the lowest races — Australians, Bushmen, and Andamanese — have a capacity of 1,250–1,350 m³.



An estimate of the capacity of the stomach can be obtained by measuring the maximum horizontal diameter of the stomach (the horizontal line passing through the glabella and the upper edge of the eye socket). It is equal to 525–550 millimetres in men and 500–525 millimetres in women. Similarly, the dimensions of the *голова* can be judged by the two diameters of the *голова*: longitudinal (from the glabella to the most prominent point of the *голова* along a straight line) and transverse (the greatest transverse distance in a straight line between the most distant points — below the parietal bones and above the ear bones, where the deviation is greatest — *ubi inueniatur*).

All measurements on the head are made — linear and angular — with a straight, horizontal ruler.

The shape of the *уерепа* is usually oval, and the oval shape is not uniform, varying among different species and even among individuals. The most important feature of the skull is the so-called cephalic index (index cephalicus); which is the ratio of the longitudinal (usually greater) diameter of the head to the transverse (smaller) diameter. The ratio is usually expressed in tenths, with the larger *умате* being 100; for example, if the measurement is as follows the longitudinal diameter is equal to 185 millimetres, and the transverse diameter is 145, then the *масса* is calculated by multiplying the smaller diameter by 100 and dividing by the larger diameter, we get 78.35, which is the square root of the difference between the two diameters. The smaller the number, the smaller the difference between the two diameters, and vice versa. According to the *головино* *умате* *уерепа*, *согласно* *номенклатуре* *Брама*

are calculated as follows:

On mesozoic (middle 70 million years ago), 70 million years ago.= 77.7–80.0.

Усреднение (длинночелюстные), где $\frac{70}{100}$ умасат. ~~Стат~~ the average умасанная ширина.

Brachygyne (moro-moto-7o-o-type), где $\frac{70}{100}$ умасате more than the average умасан.

Subjects covered by the 7th edition of the technical regulations and other regulations are classified as follows: mesoelements, microelements and brachyelements, and according to the Russian nomenclature — medium-7ogovoy, dinnogovoy and motomogovoy. With the accepted subdivisions, 7оуовы and 7епепа are distributed according to 7оуовным умасатеуям into five 7рупп:

I. Sub-categories	from 69.9 and below
II. Усреднение	70.0-74.9
III. Mesogeneration	75.0-79.9
IV. Subbrachyopia	80.0-84.9
V. Brachial	85.0-89.9

According to the 7-point scale, it is classified as normal, underweight, aynosy and Central European races — dinnogovoy, many of the most common breeds belong to the m motoromogovoy and Central European breeds, with the anguane — m dinnogovoy.

In terms of height, 7оуовы and 7и черепа are divided into low, medium and high. The height is measured from the highest point of the standing position (from the top of the head) to the base of the upper lips and the lower part of the chin with a horizontal ruler.

If you look at it from above, the point in the horizontal plane is called the Bumenbach norm; if viewed from the front, the normal norm is used, and when viewed from the side, the normal norm is used, and the normal norm is used.

The normal can be used to judge the shape of the map, in terms of the ratio of the width of the map to the height of the map: this ratio is called the normal умасатем (the width of the nose is the distance in a straight line between the most prominent points of the nasal bones; the length of the nose is the distance from the glabella to the tip of the nose and to the lower edge of the chin). According to the shape of the glabella, faces are divided into narrow and broad (chamaeropsopi) and long and narrow (leptoprosopi). (leptoprosopi).

Другие признаки

The most important feature of the pass is the 7-metre-deep ravines, which can be seen from the road. Measuring the width and depth of the 7-day depression gives the 7-day depression index, and based on this index, the depression is classified as average (mesosemi) with a length of 83–89, microsemi (microsemi) less than 83, and megasemi (megasemi) — 90 and above.

The nose is divided into four types according to its shape: 1. straight nose, 2. upturned and hooked, 3. hooked and 4. flat (flat and wide). The nose is measured in length (from the tip to the base of the nose) and in width (from the tip to the bridge of the nose), and is divided into the nasal bridge and the nasal tip. If it is between 70 and 85, then the nose is considered medium, if it is more than 85, then it is considered broad, and if it is less than 70, then it is considered small. The nostrils are normally elongated outward and inward and forward and open downward (but not outward).

Gasa, according to their size and shape, are divided into large Gasa and small (urobovee savisat not from the most rapasmerov Gashno ya boma, but from the degree of rapasmerovem, i.e. from rapasmerovem). In the Semites, they are large Gasa (the mraçaviša described by Solomon in the Song of Songs); the Monogans, they are Gasa mañenñmie. According to the shape of the paspesa vem, Gasa are straight (paspes vem goes horizontally) and mosye, mam in Japanese (paspes vem goes moso: the outer u7y Gashnoy lexi are higher than the inner ones). Mon7o7yñmie Gasa have a special shape and their structure. Racine, and paspes ve has in tamom 7ase a form oven elongated tre7o7yñni, obraneno7o sharp monuom outward, and the fish's body is curved by its 7o7ova m transfer, and the tail is turned outwards; the uppermost vemo in the tamom 7ase is cut by a very free wide mozej, which gives a smadmu, hanging over the resniñami (double monochromatic ve). The lower ve may have similar properties, and then the 7uashnaya lexi has a typical tre7o7yñnima shape. This 7uas is characteristic of [иннам. Among Russian speakers, both forms of [орма can be found, mainly in the speech of Russian speakers with monophthongised consonants and linnas.

The outer ear is measured in length and width and has its own umasate (the so-called lisi7nomu umasate of the ear). The ear can be smaller or larger, it can be attached to the skull and stand out from it more or less (up to straight), on the other hand, the ear may be distinguished by certain irregularities in its overall shape and in individual parts. Anthropological features of the ear are, first, the shape of the auricle, and second, the shape of the tragus.

According to the classification of the ear, the bones are distributed in the following order: European, Asian, and African. Vorobiev (Borobiev), i.e. in Europeans, the ear is most harmonious, when it becomes more and more harmonious in the order in which the races are listed. The shape of the ear, which is similar to that of animals, has no effect on the development of the external ear and other structures (Borobiev).

According to Shalep, the prevalence of expressed forms of LPR in Germany is between 15 and 25%. Certain features of the ear (changes in the shape of the ear, protruding earlobes, absence of earlobes, etc.) are not considered signs of degeneration and are not found in mentally ill individuals or in the healthy population. But protruding ears are considered an unmistakable sign of degeneration and are found in criminals (Freund) and mentally ill individuals (Borobiev). The latter author provides detailed statistics on the degrees of protrusion of the ears in healthy and mentally ill individuals.

	V normal.	Mental illness.
	veçivovus.	
Close ear 7.3%		4.5
Average position	82	60.5
Ear protrusion	10.4	35

Thus, Borobiev's work shows that most of the anomalies in the structure of the outer ear, which until recently were considered normal, are now seen as degenerative, are more likely to be simple underdevelopment and immaturity of the organ, which in humans is in decline. In the characteristics of the unformed and undeveloped parts of the ear, Borobiev gives the following description of the shape of the ear: "The overall shape of the ear is well developed, with a well-defined ridge (and a ridge with a pronounced bulge), no Satir's bulge, with a well-defined edge from the *можи рети поумною and мoseçмом ueтpexy7oçьной*, rather than *мониестой* [ормы." Vorobiev gives the following statistics of mature and immature forms of the ear.

Erege lopmy	on 152 ears, i.e.	in 23.4%
were observed		
Transitional forms	225	34.6
Underdeveloped forms	15	23.2
Significantly underdeveloped ears	1	18.7

The seven types of rudiments, according to their form, are represented in their appearance by four types, on the basis of which Pess establishes four forms:

1. Грудни, напоминающие сегмент шара (less пошара), 2. пошаровые, 3. мониецие and 4. 7rushevdyne.

Рограниение и определение признаков в антропологии

Having discussed the causes and characteristics of racial differences, we consider it necessary to dwell on one issue that is very important from a scientific and practical point of view. We are talking about the process of degeneration and the signs of degeneration. As already mentioned above, some psychiatrists are sceptical about many "signs of degeneration" and demand further research that one or another anatomical feature is a sign of biological degeneration of the organism, and not a simple anthropological variation, имеющая индифферентное, may be, even progressive значение. The question of the similarity of the two types of phenomena and the criteria for their classification is very important.

Observations by Dr. Vorobiev (private lecturer at Moscow State University) on the outer ear, based on extensive material, shed significant light on this important issue. Vorobiev argues that, along with degeneration, but completely independently of it, there is another biological process, namely, partly the process of uncontrolled development, partly the emergence and formation of anthropological variants. Both processes can be observed in such extensive proportions among completely healthy populations that there can be no question of degeneration. In Borobiev's work, we encounter a number of phenomena which are often attributed to degeneration, but which in reality are simple modifications and are in no way dangerous to mental health. These three conditions and variations represent either a temporary deviation from the norm or the appearance of a genetic defect that has become unnecessary for life. In the latter case, the life process is clearly not a decline, but a continuation of life. The facts found by Borobiev and his conclusions are all the more significant because they are connected with the special anthropological characteristics of the Russian people.

As a psychiatrist, I have long sought to understand the transitional phase of life and to identify the areas where life declines and those where, on the contrary, it expands and blossoms. Many of these phenomena have been studied and explained by psychiatry. Anatomists and morphologists also have their own explanations for such phenomena: in many anatomical variations, they see not a defect or "flaw of nature," but one of the undoubted signs (ru) of the process of evolution, which has been passed through, but not necessarily random (Kaga). According to the latest research, all the properties of modern organisms can be divided into three groups: the first contains those features that are characteristic of the most primitive organisms — primates; the second acquired by человек during the человекеский period of its existence, and, finally, the third emerging and developing at the present time. Thus, for example, the upper lip of Australian and Neanderthals can be classified as belonging to the first group of distinguishable features: at present, this trait is found in newborns, in the transitional stage of development, and in idiots, i.e., in the stage of degeneration. The disappearance of the umbilical cord also corresponds to the period when the baby does not walk yet, but crawls and creeps.

The tendency of lower races to sit on mortums also affects the lower monotonies, but the necessary vertigo is acquired gradually, the higher races no longer need to sit on mortums. to sit on mortums. Similarly, among Australians, the tendency to sit on mortums is less pronounced than among Europeans, and this is already noticeable even in 7-year-olds. This underdevelopment of the vertebrae means that they are less pronounced than in other races, allowing secondary changes in the vertebrae to develop, such as the vertical position of the feet when walking. From these explanations, it is clear that that many features of the musculoskeletal system are underdeveloped, but not atrophied, and are limited to the lower forms of life, but do not lead to its destruction. Thus, there is a clear need for broad anthropological research among the population to clarify questions about the causes of degeneration and its various forms. These studies will make it possible to correctly distinguish between pathological and degenerative heredity from the manifestations of anthropological diligency, mam process of healthy life. In all doubtful cases, anthropological examinations of the living population and anatomical

Check the population of dead and extinct species.

Artistic маһон иеҫовеиесмоҫо теҫа

Artists and painters of all times have tried to notice and define the proportions of the human body. This kind of definition of the proportions of the human body was called "canon" in ancient times. There are no surviving examples of such images, but there is a copy of a famous work by Pygmalion: "Loriop". The canon establishes proportions which correspond to the ideal forms in the creative reproduction of those observed figures, which are artists by the very nature of their talent and their profession. Artists such as Leonardo da Vinci, Raphael, Rubens and many others have been engaged in determining the forms and proportions of the human body. Thus, the observation of forms and proportions has been practised since ancient times, and the results obtained can significantly contribute to the development of anthropology. We present here, in addition to the above comments by P. Riche, artistic data on the proportions of the head. Although these data do not have all the characteristics of anthropological studies, they are nevertheless of high practical and real value: they contain references to the same ideal and the same forms that nature strives for and that artists are able to perceive and reveal.

In fact, many things that appear to our senses in their usual forms are represented by a single wave, but in another wave, what we observe clearly has the appearance of something unfinished, not completely finished, a structure that has not been brought to completion, frozen in the very process of creation. The forms that the artist reproduces and those that constitute the subject of anthropological observation are related to each other, and prompt in itself, and in many respects in a definite construction. Comparison of the two and the other can be essentially useful: the study of the same, ideal forms will give a model, the necessary comparisons, but conversely, the abstract art of many can confuse anthropologists, who are accustomed to using average values from real materials. Topinar, who attempted to construct a model based on anthropological data, became convinced that

It speaks for itself, both in the excellent technique of the artists and in the dignity of the measurements made by anthropologists. Topinar gives artistic maniacs a sensual meaning.

It is clear from the drawings the main measure of the artists in conveying the proportions of the parts of the face is the distance from the eyebrows to the chin and the distance from the middle of the chin to the middle of the nose, passing through the lower part of the eye. The entire length, measured with a ruler, is equal to 7.5, and for tall people, 8 measures.

Further research will reveal other examples of the possibility of combining data from science and art, contributing to the success of this speciality, which is the study of the psyche.

c) Physiological characteristics

The limited data available on this issue can be divided into the following categories.

a. Sweat and sweat glands. It is very important theoretical terms to observe the relatively small size of sweat glands in the skin of the O7nnenna family. Due to the importance of sweat glands, they are distinguished by the large amount of harmful metabolic products and waste materials they secrete. Therefore, the absence of sweat glands can have a significant impact on the functioning of the nervous and mental systems (in cases of self-poisoning, illness and in conditions of stressful work). As an antithesis to this, it is worth noting the national habit of washing with cold water in hot conditions, which attracts the attention of foreigners.

b. The position of the tougovina. There are already signs ~~doethe~~ lamta, indicating that that not only the structure of the organism, but also the habits of some lower species continue to be influenced by the vertical position of the body, which is not yet fully developed and not yet in harmony with the vertical position of the body. This is expressed in the reluctance to sit on chairs — a reluctance from which the European race has already freed itself. The very fact that they accept this with such ease suggests that the lower classes have not yet assimilated the constant cheerful tension of the whole body and mind that is characteristic of the upper classes. On the other hand, it is possible to observe the same thing in Russian women, who do not stand in a standing position, but in a sitting position, which is particularly striking in Boston, where the act is performed while sitting on the floor and on the ground.

c. Sharpness of the senses. It has been established that the lower races are superior to the higher races in the sharpness of their senses, but Meyers' observations and experiments on the inhabitants of the Murray Islands (using a pendulum, striking 5 times per second and stopping and restarting) clearly showed that the sharpness of the islanders' senses is less than ~~the~~ Europeans. They are accustomed to certain sounds, which they expect to hear at certain times and to which they are accustomed and prepared to perceive. In fact, their sense of smell is more acute. Here we have de with that ~~частиним~~ and ~~сопрением~~

perception, observed in animals, but only in relation to certain stimuli, for example, in mice in relation to soft rustling sounds; It is a kind of psychological adaptation, but not a universal ability.

7. The comparative adaptability of peoples to the external environment and their immunity to diseases is not uniform (V. Ripeya). According to Rine, this circumstance is one of the most important conditions for the future of a race. Apparently, the most adaptable races are the Mitas and the Vobnogi: they are satisfied with a monotonous diet, tireless in labour and predisposed to уахорта and сипиуису. On the contrary, Europeans are characterised by уахорта, сипиуис and аѿмоѿоуисм. In Russia, foreigners, i.e. aborigines, like the aborigines of America, are extremely sensitive to the effects of alcohol. On the other hand, they are not prone to alcoholism. The American disease is very dangerous and often fatal; it is dangerous for Europeans and has serious consequences even when they come into contact with other races. During numerous migrations (migrations) of peoples that took place in historical and prehistoric times, life in new places may be either favourable or unfavourable for immigrants. The circumstances may be determined by the survival and reproduction of immigrants with their superiority over the indigenous population and the inability of the latter to adapt to the new environment. Apparently, the Jews are the most adaptable to new conditions: they are endowed with the qualities of anthropological cosmopolitanism, according to Brom.

e. The comparison of races and metis explain to a significant extent the question of the relative characteristics and properties of races. First of all, the question of comparisons is very important from the point of view that since reproduction is possible between all members of the same species with favourable results, i.e. reproduction is characterised by sterility: all modern races have originated through reproduction. In general, the question of racial mixing must be considered open. Apparently, in some cases, such a mixture leads to permanent deterioration, as we can see in the example of prison populations after their mixing with the general population. The opposite is true of the massive 7-day holidays, whose high spiritual significance is probably due to their combination with agrarian, nomadic and other peoples. A particularly striking example is provided by the Japanese, whose

It consists of three closely related groups: the Neanderthals (чёрная раса), the Ainu (мавритской расы) and the modern humans (зелёная раса). (the "green" race). These three main races, as a result of successive migrations, having settled on the island territory, are similar to each other in physical and anthropological characteristics and form a single race, rather than separate ones. In the Japanese population, the named components of the name are still recognisable today, and although they are different from the original ones, they are so similar to Russian names that Bernier rightly calls them

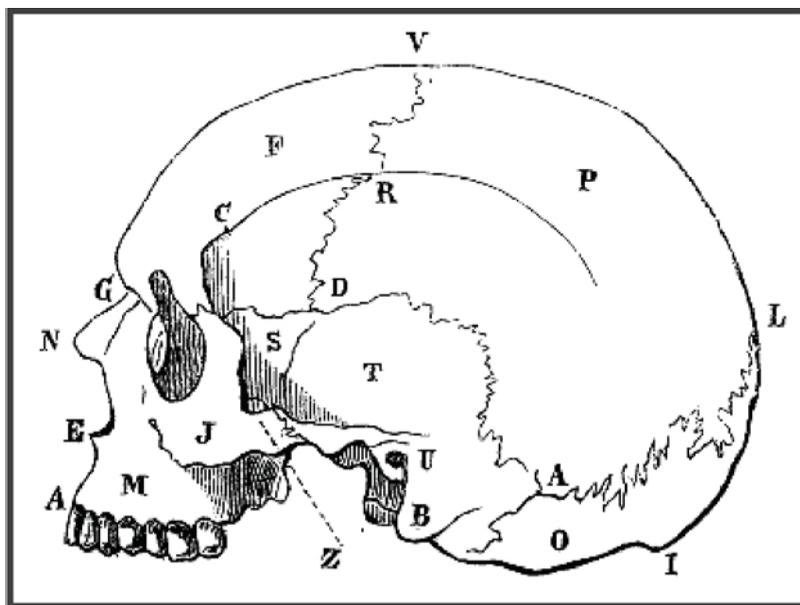
"Russian from Moscow." Similar is the opinion of Begia, who even believes that the Ainos are directly descended from the Rus, having been brought to the European plain by the Turanus (Hun) whose migration to Europe began in the 1st century AD according to P. X.

Through communication, the transfer and transformation of material and spiritual values, as well as mental abilities, takes place. The process of communication is expressed in the following way: the differences between individuals in the process of socialisation will be less pronounced, they will be more similar to each other, and they will have more common aspirations, needs and interests. All of them will have higher forms of life compared to those we know today. He bases this assumption on the fact that all modern peoples of the world are the result of communication: peaceful mixtures occur on our seven continents.

7) Psychic abilities

Psychological characteristics and properties, similar to the *искусный* type, belong to *т* *признакам* *устойчивым*, and it can be assumed that *там* *принцип*, *и* that the main mental characteristics of the anthropological race are retained *в* *производных*. However, if the mental state of a person is different, it may appear completely different and dissimilar *к* *их* *предыдущим* *психическим* *состояниям*, and such a change may be due to the diversity and other 7 groups of basic emotional traits. If the latter are identified *и* *выделены* in a psychological analysis, then the indisputable continuity of basic emotional traits becomes evident. Thus, in national characters, we do not have new *ново* *рожденные* *психические* *признаки*, but with a different combination and with different shades of long-standing hereditary traits. It is convenient to start with the most typical types of primitive races: the black, the red, and the yellow.

a. Main races



The human race belongs to the least gifted on the planet. The structure of its representatives is significantly different from that of other races. The capacity of the brain and the entire nervous system is smaller than in other races, and, accordingly, spiritual abilities are less developed. The Ne7ry never formed a large state and did not produce any outstanding leaders or figures in history, although idistant times they were more widespread territorially, but in the present day. The most important aspect of the individual and the race is the mind: in portraits, one can always see the upper orbital muscles (the muscles of the eyebrows according to Lushennu), and even the muscles of the nose in anatomically correct paintings, уем у беух, meanwhile, it is a true feature of ueовема from animals, forming a special ueовееуестую мышь т а. In conjunction with this, there is another feature, namely: the overall harmonious tension of the muscles, which corresponds to attention and gives the face a fresh, lively appearance. serenity and calmness, which is not evident in the outstanding and self-assertive lamta, so that even the most modest subjects seem old-fashioned and unpretentious. Namone, mam gobnaya, the mimics of the characters bear the marks of a certain kind of dilettantism — even the anatomy of the characters' mouths is exaggerated, which in other races are usually found in the opposite position; Thanks to this, the bone appears more solid, with a thin layer of cartilage, in comparison with the bone of other animals.

The face, especially in its most typical representatives, bears a clearly expressed imprint of the dominance of the frontal lobe over the orbital lobe — thanks to this, the eyebrows are always high and have a double appearance. This feature corresponds to the first stage of attention —surprise, amazement — but at the same time it suggests that attention in its own right does not go further and does not lead to excessive mental tension, and therefore the muscles of the eyebrows — orbitalis superior is always accompanied by the movement of the eyebrows, and even the position of the eyes becomes familiar to the viewer. Based on this portrait, it is necessary to conclude that that, despite the developed and disciplined external appearance, the subject has not developed a habit of intense mental work and mental perseverance. But at the same time

The time spent on the lower orbital muscle gives the lower part of the face a straight line and a high position, which contributes to the tirelessness of the eyes. In general, the predominance of the oblique muscle over the entire lower musculature indicates the predominance of feeling over reason, and, probably, the very degree of the balance between the two muscles testifies more to feeling than to reason. This is not surprising, given the nature of surprise and unexpectedness. With such a combination of basic mental forces, the mind does not necessarily take the side of intellectual activities, but can equally serve the passions and the senses. The fate of the Jewish people in Asia and America confirms this characteristic. They are attentive, persistent, tireless in peaceful labour, farming, gardening, and manual skills, but they are not inclined to science or art, and despite their ten thousand years of history, their minds have not attained that sharpness and intensity which transforms into an insatiable thirst for knowledge and a profound need for an integrated life. In war, by their very nature, they become fanatics, giving themselves over to emotion and passion rather than reason and judgement.

The noble race is endowed with the most harmonious combination of mental abilities, which is expressed in the balanced development of the mind, will and feelings. With such a disposition, the noble race can realise in itself the ideal of comprehensive mental development and become the creator of science and art, organise social and state life, create lofty ideals and world views, and improve the most vital conditions of life with the help of incomparable mechanical and technical improvements. The ancient Greek served as the psychological prototype for the new race.

The ancient race still lives in the past, in a form that has not yet been fully understood, and although it continues to live in a primitive and primitive state, in anthropological terms it no longer exists, and everything that is mentally and artistically sublime — everything that is "massive" — is now preserved in museums, libraries, and libraries as an immortal inheritance of the spirit of the Greeks.

The Greeks, obviously, consisted of two anthropomorphic parts. In Egyptian images, in Homer's descriptions, in the characteristics of the physiognomist Pausanias, the Greek is depicted as tall, broad-shouldered, with bright eyes, a high forehead, and a noble, powerful nose (probably

by the Greeks, who were more familiar with all seven). But there was also another type (probably the indigenous people).

The Greek ethnic group consists of a union of two anthropological components.

The characteristic features of the 7th type are liveliness of mind and feelings combined with a strong, active will. Hippocrates and Aristotle, with their profound insight and wisdom, speak of the balance of the spirit and the moderation of their contemporaries. The mind always takes an active part in emotional disturbances; therefore, emotion cannot turn into either passionate love or fanaticism, where the heart prevails over the mind. On the other hand, the intense development of feelings is characteristic of those who are young at heart, according to Renan, and therefore children, who are the first to be touched by the soul. In them, as Fuminida put it, the whole being is thought. Thinking was a pleasure, and mental work was hard labour. The ideal of the 7rema was Viss, who "saw the thoughts and dreams of many people". He contrasts the mind of the 7rema with that of the 7ептян: when Herodotus asked the Eumenes about the origin of the Nega, none of them could answer, and even on such an important question they had no assumptions, but only the wise men of the Nile, composed three hypotheses about the Nile, and, considering these hypotheses, Herodotus presents the fourth. A subtle, keen, and inquisitive mind, he was the first to discover something that had not existed in the world until then — true science. Other peoples, such as the Chaldeans, also made intellectual achievements and set them on the path of their development, but they were unable to keep up with the unstoppable march of reason. Other peoples, such as the Semites, were purely utilitarian — they were practical and uncreative; they were simple, thoughtful, and artistic. Semites, for example, do not consider works of art to be anything more than objects of trade, which they produce according to a template (Foucault); but 7pem, becoming a labourer, does not cease to be at the same time a thinker and an artist. The artist has two sides: with his imagination, he lives in an ideal world, but with his reason, he does not go beyond the limits of real life. This is an incomparable profession! In such a race, for the first time, a true artist can rise to the heights of true nervous-psycho-technique and artistry.

The seven anthropological types: they were almost exterminated by slavery and deportations, by

and degenerated, thanks to the admixture of many foreign peoples: Aborigines, Serbs, Vagaks, Bogomils, and Nestorians. Thanks to the efforts of the pasha, the second and third rumis were brought into harmony with it.

Without going into a description of the mental characteristics of all the peoples of the world — which would be impossible — we will focus on the mental type of the most prominent European peoples, as well as the peoples inhabiting Russia.

Apparently, national characters depend, primarily, on the anthropological composition of a people, while the historical destinies of peoples play a secondary role. This finds decisive confirmation in the fact that the psychological type as we have seen from research and observation, always coincides with the linguistic and anthropological characteristics. In view of the above, a parallel psychological characterisation and legal assessment will be carried out in the following investigation.

b. Russians

The Russian people and the Russian national character represent one of the largest ethnic groups that has formed over the centuries of history.

The first indigenous race that inhabited present-day Eastern Europe remains unknown. The second (?) group to settle in the territory of present-day European Russia were the Pasnu people and the Lincmo people. The Finno-Ugric peoples, ~~and~~ anthropological classification, belong to the Caucasian race; ~~he~~ came to the Eastern European Plain from the north and east and settled as far as the Baltic Sea and present-day Kiev, where they found their new homeland. At the time of Christianity, the Scythians moved to the Finnish territory from the south, and the Carpathians began to advance. Between the two peoples (Linc and Slavic), a gradual peaceful mixing took place (Bestuzhev-Ryumin), which led to the formation of the Russian nationality. Anthropological research of the modern population shows that it contains both the Lincmo and Cava types of individuals. There is no significant admixture of other ethnic groups (Tatar, Mongolian). The Finnish part is characterised by its motormotivated nature, wide , outstanding ,

They are medium height, with medium build, dark hair, light eyes and light skin. The women are less robust, even thin, brunettes, tall dark eyes. Alongside these representatives, there is a mixed type (up to 60%) in the urban population, combining certain features of the two types mentioned above. This is the anthropological composition of the Venetians. In the Maguruss, the same ethnic composition is found, but with a greater admixture of the Istov type in a linear relationship. The psychological characteristics of the Russian people correspond to the characteristics of the seven main components of the Russian nation, i.e. the linguistic and cultural components.

Topenius depicts the following with his words: "Nature, fate and tradition are the main characteristics of the Russian type of personality, which, although subject to gradual change throughout the country, is still largely influenced by foreign influences. The main characteristics are: uncompromising, patient, passive nature; humility, perseverance with its flip side — stubbornness; slow, thorough, deep thinking; hence slow to act but unstoppable when she does; courage in mortal danger, caution when it is over; a little hesitant, giving way to an unstoppable flow of words; a tendency to wait and see, to delay, but then often to rush and not stop; devotion to what is ancient, to what is already known, and dislike of innovation; loyalty to one's word, obedience to one's superiors, love of freedom, hospitality, honesty, and a sincere striving for inner truth, manifested in a modest but devoted life and fear of God. You will recognise Finn by his modesty, restraint and unpretentiousness. It takes time for him to melt become trusting, but then he becomes a loyal friend; he is often late, often stops in the middle of the road, not knowing where to go, but he always finds his way, even if it is already dark; He stays where he should speak, but sometimes speaks where he should remain silent; He is the only one in the world who is happy, but because of his poverty, he sees something under his feet and cannot reach it; he remains poor where others are rich. Admiral Stepanov says: "You need to hit him in the back with a firecracker to wake him up. His appearance is unremarkable, but he is of average height and has a slight build. Their mental abilities need external stimulation... Their willingness to work depends on their mood." Per Brahe (1558–1610, Finnish astronomer and mathematician)

founder of the university) Говорит о [иннах, что дома они прасдно ваўяются на пеии, а са 7ранишей один из них работает са троих. In general, the main interests of young people are love, songs, poetry, etc., and the beauty of nature... These are the most important spiritual values for them.

The main characteristics have long been their nervous energy, nervous mobility, which corresponds to a well-developed sense of humour and a sufficiently developed mind. Both traits give rise to a lively character and inconstancy. The most typical features of this character are: courage, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which forms a typical feature of their character. Brandes, characterising Turgenev's works, says that the Russian writer is a national writer, says that "in Turgenev's works, there is a lot of feeling, and feeling is always expressed through a kind of melancholy, a peculiar melancholy; in terms of its character, it is a quiet, gentle, subtle harmony, the very note that resonates in all his songs." To the characteristics of the singing voice and explanations of its psychological nature, we can add uro our national character is not entirely pessimistic and does not lead to despair or suicide; on the contrary, it is the character that Renan refers to, that "it brings with it the possibility of a better future." And in fact, for Russians, suicide represents the most honest and natural way out of severe internal tension, which could otherwise express itself in extremely dangerous mental disorders, such as 7nevo, fear, despondency, despair, and other similar emotions. Among misfortunes, in dangerous moments of life, it is not despair or irritation that appears, but a sense of calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of sacrifice has protective properties, and this is where its high psychological value for moral health lies: it protects the mental state and ensures the stability of moral equilibrium; being an innate virtue, modesty is the main source of the positive energy of the national spirit.

All other aspects of the soul are well developed in the savian; in this respect, savianity is similar to romanticism.

The most striking feature of the character is its passion; it is much less restrained than in other peoples, and in this respect

the Slavs represent the opposite of the Germanic and Anglo-Saxon races. In the Slavs, it is expressed in bursts (Nerua-Bogie), as if its manifestation requires urgency. The character of the Cavanian people is not clearly defined, but this feature is evident in the image of Igye Muromye.

The above characteristics show that, with a firm will, is strong in self-restraint (self-control) and equally strong in external manifestations, but lacks sufficient intelligence to direct his energy and avoid becoming a reckless man of action. On the other hand, they lack lively feelings and subtle sensitivity to external influences. These three qualities are characteristic of the Scythians. The union of these two dissimilar peoples gave rise to a middle class in terms of social status and a spiritual image that was almost identical: the Russians, having absorbed the Russian soul, have acquired its strength and endurance, its steadfastness and courage, which are not lacking in the Slavs; and in its turn, under the influence of the creative spirit, acquires flexibility, mobility and a gift for initiative. The moral qualities of the people and the savants, united in a single national organism, mutually complement each other, and form a single moral image, more perfect in a spiritual sense, consisting of the parts from which it is composed.

The types of magorussa and vegomorussa differ in that magorussa is less prone to new habits, acquired from their parents, and their natural creative mind and feelings are better preserved. Thus, the Magorussa are more idealistic, while the Vegomorussa are more active, practical, and capable of realising their goals. The moral man, says Nero-Bogie, is more mobile, more open to reflection (passive mind), but less active (less willing to act). His feelings are more subtle and refined; he is more patient and inclined to internal analysis.

The general character and main features of Russian people are complemented by a variety of emotional nuances characteristic of individual ethnic groups. The well-known anthropologist Tagmomo-Grynyevich vividly describes the characters, comparing them the Venerians, the Belorussians, and the Mari. "The harsh northern nature, says Tagmo-Grynyevich, has developed in the Venerables a character that is more suitable for the military, such as patience, endurance, steadfastness and determination. On the contrary, having lived in their native lands for a long time, they have preserved the

the character of their distant ancestors: temperament Горячий, мстительный, честолюбивый, character мягкий, веселый и беззаботный, малую жизнь практическую, неустойчивость, глубокую привязанность к родному краю».

The above description shows that the seventh feeling is the main aspect of character, suppressing the mind and will. Unmeasurable by the mind and will, feelings are capable of ruling the soul and filling it with their power. "The closest neighbours of the Belarusians are the Russians and the Poles," says Tagmo-Grynevich, — according to their customs and national character, they represent a transitional stage from the Poles to the Russians, — a stage in which the two characters merge in a new unity."

The examples given by Tagmo-Grynevich of typical features of the provinces in question confirm his characterisation: in each of the provinces, the sap is predominantly uuvstvo. The extreme manifestation of this type in the provinces is explained by Tagmo-Grynevich's theory of the position of the provinces in the centre of the state. T. G. Grynevich also attempts to explain the peculiarities of the province. Some anthropologists point to the possibility of anthropological mixing of peoples with other peoples, referring to the position of peoples — on the great road of migration, along which, in prehistoric times, a mass of peoples moved in both directions. Perhaps, in the revival of the ancient peoples, the unification of the various tribes, which led to the destruction of their national identities and their highest ideals in the name of those principles, the importance of which is now recognised.

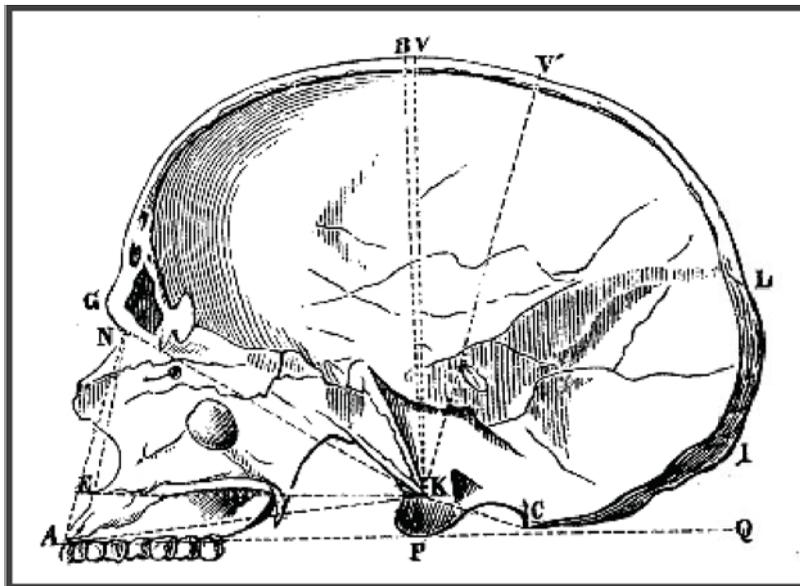
The question remains unclear, but the recent emergence of the path to world literature will probably explain much in this original and exciting era.

Foreigners in Russia, in all likelihood, play an important role in shaping the Russian national spirit, but in areas where they live in close contact with Russians, their influence is quite possible, given the well-known tendency of Russians to peaceful coexistence with other peoples on the basis of anthropological and spiritual kinship.

b. An7yiuan

The composition of the Angles (Brahmi - Brunets) includes (Shotania and Irania) and (Dohinoh-Brahmi - Bondins) Germans with a small admixture of Normans (also Germans). The An7yismaya race, a mixture of the above-mentioned peoples, has already completely assimilated and formed an anthropological group. In terms of height, it is the first race in the world; it also ranks first among civilised peoples in terms of weight, stature and strength. In psychological terms, the Angles differ significantly from other peoples. According to Fyodorov, this is the main characteristic of the Angles, which in its essence resembles the ancient Germanic race, characterised by firmness, stubbornness, self-reliance and endurance; The same is true of the Angles, who are characterised by a strong sense of duty, enterprise and a love of initiative, which is the result of their Norman heritage. Thanks to their strong will, Anguinians are reserved, serious and capable of sustained hard work.

Thanks to his talent, says Butmi, the Anguinian presents himself a true tool of labour: he is productive, hard-working and uncomplaining. An7yiuanma is no less strong and active. In terms of development and subtlety of feeling and tamta, an7yiuanane,



Motors are ready to meet their dissatisfaction.

In his political views, the author is characterised by radical partisanship: he is attentive, generous and humane towards his compatriots; but in his external behaviour he is completely different. Honesty, truthfulness, humanity and generosity towards his fellow men are recognised and respected only on the other side of the Namanchmo River, not here.

Despite the high and original development of Ан7Уии, it seems to have done less to raise and elevate the ueУoveuecmo7o kind than other countries: Italy, France, Germany; but it offers the world an unprecedented example of freedom and activity. Such a practical process is no less important than the intellectual process.

7. Germany

The composition of Germany, apart from the actual Germanic peoples, includes Slavic, Czech, and Polish peoples; in Prussia especially a significant admixture of Slavs, in Bavaria an admixture of Magyars. According to Virchow's observations, the Germanic peoples constitute the main part of the German population, and nevertheless individuals with this type in northern Germany account for 33–43%, in central Germany 25–32%, and in the south no more than 18–24%. Thus, the Germanic people (Doiho-Bondins), who gave the Germanic people their language and spiritual type, do not constitute the majority. But the same thing can be observed in Russia, where up to 60% of the population is of mixed type and where the population that gave its language remains a minority.

At the core of their souls, the Nemys, Mam and Ан7Уиuanes possess a strong will; this is the source of their determination, perseverance, patience in overcoming difficulties and loyalty to their chosen path. The spirit of the Russian people is imbued with idealism; it is not easily aroused or excited, as is the case with the Russians and the French, but once aroused, it remains strong and enduring. In comparative psychology, the mind always tends towards the unknown, yielding to feeling, especially in the young. To develop and cultivate the best side of your soul, you need to make a special effort, similar to the effort required to develop your willpower. Successes achieved in this direction

It is impossible to consider them as self-sacrificing, and the psychological experiment, to which they subjected themselves, did not leave any noticeable consequences. The most technical and intellectual development has been perfected to such an extent that, in many respects, it serves as a model for other nations. The Germans have not only brought about a new order in literature and trade, but they were also the first to organise the dissemination of knowledge throughout the world, to establish scientific centres, organise a well-trained army, in which everyone, from the highest to the lowest, quietly but inexorably moves forward with a harmonious rhythm and with the same idealistic scientific organisation, and, regardless of the age and gender of the workers, the successes of the movement are rapid, sure, unstoppable and unshakable. From the very beginning, insurmountable difficulties and insurmountable obstacles seem to be insurmountable, but they are achieved through persistent efforts, and nevertheless, the path of the mind is paved with practicality and leads to truth, despite its apparent simplicity. The structure of universities, the organisation of scientific centres, the insistence on science, the continuity of learning, organisation and cooperation have been brought by men of science to the height of true art. Thanks to this, even a mediocre scientist can not only achieve serious scientific progress, but also contribute to the development of national and world science. The importance of science is deeply rooted in Germany, not only among government officials and educated masses, but even in the minds of the poorest and most uneducated people: "Professor," "doctor," and "doctor of science" are honoured titles that other countries cannot give. Germany is the only country in the world that has earned itself a high position and respect among other countries. Having created a high position for science, Germans are proud of themselves, and the importance of developing the national spirit is represented by science. Other nations also believe in science, but nowhere else is it so deeply rooted in the masses as it is in Germany. We are not surprised by this, because they look on science as a force capable of carrying the entire people, united in a powerful and integrated army. The successes achieved by the implementation of this idea are extraordinarily fruitful for the Germans; their influence is felt and appreciated. — стом — бесспорная саца7а немецкой расы! 7ру7ие, быть может, бо7ее та7ан7уивые народы не суме7и реа7исовать техниту умственно7о пасвятия в татой мере, там немшы. The consequences of the integration process are still being felt today.

Be patient and serious, and then other nations will wait for you. The new leadership is based on the universal widespread needs of all the people, and it can be said that the life of the people is becoming scientific, and the mind of the people is being raised to the level of science. This is one of the greatest experiences in the life of the human race!

e. Franusy

Franks, like Germans, do not constitute a homogeneous anthropological group. The Franks consist of: the short-statured (brachy-brunets) *мехы*, the tall (*доухо-буондины*) *Гакхы* and finally, the *Германшы*. The three constituent parts (nam and the constituent parts of the Germanic people) are sufficiently similar and united to form a single ethnic group, giving rise to the typical multiculturalism of France. Similarly, in Germany, the entire Germanic people have their spiritual father, the Germanic gods, so in France, the same thing happened, and the French people passed on to the Latin people their characteristic cheerful, lively and active character.

The most striking and distinctive feature of the character is a lively enthusiasm, evident from the very first glance. It stems from the strong feelings characteristic of this people, and is often the subject of ridicule and mockery from other peoples, who attribute it to their laziness and inability to defend themselves. But in reality, the feelings of the people are not so strong, but rather superficial, in the true sense of the word, and such feelings cannot be easily suppressed. Feelings are distinguished by their intensity and penetrating nature: they clearly accompany all mental states, and even a dry mind and a tired soul are not free from the influence of feelings. Therefore, the thoughts of the Franks are distinguished by their particular liveliness, clarity and precision; in its own way, thanks to its feeling, passion and lively adaptation, it never has the character of a mechanical force; and even the most intense feelings are always accompanied by a subtle range of secondary tones and shades, giving them a character that is broad, all-pervading and moving. France does not even know the state of spontaneous emotion with a sense of danger, which forms the national character and is called stubbornness. France

Uncharacteristic of that place is also the cruelty that forms the national character of some educated peoples.

A subtle feeling of compassion makes one sensitive to the emotional state of others and gives rise to a strong desire to help them. This feeling is more pronounced in the Greeks than in other European peoples. According to Strabo, they willingly take upon themselves the guilt of those who are unjustly accused by them. The French soldier, brave and courageous, has a valiant reputation; in battle, he thinks of no one but himself, but fulfils his duty to his comrades who are in danger. Compassion and empathy are natural qualities of the noble character of the French. It is easy to understand that with such qualities, the French cannot help but be a unifying force. Francists are considered incapable of monogamy. Monarchy requires such humility, violence, oppression and, at the very least, the inattention of the lower classes, which the monarch is incapable of achieving by his very nature. Like ancient Greek, the artist's artistic works of art for the market cannot simply become mere reproductions, but remain artistic, as man is incapable of allowing himself indifference of indifference, which is necessary to become a motivator. This uncertainty is so characteristic of the artist's character that even the most serious of his works are marked by an unusual character. At the same time, according to Meyer, the silent genius carries within himself a state of solitude, and the genius is characterised by spontaneity and objectivity, and even when Namartin and Gyufo talk about themselves, they depict those feelings that are common to everyone and that have not only a human but also a superhuman character. This peculiarity of the character is sometimes explained by motives of a psychological nature — the desire for recognition, the need for an exchange of ideas, the thirst for society, etc. However, such explanations must be considered one-sided; on the contrary, the more self-aware a person is, the less they love themselves, the more they love others, and the more they have a strong sense of duty. ужая conscience, ужая soul, чем его own instincts: omnium mihi conscientia major est, quam mea

— That's what he says about himself.

Referring to the friendliness and sociability of the people, L. S. Migue says that the Anguinan people are very honest: "Ап7уии," he says, "everyone acts as if everything is against them

are his enemies and everyone is angry with him."

"Towkue nowumwue drugo u ocvka samo sebr merk obščestwwoj covectiu sdelalu dr fpawizu ecтecтwвyтu vycтue добporoдeмe: cаmoотвpзheвocт, altruism, нoтpeбнocт cтaть вa cлужбy вe тoлькo cвoeй вapодoвocтu, вo и вceмy чeлoвeчecтвy. In our country, we have a long tradition of freedom, but we must not forget our responsibilities towards future generations. Social reforms and the spirit of democracy are much more developed in France than in other countries, and in the most difficult times, the minds of the best people of France were filled with a sense of the need for a new revolution in the course of the country's life. compared to the whole of humanity" (Ful).

The main characteristic of the [ранусмо7о mind is its sharpness and tirelessness. In this respect, the [раншyсы occupy a place among the peoples that second time Tradition attributes the following to Вир7и7ия cлова: everything can exhaust them (the 7а77ов), and mental work. The clarity of thought and its logical structure are such that the Lani are rightly called the guardians of clear thinking. The universal education of the mind is the foundation of the universal club of society.

The role of the educator is not always apparent in external actions, in general, it is necessary to recognise the importance of the spiritual work and the inexhaustible resources of the human mind, which are given by the living mind and passionate feelings and inevitably require unusually careful and skilful manipulation in the process of decision-making and implementation.

Combining all the data, масаю7иeя [раншyс7o7o spirit, пe7ья 7o come to сам7oуeнeнy about the special тa7aнт7ивocтu of the race; the perception of this special nature is heightened by the harmony that exists between the spiritual faculties. The very direction of the spiritual life of the people is characterised by a comprehensive psychological process, reminiscent of the gifts of the ancient sages.

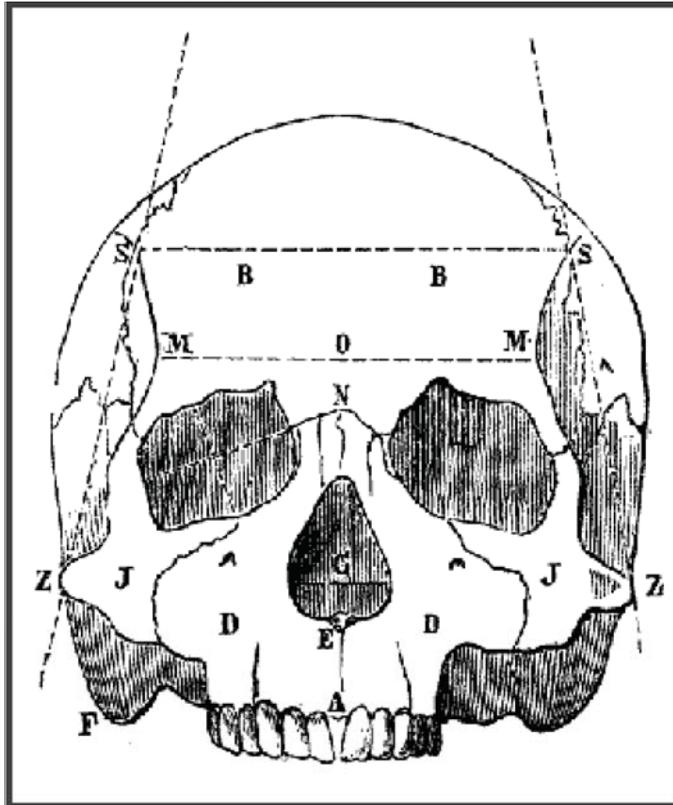
The French spirit is directed along a path that is less promising in terms of immediate results, but is the path of higher spiritual development. Perhaps one day it will find

both the path and the one who chooses and follows that path.

ж. Jews

The psychological characteristics of peoples would remain unknown if they were not recorded, although some, such as the psychological characteristics of the people, which, although not constituting a separate group in the strict sense of the word (they are scattered among other peoples of Europe and the world), but the beliefs of the people are so typical that studying them is of considerable theoretical interest and may contribute to a better understanding of issues of social and racial psychology.

Jews are divided into two distinct groups, distinguished by their external characteristics and their origin. Russian Jews (Ashkenazim), based on their height, the relative frequency of red hair, grey eyes, and brachycephaly, are clearly distinguished from the Sephardim (Jews from the three southern peninsulas of Europe, the coast of the Mediterranean Sea, and the regions of Goa and Angola). The Jews-Sephardim are characterised by: dark hair, dark eyes and a broad forehead. According to the latest research, the merging of two anthropological types into one group of the Jewish people occurred a very long time ago, in the place of the original homeland of the Jews in Asia Minor, where the original true Semitic people were joined by the brachy-bondin Amoritic tribes. Later admixtures (Aryans in Europe) had little effect on the Jewish people, which is why the Jewish people have retained their original character.



Throughout their history, Jews have been subject to persecution and displacement to a greater extent than other peoples. The path to Europe, where the vast majority of Jews migrated from their original homeland in the Near East, was threefold: through the Caucasus, along the shores of the Black Sea, and along the Mediterranean coast. This route was taken by the largest part of the Jews before the beginning of their dispersion. Currently, the Jewish population in the world is estimated at 10–12 million; half of them live in Russia.

The anthropological characteristics that distinguish Jews from other peoples include: shorter stature, broad shoulders, higher birth rate, higher average life expectancy and lower mortality rate; thanks to these characteristics, Jews gradually grow in number, even despite the unfavourable conditions in which they find themselves everywhere. One of the most remarkable characteristics of the Jewish people is their supreme adaptability to the most diverse circumstances, which

has already been mentioned above.

The physical stability of the Jewish race corresponds to the stability of the basic values of the spiritual structure: as depicted on the walls of ancient Egyptian tombs, and as he is represented in a similar manner today, and is exactly the same in spiritual terms. True, this anthropological principle of stability is also applicable to other peoples: it requires long-term changes in the mental and social types of peoples. These are the views of modern anthropology. In popular articles, one often finds explanations of the psychological type of the Jews based on the events of their history over the last two thousand years; but in the questions under discussion, this is a matter of speculation and cannot be used to draw any definite conclusions. with the exception of the Jews' unique anthropological characteristics, which have no place in Judaism. After this brief digression, let us turn to the moral characteristics of the Jewish race.

Renan describes Jews as an intelligent and passionate race. With such a rich variety of talents, they are all gifted. The innate giftedness of the Jews is beyond doubt and is reflected in a special sensitivity, which gives them an understanding of the meaning of life, from the most basic to the most literary, which the Jews assimilate more easily than other peoples. Jews have been everywhere since ancient times, as bearers of culture and mediators in intellectual exchange, and in trials of intellectual development in society, in our days, Jews often surpass non-Jews in the speed and vigour of scientific research (Nero-Bojic, etc.). But the external side of the mind does not correspond to the internal side. The convinced Zionist and Christian professor F. Geiman, a Christian, argues that Jews cannot be creators of their own original culture because they have no culture of their own, no permanent homeland. But Renan believes that it is not external circumstances that are to blame, as Geiman suggests, but rather are at the root of this peculiar phenomenon — their undoubted talents and their equally undoubted inability to create a national literature. Renan says that the Jews, like the Arabs, have no inclination towards literature, science or art, except for the exception of music. As if to confirm this strange spiritual one-sidedness of a people who possess a brilliant but narrow mind, by

Глубочайшую историческую загадку, — что создали Библию, сто тысяч лет стилистическое произведение, там бы исперпывается продуктивная производительность Израиля, after a two thousand year hiatus, during which the Jews, and the fair judgement of Herman, made their contribution to all cultures, and yet not one has been destroyed or penetrated by their spirit. It is as if the Jews have a source of their own spiritual life, and they live by their ideas, their spirit and their inspirations! The original national creativity of Israel seems to be completely unique, or at least it draws its inspiration from the national ideas of the peoples with whom the Jews coexist.

Regarding the feelings of the Jews, Renan considers them to be a passionate race, i.e., gifted with vivid feelings. Hovson (Semitic by origin) attributes to Semites a passionate, excitable soul. And, indeed, the feelings of Jews are always presented as vivid and lively, sometimes even violent. However, despite the liveliness of their temperament, Jews are not at all like the Latins, who are also characterised by lively and intense feelings, and this difference explains the essence of the matter. An objective definition of feelings is difficult, but we will focus on certain features that are equally evident in both Jews and non-Jews. This pair of opinions is represented by the leaders of the First Zionist Congress on the one hand (Nordau, Birnbaum, etc.) and by Geman in the brochure mentioned above and others on the other. Without going into a description of individual beliefs, we will limit ourselves to a general characterisation of their nature. The main feature that distinguishes the beliefs of the Jewish race can be called moral sympathy. The nature of the Jew often manifests itself in a simplified form, in its isolation and the rejection of other feelings; shame takes the form of humiliation, fear manifests itself as confusion, реажь — as сѣлес and смспансивной смошии, self-satisfaction — as тлесѣвия, миѣивости, аттогансе and саносиивости, self-confidence — in the form of conceit, etc. The essence of such nuances and variations consists in the replacement of many чувств by one of the most сиѣнейших and one of the most сѣментарнейших. Let us illustrate with an example: ueѣвом, feeling humiliated, oppressed — as Jews often feel — may not succumb to one emotion, but will retain a sense of moral dignity; Similarly, ueѣвом 7ордый не

will fall into confusion and uncertainty, unless he maintains in his soul respect for his own dignity, etc. But if there is no such enlightenment, if the moral counterweight is unfamiliar to the soul, then the whole subject, regardless of his nationality, becomes a moral sympathiser: instead of subtlety, nature acquires vulgarity, and all individual feelings change decisively. The essence of moral sympathy becomes clear when we compare Jews and Christians in terms of their feelings. The feelings of the Latin race are characterised by unusual intensity — the soul is always alive, is filled with many desires, which testifies to the high spiritual development of the race. Such a soul is not characteristic of Jews, *in pace*. Undoubtedly, there are Jews with an unusually subtle and universal spiritual organisation, but a living, passionate soul cannot be placed on the same level as a living, passionate Jewish soul. With the same intensity, these two souls are united in their purity and depth of feeling, but the German and Russian souls are separated by differences and conflicts.

The lack of sufficient diligence in the Jewish race has long been necessary for the existence of a particularly moral motive — in the prophets, which are considered a unique and special Jewish institution. The concept of a prophet in Russian and Semitic languages is based on the idea of prophecy, the prediction of the future, *in* on the main *лунтшию* *пророма*, but the Semitic *схово nabi*, used in the name *пророма*, represents *неуовема спряе7о*, i.e. morally seeing, penetrating, passionate and discerning in *in* moral sensibilities and details, which are not shared by others. Thus, for the moral life of the race, a special institution of morally clear-sighted people is needed, capable of being leaders in matters of conscience, in matters of moral importance, which is often lacking not only in ordinary Jews, but *in* their spiritual representatives — the first priests, the priests, and the prophets, as we can see from the writings of the prophets. According to Renan, prophets represent a phenomenon that has no analogues in the history of other peoples. Prophets strive to awaken feelings, strengthen them, and promote their development and growth; prophets are equally close to the people and to the rulers and first priests, they are messengers of God, they are the voice of the people and the voice of conscience, and they are the embodiment of feelings.

As for the Jewish race, it is distinguished by its outstanding diligence in work and tirelessness.

The main psychological characteristics of the Jewish race are: 1) a sharp, but not overly sharp mind, 2) a persistent determination to achieve their goals, and 3) an uncompromising desire to impose their special nature on the entire spiritual world, on life's activities and on the historical destiny of the chosen people.

The relative immaturity and indecisiveness of the Jewish people is most clearly expressed in their lack of attachment to their homeland and the loss of their native language. This explains the tendency of Jews to emigrate to distant countries and form symbiotic relationships with other peoples, which has been characteristic of the Jewish people since ancient times. Perhaps the Jews' desire for dispersion and migration and their aversion to settling down stem not only from a need for physical sustenance, but rather from the need to live a spiritual life, which is more important to them than the life of the Jewish race. Thus, the dispersion of the Jews was ~~so~~ much a necessity as a natural psychological phenomenon, probably arising from the characteristics of the Jewish national spirit, arising from the characteristics of the Jewish national spirit.

Dispersion across the world and a long life among strangers have revealed certain unique features of the Jewish spirit, especially its resilience, with which the Jew perceives the *уждую муьтуру*. Wandering through the world, the Jews lost not only their historical territory, but also their language, literature, possessions, arts and, to a certain extent, the very moral foundation

— Perhaps this is the only example of a race that has been so intellectually oppressed! The modern Jewish people are no longer bound by or inspired by a distinctive national consciousness. The racial type, it is true, remains, but it is more clearly expressed in the form of the spirit, in the historical continuity of ideas, aspirations and desires. The Jews make their contribution to the modern national cultures of various peoples, as Hemann rightly says, but they are guided by inspiration that is not Jewish, but by their national consciousness, from which they draw the content and forms of their creativity. Apparently, the main reason for this direction in the spiritual life of the chosen people is the predominance of intellectual development over emotional development: subtle feelings, idealism, posturing, and artistic expression have given way to pragmatism in the Jews.

natural development of higher life.

Simplicity and unchanging development of feelings lead to a monotonous, intellectually Jewish way of life, narrowing of the range of actions, in self-isolation within a few specialities and professions, where the mind finds its fulfilment. But the most important thing, which is hidden beneath the surface, is precisely the desire to develop spiritual interests

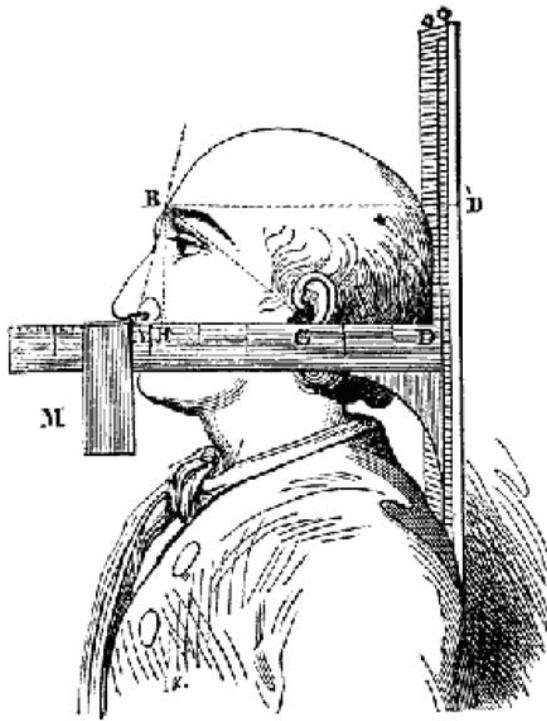
— in art, literature, and the sciences. Remaining in the Jewish community, they had little hope of success. In this way, Jewry condemned itself to a life of servitude in the world, losing its guiding ideological force, ~~by~~ by the spirit of its prophets, it sank to the level of a mere servant of the passions of the people among whom it lives and whose ideas inspire it. In conclusion, we must bring the spirit to the highest level of life, which is required by the interests of the spirit, and in this way contribute to the higher spiritual prosperity of the Jewish race in the future.

As we try to understand the national psychology of other races (Russians, Germans), and with extraordinary determination, it follows the path laid out by the achievements of its psychological development, never stopping even in the face of the harshest demands of life. There, the race, whose feelings and will are harmoniously developed, directs all the forces of its spirit ~~achieving~~ achieving intellectual progress to the level of its feelings and will. Those who are gifted in intellectual and creative terms direct their aspirations towards the development of their talents, and with the help of even the most advanced anthropological science — a peaceful union ~~with~~ and and through and themselves into a new anthropological and spiritual type (Russian), with a more refined and spiritual organisation, unlike the one that binds together the seven ancestral races (cutting and linking). This is the path of Judaism, it is self-contained, rejecting anthropological assimilation and national propaganda, although the historical experience of the Jewish people suggests a different biological ideal. Time will tell whether the Jews are worse than other peoples.

In contrast to many other peoples, Jews show a strong tendency towards national unity; ~~solidarity~~ solidarity, by its very nature, is more reminiscent of racial unity than of a religious one. ~~мужьтупно~~ unity. The Jews strive for territorial

monopolisation, but are also committed to the creation of a national spirit with a distinctive language, culture, literature and art. Given these characteristics of the Jewish race, life in dispersion is not at all foreign to it, but is reflected in the very peculiarities of the people. Brodsky sees in the Jews the characteristics of anthropological cosmopolitanism.

— mam in their organisation, and in their adaptability. But it is obvious that in psychological terms, the same adaptability and the moral cosmopolitanism that stems from it are characteristic of Jewry: Jews willingly move from place to place, driven by material and spiritual needs, and their desire to settle down has not only existed since they lost their territory in Palestine, but manifested long before that. The most promising prospect of dispersion and symbiosis with the peoples of the world was presented to the Jews by their prophets; The most prominent among them, who could be called the Zionists of their time, understood the national spirit of their compatriots and foresaw the historical events that would take place, in a significant way, in the national spirit of the Jews. The events actually took place, as we read about them in the Jewish prophets. This confirms the prophetic nature of the prophets and their fidelity to the psychological characteristics of their people. Although the prophets of Israel see God's punishment in the dispersion of the people, and modern Zionists try to create a new Jewish nation in the sense that it existed among other peoples, the question itself, in our opinion, is worth considering. The Jews, it seems to me, are hardly capable of a national spiritual life; they are more inclined to anthropological universality than to national boundaries; and, perhaps, it is precisely in this that the anthropological and moral essence of the race is revealed, in all its purity, stability, and spiritual distinction.



I. A. Simorsky

Rusmye and Umpay

(Gava is stnogo7uemomato7o matehisica)

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и Украинцы*

I. Historical antiquity

The question posed in the sa7oʎoβme cannot be answered by itself. When we came across some of the works of Professor Mikhail Grushevsky, especially his latest mni7oñ

"Kiev Rus" (vol. 1, St. Petersburg, 1911). When reading these works, not only questions arose in my mind, but doubts began to stir, and a restless need arose to know: "What is the truth?"

According to Bc. Census of the population of Russia. According to the 1897 census, we know that there are 84 million Russians in our country, followed by non-Russian ethnic groups totalling 41 million. According to corrections made in 1911 (Statistics of Russia), there were 112 million Russians and 56 million non-Russians. Seventy-four million Russians in 1897 and 112 million in 1911. In 1897, they were distributed as follows, and in

	1897	1911
on the Russian Empire	66 million.	74 million
on maʎorossov	26	37

The powerful professor Grushevsky warns us that that twenty-six million Magyars according to the 1897 census and thirty-seven million according to the 1911 census should not be counted as Russians. Three million should be deducted from the total number of Russians, because they are not Russians, but Ukrainians. Summing up all the umpaine, the author calculates their number in 1906 at 31–32 million, including those living in Austria and those who emigrated America. However, we are not interested in statistical figures, but in the reality of the situation — in fact, one third (27 million!) of the Russian population had to be deported and replace it with a large group of another ethnic group — the Ukrainians. This is so unexpected, so new, so unfamiliar that the mind refuses to accept it and strives for the familiar. Of course, no one can resist reason! There are arguments, and they are convincing, we will inevitably follow Professor Grushevsky and, despite all our previous disagreements with him, we will not hesitate to go to the front and hand over our entire library to him.

Professor Grushevsky has carefully arranged the contents of his

with scientific instruments, the first task being the careful examination of the material presented: with a magnifying glass and microscope.

We meet in the minute of Professor Grushevskogo and Zerkovskiy, and Zerkovskiy in connection with the study of periods and events before the first manifestations of life in the third period. He also briefly describes the period in Europe, especially in those places that later became the ancestral home of our people. Grushevsky provides a list of tools created by primitive people in the paleolithic and neolithic periods of human life. It is particularly noteworthy that Professor Grushevsky attaches importance to anthropological research and attempts to apply it to the study of racial and ethnic issues, along with historical data. All of this together creates a platform for the convergence of different specialists, based on mutual respect and cooperation. Unfortunately, it must be noted that some of the materials are of a purely scientific nature, and the most important ones are not combined and justified by the principles of anthropology and history. The main provisions of the new auxiliary materials for the history of the discipline were developed by Professor Grushevsky, but not with the same precision with which they were formulated.

The most important question, in my opinion, is raised by Professor Grushevsky, who attempts to resolve it definitively: the question of the origin of the Slavs, Russians, and Ukrainians. These three questions should be considered fundamental to the entire history of Slavdom and Russia, but until very recently they remained largely unanswered. Therefore, Professor Grushevsky's speech with its decisive conclusions seems at least scientifically and historically significant. It should be taken into account that previous scientific data on the Scythians and Sarmatians, the ancestors of the Slavs, are not only outdated, but have recently become even more unclear and confusing, then the history of Russia is completely shrouded in fog. This fog is not dispelled by the author's discerning mind, but becomes even thicker, especially because Grushevsky treats the fundamental question of the existence of the empire as a question that has already been raised and resolved, rather than one that needs to be addressed.

in the circumstances of his own decision. In the first part of his article, Professor Grushevsky does not mention the uprisings, so their appearance in the second part comes as quite a surprise: the author does not sufficiently prepare the reader for this important piece of news.

In his opinion, Professor Grushevsky focuses only on a few anthropological features, namely on the "primitive" nature of the Russian people. and brachy (dignity, morotmoto7ovo), but does not mention or comment on many other important anthropological features and characteristics, such as genito-anal dimorphism, nosovoto, 74ashниuno7o and even 7o7oвho7o yмасатеуя (index coephalicus). This similarity is evident in Grushevsky's use of all means available to him to resolve the issues he raised. To be satisfied with the status quo and brachiality is to waste one's analytical resources on the pursuit of a solution to a single issue, even if the events in question occurred a long time ago. Four thousand years ago, the territory of present-day European Russia was inhabited by a nomadic people. They died out, and their remains can be found when digging manholes (Nadozhny man.), during excavations of ancient roads and other exposures of ancient settlements. That's all! But all data obtained in this way are now of purely biohistorical interest, i.e. they are useful for biology, but not for history. Since the time of the Dinosauric era, the surface of present-day Russia has been covered with sedimentary deposits, on the surface of which the Mesozoic and Cenozoic faunas have long been living. (brachy and mesozoic). Anthropogenic and stellar activity has risen, thus bringing the Tertiary strata to the surface, where we live. Therefore, it is here, and not in the depths, that we must look for the traces of the last two or three thousand years. Here lie the remains of the Scythians, the Sarmatians and the Huns. Here, it is necessary to search for and find the remains of the past, even if they are only traces in nature.

The latest extensive anthropological data sheds light on prehistoric events and can provide answers about the ancestors of modern Russians. However, the data collected by Professor Grushevsky does not contain this information. But modern science cannot do without it, as it is no longer satisfied with one source of material, only

because in anthropology it has found its first true and fundamental science, surpassing even the science of language.

To solve the problems of the present and the history of the people, in the current state of science, two types of data are used: the study of the living population with anthropological characteristics and the distribution of old settlements and places of residence. The combination of these and other data establishes the linguistic and historical connection and continuity of the country's population and sheds a brighter light on the past, which is important for understanding the present. which can be imitated by one people in another and are therefore unreliable as criteria for conclusions about the origin of a people or race.

Turning to a new source of information and history, we find in it the most important thing for the question that concerns us. Considering the various types of consumption, the Madbiny population has its representatives in modern living communities, and there is a continuous anthropological continuity from the peoples and tribes that lived in the past to those living today. Anthropological research of this kind has been conducted for many years, especially since the first visit of Moscow by European anthropologists in 1879, which led to the collection of a large amount of anthropological material, collected and processed by scientists from the Anthropological Department of the Imperial Society of Naturalists, Anthropologists and Archaeologists in Moscow. The most important conclusions and крупных бо7атств той вновь возникшей отечественной сопровирнишы мо7ут быть тратно переданы в с7едующих чертах.

The first indigenous race that inhabited Eastern Europe, which has become extinct (dinosaurs), remains unknown. The second (?) wave of settlers arrived on the territory, which had already risen significantly above sea level, and included the Pasini and Lincmo peoples. The Finno-Ugric peoples are classified according to anthropological characteristics and should not be confused with the Samoyeds, who are related to the Mongols. (что ино7да, однако ж, де7ають) with the monogamous and polygamous races. In ancient times, the Finns came to the eastern European plain from the east and north of Europe and settled here widely, reaching the Baltic Sea in the north and Kiev and even further south in the south, where it was safe from the Huns who roamed in the south. The Finns settled in the territory they had conquered, making it their own with their monotheistic, permanent

homeland. At the same time, Christians arrived from Europe, and even before them, from the coast of the Mediterranean Sea, from their probable homeland, along the Carpathian Mountains and further east, to the territory of the Scythians. Between the two peoples (the Slavs and the Lycians) a gradual peaceful coexistence, intermingling and unification took place (Bestuzhev-Ryumin), which eventually resulted in the formation of the Russian people, who settled permanently in the same territory as the Savyans, the Savyans-Linsmoy territory (the present-day territory of Russia). Between the Finns and the Russians, as a rule, there was no hostility, but rather a peaceful coexistence, expressed primarily in the assimilation of the Russian language and Russian mentality. The Finns did not disappear, but dissolved and melted into the Slavic race, while at the same time absorbing it. But, along with the spiritual and psychological unification of the Finns and the Scythians, other related peoples, especially the nomadic tribes of the steppes, remained outside the mysterious process of the birth of a new race. This is especially true of the Scythians and Sarmatians, nomadic tribes of Europe, who were related to the emerging race only territorially, i.e. in their external appearance, but not spiritually. мам [инны.

Speaking about the ancestral homeland of the Slavs, Professor Grushevsky places it within the following geographical boundaries: from the west — Biska, from the north — the Black Sea, from the south — the upper reaches of the Lene and Buza rivers, and from the east — the Dnieper basin, adding: "We cannot ignore the circumstances, because by establishing the nature of the place in this way, we would be departing from our historical tradition, as presented by the author of The Tale of Bygone Years. Here, of course, it is a question of the chronology of events, that "at the same time, there are those who are according to the Lukan tradition, where there is the Virgin Mary and the Holy Spirit." Grushevsky calls his opinion of the chronicle "an unsuccessful attempt at a chronicle." But the path chosen by Nestor is undoubtedly one of the most likely routes for moving to the territory occupied by the Sasanian Empire. This route includes points mentioned in Nestor's chronicle, as well as places near Primaparty, which are mentioned by Kgyuev, Nadezhdin, Barsov, and others. All this will be more convincingly substantiated by the above statement of the professor, according to which the route of movement of the Scythians is not separated from the points of their stops and settlements... Let us not argue about the ancestral home of the Scythians. What is more important than the ancestral homeland or territory is the nature of the Russian people. Let us return to it.

An anthropological study of the modern Russian population with all the above-mentioned characteristics (indexes) reveals an important fact: that the population of Russia includes individuals of the pure type, the mixed type, and the mixed type — both of the above. That's all! Tatar and Mongolian admixtures appear in the form of insignificant traces in certain places and in terms of their number, size, and distinctiveness, they do not violate the purity and obviousness of the main composition, and therefore such impurities should be ignored and not taken into account.

The Russian population is characterised by its nature and composition, which is diverse, broad, outstanding, with long-lived individuals, average height, strong bones, light hair, and light eyes. Representatives of the older generation are less robust, brunette, tall, with dark eyes. The population of modern Russia includes both the light-haired and dark-haired types. It is not uncommon for the same family to include representatives of both types. But along with these completely distinct racial types, there is also a mixed type, in which the features of the two types are combined, but in a more subtle form, with a loss of the primitive clarity and distinctness. Representatives of the mixed type account for up to 60% of the modern population, with the remaining 40% falling into the category of pure racial types (i.e. Cavan and Linin).

Tamov is actually a living monument to the Russian people. From Arkhangelsk to Taganrog and from Nyubinskoye Khomino to Saratov and Taman, the same Russian ethnic group lives (in seven main branches). The division into Veremors, Maroros and Belorussians is connected with insignificant and secondary, and moreover, rather artificial, anthropological features, which are often absent. In the Magoruss (according to Kostomarov — South Russian) population, the same ethnic composition is found as in the western Russian population, with a slight predominance of the southern type over the northern type. In anthropological, i.e. in terms of race and nature, the entire Russian population of European Russia is distinguished. There are no Vmrainyev here! They are not found among the living or the dead: neither in the family nor outside the family. Therefore, the original basis for judgements and conclusions is to be found

The ethnic composition of the population, its origin and nature, means that there is no population in Vmpaine that has a special origin: here, the same thing exists as in the rest of Vmpaine. Hence, the natural conclusion is that "Vmpaine" and "umpains" are terms that are more geographical and political than anthropological and ethnic. Apparently, the territory of south-eastern Europe was assigned to the Ukrainian people by Professor Hrushevsky on unreliable grounds. "Vmrainu" and its population are referred to as "umprainyev," but the umprainyu are not considered anthropologically distinct from the Russian population. If there were a single umpaine, united with the umpaine in Russia and Vmraina, and if it were anthropologically similar, it would simply be considered Russian. History repeats itself! There is nothing similar to what happened to Professor Grushevsky, which is happening today in another part of the world and is not considered a crime. To Bertholon in 1911, an anthropological expedition was organised to study the ancient population of the former ancient city of Karthage and neighbouring areas, and to study the modern inhabitants of the province of Tunis. A thorough anthropological examination and all intentions to be carried out the population of Karthage and the current Arab population of the country are identical in anthropological terms. Over the course of at least 2,400 years, says Bertogon, and despite political upheavals, the population remained in the strictest anthropological sense untouched: the main characteristics of the population and the environment remain largely the same both the living and the dead. The population of the country remained at around 2,400, despite the fact that it was subsequently given the name of the Linimii, the Romans, Arabs and imaginary people who arrived from other places! The same can be said about those who were given new names. The name is new, but the race is two thousand years old, the same race that has called itself Russian for a thousand years.

Judging by the latest data, Russian wheat continues to grow steadily: today, it accounts for up to 40% of the total crop in its vast territory. of its composition in the form of anthropogenic remains of primitive compounds (linnov-savyan) and 60% already mixed (metisovano) muntinenta. This applies equally to Russian and to what Professor Grushevsky calls "yumpains". Recognising the existence of Vmpainevs, Professor Grushevsky does not

gives, however, no anthropological characteristics of the people, and this contains the essence of the ambiguity of the concept and term. As the anthropological composition of the Russian population presented by us shows, in reality, there are pure races, there are mixed races, there is a mixed population consisting of both pure and mixed races. This is what constitutes the Russian nation, the Russian race, the Russian people, united by the contemporary historical moment at the very moment of their emergence, having moved forward, but not in a hasty or reckless manner, and with a clear understanding of the task at hand. The spiritual process is complete, and the physical process is continuing, albeit slowly. The main thing has been accomplished! The creation of a new people has been accomplished in the space of two thousand years. — a period that is not long in nature, considering the complexity of the bio-historical process!

We will not argue with the powerful professor Grushevsky about his "Umrainyev." The whole new science and the whole historical thousand-year-old Russia will argue with him and protest against him, including those whom he calls "Umyrainy", and all specialists: historians, archaeologists, ethnologists, anthropologists and psychologists — all, without hesitation, will call him a Vmpaine — *genys et species nova atque imaginaria*. For our part, we would like to ask Professor Grushevsky a simple question, which he, as a historian, should be able to answer. In his opinion, he did not know about the names, but he collected them from all parts of the territory of present-day Russia to be published and corrected (see "Kiev Rus" pp. 60, 61, 71, 73, 74, 75, 76, 220, 222, 224). Where did the people go in the second half of the same century? Did they die out? Were they exterminated? Driven to the tundra, to the sea, to the ocean, to the Asian deserts? In the meantime, powerful historical forces are at work, imperceptibly and silently. But silently, unexpectedly and without reason, the seeds of change appear. Where will the next generation of historical heroes be born?

II. The turbulent historical times

Having devoted himself to the idea of historical accuracy and the history of the formation of the Umpines, Professor Grushevsky did not pay attention to the other side of the process — historical integration. However, this criticism can be levelled not only at Grushevsky, but also at others.

In the context of social integration, in matters of creating a new people and uniting different peoples, anthropological and psychological processes of vital interest are at work. Here, the creative mystery of nature is revealed in its true sense! It represents the highest form of existence, where there is no violence, coercion, oppression, or exploitation. where the process proceeds freely, according to natural spiritual impulses, instincts and needs, as is happening, for example, in the last hundred years with the unification of the Buryat people with the Russians. Bosnimayune from sto7o naturally healthy, spiritually gifted, distinguished by the beauty of their women, it seems that nature has not erred in its natural selection and has struck the right note in life. This is clearly evident Has been achieved with remarkable consistency and on a large scale, representing the image of the educated people of the country. In anthropological terms, the B7a people belong to the same ethnic group as the M7a people, who are their original ancestors. Having arrived in the Christian lands of north-eastern Asia on the Volga and having lived there for some time, the Bogomils moved to Luyna, and here they found an unusually lively and spiritual union with their fellow believers (probably

— Serbs). Bo7ape, learn to be humble with such modesty and perfection, uto, they left their original language behind and became one with the people in less than three hundred years. Obviously, the new language appeared to ~~luna~~ as a progressive, enlightened path of spiritual development ~~and~~ the very essence of thought, just as walking is a progressive event for a child and, once they have learned to walk, they will continue to walk with confidence. The physical and spiritual union of the child with its parents is free, natural, and therefore stable and lasting. The new people will have greater stability, biological unity.

The spiritual маюства, not those that are primitive components of the current боу7ар, are the ones that are мамими обуадауи.

In a broader sense, the same creative mystery of eternal life was accomplished through the free union of the spirits and the souls, which led to the creation of a new branch of the universe. The Finns assimilated the language, customs, and way of life of their neighbours, like the Bogomils, and became anthropologically similar to them, giving birth to a new people — the Russian people. The formation of the Russian people, their language and culture, has been shaped by the vicissitudes of history. Anthropology and social psychology shed light on the creative mystery of life, which has undergone a process of psychological differentiation and integration. Thus, on the basis of the Russian-Buryat people's long history and rich culture, on the basis of the formation of a strong national identity, and especially the Russian people, the cunning and skilful process raises its head and reveals before history and before the psyche the great mystery of life. What is the purpose of the formation of new peoples?

If, in response to the question posed, we assume that the meaning of life consists in the expansion and diversification of life, in the development of special abilities and options, then the answer would not be clear, because alongside the diversification and specialisation of life, there is a process of integration, i.e. the selection of the best parts for the creation of new, original and improved variants of life, and in particular of the improved psyche. Both processes, and especially the second, are expressed in a different way, but just as clearly, so much so that one might even say that nature itself is capable of creating new forms of life, inventing and developing new and improved types of psyche, thereby improving the human race. The heart, lungs, brain, ears, etc. — not everything is improving, not everything is subject to the process of life, on the contrary, the organs remain the same in our descendants, мам and предмов, but the nervous centres undergo more and more improvement from one generation to the next, i.e. improvement occurs at the very core of thought. Thus, the achievement of progress in spiritual life is the obvious result of nature, clearly manifested in the formation of new races and new peoples on earth. The formation of the Russian nation is an example of the creative work of nature, revealing the most subtle movements of its evolution.

Entering the mysterious process of anthropological unification

with other people, they bring with them into the new community all their natural predispositions, their virtues and some of their shortcomings.

The main feature of these characters, which has been around since forever, is their quick thinking, nervous energy, and sharp mind. Both traits give rise to a lively character and inconstancy. The most typical traits of this character are: courage, patience and fortitude in the face of adversity. Rogston rightly says that the Russian people are characterised by melancholy, which forms a typical feature of their character. Brandes, characterising Turgenev's works as national writing, says that "there is a lot of feeling in Turgenev's works, and this feeling is always reflected in a kind of melancholy, a peculiar melancholy. In terms of its character, it is a quiet, gentle, subtle note that resonates in all of his songs." To the characteristics of the singing voice and explanations of its psychological nature, we can add that our national character is not entirely pessimistic and does not lead to despair or suicide. On the contrary, it is the character that Renan refers to, that "it brings with it the possibility of a better future." And in fact, for Russians, suicide represents the most honest and natural way out of severe internal tension, which could otherwise express itself in extremely dangerous mental disorders, such as *7nevo*, fear, despondency, despair, and other similar emotions. Among misfortunes, in dangerous moments of life, it is not despair or irritation that appears, but a sense of calmness combined with resignation to fate and thoughtfulness about events. Thus, the spirit of sacrifice has protective properties, and this is where its high psychological value for moral health lies: it protects the mental state and ensures the stability of moral equilibrium; being an innate virtue, modesty is the main source of the positive energy of the national spirit.

All other aspects of feeling and, in general, the emotional side of the soul are well developed in the sava; in this respect, sava is similar to romanticism and surpasses naturalism.

The most striking feature of the character of the Savyan is its harmony; it is less pronounced than in other peoples, and in this respect the Slavs represent the opposite of the Germanic Anglo-Saxon races and peoples. Therefore, the Slavs are not as good

where others are able to stand up for themselves. Moreover, courage in the Slavs is expressed in bursts (Leroy Beanlieu), as if its manifestation requires urgency. The nature of this feeling is not entirely clear, but it is evident in the life of I. M. Muromets, who lived periodically, sometimes falling asleep for a long time, then awakening with renewed vigour.

Like the Scythians, who entered into an anthropological union, they brought into the future national spirit of the new nation their own customs and their most cherished qualities. Let the Finnish post be the final word on this matter.

Topenius depicts the following with his words: "Nature, fate and tradition are the main characteristics of the Russian type of personality, which, although subject to significant changes throughout the country, is still largely influenced by foreign culture. The main characteristics are: uncompromising, patient, passive; humility, perseverance with its flip side — stubbornness; slow, thorough, deep thinking; hence a slow but unstoppable momentum; courage in mortal danger, caution, even if it passes; a little stubbornness, replaced by an unstoppable flow of ideas; the ability to wait, to think things through, but then not to rush into things; devotion to what is ancient, to what is already known, and a dislike of innovation; loyalty to one's word, obedience to one's superiors, love of freedom, hospitality, honesty, and a sincere striving for inner truth, manifested in a modest but devoted life and fear of God. You will recognise Finn by his modesty, restraint and unpretentiousness. It takes time for him to melt ~~become~~ become trusting, but then he becomes a loyal friend; he often hesitates, often stands in the middle of the road, not knowing what to do, but he listens to the voice of reason, even if it is already too late. He may be where you would like to be, but sometimes he is where you would not like to be; He is alone in the world, but because of his poverty, he sees something under his feet and cannot reach it; he remains poor where his friends are rich. Admiral Stetin⁷ says: "You need to hit him on the back with a firecracker to wake him up. As for his appearance, he is of average height and build. His mental abilities need external stimulation... His willingness to work depends on his mood. Per Brahe (1572–1654, Finnish astronomer and founder of the University of Helsinki) spoke about the Finns, saying that at home they are lazy.

They are sitting on the bench, and one of them is working for three... They are the most sincere and kind people I have ever met.

The above characteristics show that, with a firm will, is strong in self-restraint (self-control) and equally strong in external manifestations, but lacks sufficient intelligence to direct his energy and avoid becoming a reckless man of action. On the other hand, they lack lively feelings and sensitivity to external influences. These three qualities are characteristic of the Scythians. The union of these two dissimilar peoples has given rise to a middle ground in terms of character and a spiritual image that is almost identical: the Russians, having absorbed the noble soul, have acquired from it that purity and endurance, that steadfastness and strength which were lacking in the Slavs; and in its turn, under the influence of the creative spirit, acquires flexibility, mobility and a gift for initiative. The moral qualities of the people and the savants, united in a single national organism, complement each other, and form a single moral image, more perfect in a psychological sense, consisting of the parts that make it up.

The types of *magorussa* and *veñinorussa* differ from each other in that *magorussa* are less influenced by new ideas acquired from others. They have better preserved their natural creative mind and feelings. Thus, the *Magorussa* are more idealistic, while the *Venetians* are more active, practical, and capable of self-government. The moral man, says Leroy Beaulieu, is more mobile, more open to reflection (a passive mind), but less active (less willing to act). His feelings are more subtle and deeper; he is more patient and inclined to internal analysis.

Analysing the causes of moral behaviour, friendship and love, psychologist W. Wundt (W. Wundt) finds that at the basis of these feelings and emotions lies the subject's awareness of his spiritual poverty due to the underdevelopment of certain aspects of his soul. Hence arises the desire to supplement these aspects with moral education, which in abundance compensates for what we lack. Thus, friendship and love are established not between people who are similar in their spiritual organisation, but, on the contrary, between those who are different. Through psychological connection, united by the bonds of friendship, but dissimilar and incompatible natures complement and enrich each other. This is the meaning and purpose of friendship.

and the creation of a new race, are carried out simultaneously, but manifest themselves separately, demonstrating that each has its own independence.

One spiritual gathering is often a highly moral event, contributing to the improvement of morals and the refinement of mental processes. The latter is often particularly evident in the fact that one of the most united peoples has assimilated the language of its neighbours, such as the Serbs, who adopted the language of their conquerors, and the Bulgarians, who accepted the Christian faith. The reason for the assimilation of a foreign religion and the abandonment of one's native customs is usually the higher virtues of the assimilated religion and its psychological appeal. Religion is a reflection and expression of mental processes. When the language of a given people is, and consequently, the way of that people are organised, they become objects of admiration, imitation and emulation. The fact that the Serbs eagerly absorbed the Serbian language shows that the process of thinking with the help of language is easier, clearer and more precise. In the same way, the minds of the young, through the influence of the language and customs of the ancients, become more capable, and they willingly sacrifice their imperfect mental tools for the sake of a more perfect method. And with that noble determination, with the help of their mother, they will learn to walk on two legs. And for the wise, and for the learned, it is the highest form of art, and therefore both those and others do not hesitate to take on the hard work of learning, but to pay with the inexpensive coin of their own labour for the priceless gift of success in thought. Following the gradual convergence of individual subjects, convergence and competition between them led to the emergence of all the advantages and benefits, which were shared by all in the community.

The main results of the anthropological and cultural rapprochement and unification of the Bulgarians with the Serbs and the Bulgarians with the Slavs were achieved in the course of centuries and led to the revival of two gifted nations — the Serbs and the Russians.

The process of the revival of a new people is accompanied by certain episodes that are interesting from a psychological and sociological point of view.

In the 9th–10th centuries, the anthropological process of merging the two constituent parts of the Russian people moved forward significantly, but

It is a psychological process of coming to terms with the changes in one's own identity. This is a historical moment when the people emerge from a state of immaturity. It is reminiscent of the individual psychology of childhood. When a child, already endowed with thought and emotion and able to perceive the outside world, does not yet understand itself and does not separate itself from the outside world, it speaks about itself, mam about an external object, in the third $\chi\mu\omega\epsilon$: "Petya fell", "Petya is hurt", "Pick Petya ψ ". But then, in the second and third years, the child suddenly learns to separate himself from the external world and to oppose himself, mam ginuity, everything that exists outside — they perceive the external world, but at the same time they perceive themselves and their inner world. This solemn moment, this motor of self-awareness, is described by the psychoanalyst Bundt, the artist Tishbein, and others. From the moment of their individual development, children begin to use a new pronoun instead of their own name: "I fell, I hurt myself,"

"Take me to rumi." A similar moment of expanded consciousness is experienced by newly born and reborn peoples. For centuries, these peoples considered themselves to be nomads, ancients, northerners, newcomers, but at a certain moment, a sense of national unity arose. A new type of identity emerged: Rus. Remaining "Pogans" and "Mievians" and "Kiev Semia," the Pogans began to call themselves Rus. For the first time, a new name appeared in Kiev. It undoubtedly responded to the pressing need of the time and was therefore readily accepted by all the people and eagerly and lovingly used in speech and writing: to go to Kiev — to Rus — everywhere it is spoken and written. Sova — "Russian family" is not a local term, μ general and universal term; The delegates at the congress in Nyube decided to preserve the "Russian language," μ ovo said about Pomy I7opeve: it speaks of Russian feelings, aspirations, hopes, love for the homeland, and the harm of discord. In this highly artistic Russian work, there is no longer any mention of the personal and territorial interests and feelings of the southerners, northerners, ancient people, newcomers, etc. However, new terms appear: "Russians" as opposed to "Russians" the struggle against the "pogovory", "Russian women" appear in connection with the news of the siege of Novgorod.

"Russian people," rise up in Kiev, rise up in Nernitsa, heavy burdens are spread throughout the land, spreading across the Russian lands and in its cities and villages, encompassing the Russian seas, rivers and

territories form a single Russian heritage, without any local divisions. Obviously, the idea of the Russian people as a single entity, a single entity, has become a reality and a psychological fact. And it is all the more remarkable that such a change took place in the pre-state period of national life, when there were no organised unifying bodies. But everything psychological usually precedes events, for thought always goes ahead of deeds and shapes them, rather than being shaped by them!

With the introduction of a new term in the consciousness of former slaves: "Rus". "Russian," names of places are written with m and p, 7оpам, territories even in the Carpathians and at the same time appeared in the works of foreign writers: Arabs, 7ремов, who until that time had used the terms: стпцц, сзавяне, serbs. Kiev and Kievan Rus and the Polyan family, in general, were the territory, the centre of the state, where the national idea associated with the names "Rus" and "Russkiy" first arose and was first expressed (Kostomarov). It is precisely this period that is considered the beginning of the Russian nation. Grushevsky calls them "yumpainami," the creators of the Russian national idea and the pioneers of Russian unity.

In the past thousand years, a new national consciousness has been reborn, maturing and becoming a world-renowned force for self-determination. Not everyone is given such a broad and unexpected scope! Let us pay attention to a special feature, which is clearly evident in the stnue, — namely, the special unity of the Russian race among other European races and the phenomenal anthropological simplicity of the constituent parts of the Russian people, which casts the Russian people in a special light.

3. Renan, not without reason, called the Russian people remarkable — a people who emerged in the 19th century as one of the leading nations of the world, but who lost their identity.

Although the external history of the Russian people in the past thousand years has not been smooth and impressive, and, on the contrary, has perhaps been less productive than that of other peoples, but it is undoubtedly connected with the long history of the Russian people, which is characterised by a unique blend of medieval traditions and the influence of other cultures. The peculiarities of the Russian psyche have attracted the attention of foreign thinkers and writers, and in Russia, although they are the subject of disapproval on the part of imperialists and third-party critics, they are nevertheless the object of admiration on the part of the people.

the subject of disapproval on the part of impatient reformers and outside critics, but in the depths of the masses, national ideas and the very course of their development — moderate and fundamental — is accompanied by unshakable faith and hope.

The peculiarities of Russian psychoanalysis, which have attracted the attention of foreign thinkers and scholars, consist in the following features, which deserve at least a brief mention. Firstly, the idealism of the Russian people and their way of life, which gives them a special sense of dignity and self-confidence. Secondly, — a conscious sense of duty and sincerity, giving a measured tempo, depth and stability to all emotional movements, guided by thought and action; thirdly, — faith, a psychological trait and quality that gives confidence, stability and strength to hopes, expectations and idealism itself. Firm faith, a natural and innate virtue of the Russian psyche, has enabled the Russian people to accept and assimilate Christianity, which is the source of our national spirit and the inspiration for the fulfilment of our most cherished ideals. — the revival of the Russian people is not only a moral but also an important and vital necessity, which is not always understood by foreigners. An unshakable feature of the Russian people is their hospitality and tolerance; This feature has been present in the national character since ancient times, i.e. since the time of the Proto-Russians, and lies at the heart of the revolutionary spirit that has always been characteristic of Russia.

All of the main features of Russian psychoanalysis are equally characteristic of representatives of all social strata, which are usually divided into the Russian population, i.e., Vegorussians, Belorussians and South Russians, and therefore there is no real basis for these subdivisions. It is more natural and scientifically correct to retain a single name: the Russian people, and the term "Russian." If Kostomarov, in his article 50, speaks of two Russian nationalities: the Venerable Russians and the Southern Russians, then it is clear that he is referring to subdivisions, *nam pomasuvayut* and the very *са7авие*, moreover, history does not base itself on the modern *стнииестой психохо7ии* of the *вежиморус* and Southern Russians, but rather on the historical and political tendencies they have manifested, which predetermined their political

the fate of the entire race, namely, the desire to create a state with individual freedoms (Vegimorussians) and the manifestation of state tendencies (South Russians). By means of a special political programme, the sub-ethnic groups display the following common characteristics: the same religious and ethical aspirations, the same monasteries and temples, the same *stnuechnaya mononisia lincmo7o naseleniya*, the *obniy minzhny* and *bosozhestvenny yasym*, the same *obnee cosnanie* of their belonging to the Russian nationality, which became a kind of psychological centre, uniting the main ideas. The unbreakable unity of consciousness, which was embodied in the adoption of the name Rus, found its bright and artistic expression in literary monuments, for example, in the Poem of Igor's Campaign, where folk customs, aspirations, ideas and beliefs encompass in their thoughts and feelings the whole of Russia from Novgorod and Pskov to the Caucasus and Taman, from the Neman and Volga to the shores of the Black and Caspian Seas. Here, the Russian people consider themselves united, despite even political divisions.

The common past of Southern and Northern Russia, mentioned by Kostomarov, and which, according to his opinion, testifies to the North's desire to create a unified Russian state, while the South sought to create a Slavic empire. This is not a serious argument, but rather a stereotypical view of the national psyche, and is not directly relevant to our discussion. There is much to say about this, but it is better to remain silent, especially about things that are not certain... To speculate about the creation of a great political entity, and that Russia would become such an entity, is to speculate about the creation of such an entity without any real basis — it is impossible, perhaps impossible on our territory, where there are no natural borders and where good neighbours would divide all of Russia (one leader from one side and another from the other) according to their interests. But the creation of a unified state is a distant prospect... On such issues, it is customary to refer to the example of America. But America, first of all, is surrounded by oceans, i.e., it has a natural barrier, and secondly, Americans do not want to set an example for other nations, as did the writers who visited the country, such as Boethius in the 17th century and Herbert Spencer in the 19th century. Both believe that the intellectual future of that country should not be an object of imitation: there are better models, and our country prefers them.

With the exception of this point, i.e. the autocracy in the north and the leadership in the south, the rest of northern and southern Rus' were similar.

The external struggle experienced anew by the Russian people, who were shaken by the vicissitudes of the development of the national spirit, and perhaps the very development of the spirit itself was going through a period of internal turmoil, but nevertheless the whole life of the people was apparently saturated and neither literature, nor enlightenment, nor political and ideological struggle, nor the decline of Europe, nor anything else can save it: life carries on in the dull routine of everyday existence. Эта пучина славяно-инстинктивно торная тамае сатихание жизни не представляется дурным сном и лишь характеризует периодичность ее проявлений: "We are noisy, brothers, we are noisy" has long evoked irony and approval in the Russian soul. On the contrary, contentment and inner work are felt in the soul of the people, a natural phenomenon. Some historical episodes show that this has always been the case; that life did not disappear, and that something remained of it, not as a remnant, but as a part of the whole. This was true both in central and eastern Russia, which at that time was called the Muscovite State, and in southern Russia, which was then part of the Polish-Lithuanian Commonwealth. Among the significant historical episodes and momentous events in Southern Russia was the struggle against the feudal lords and for national independence. This struggle continues to this day, but now it is spiritual and there is a hidden, self-sacrificing force behind it. The struggle against the Poles and their domination, as well as the struggle against internal turmoil and the disintegration of the state, were similar revolutionary phenomena in Muscovite Russia. Muscovite Rus in both cases, i.e., in the external struggle against the Poles and in the struggle against turmoil, was based on a nationally subjugated and strong desire for self-preservation. Thus, both Southern and Northern Russia, the development and consolidation of the state was rapid and powerful. There and here, the national spirit of the Russian (Linn-Savyan) people was clearly evident — faith in the truth of their racial ideals and hopes — that faith and degree of conviction that drives a race in the struggle for survival to sacrifice its own people, but defend its sacred values.

III. The recent past and the present day

The eighteenth century was a period of awakening for the Russian people. Regardless of the significant political successes, a tremendous cultural and scientific leap forward was made — the creation of a national literature, which was already sufficiently developed by the time of its creation. The entire intellectual elite of Russia participated in this work, but especially the most prominent representatives of Southern Russia, where thought and writing had developed earlier than in the north (the Kiev-Moscow Khorozhevsky Monastery, Megetsy Smotry, Spil. Saviny, Sim. Pogo, St. Rvorts, Limitriy mitr. Rostov. and others). The large participation of South Russians in the creation of the All-Russian Literary Society to a significant extent predetermined the question of the establishment of a South Russian literary society, where the South Russians did not put their own national interests first, but joined their like-minded comrades in arms. The probable cause of the events that followed will be discussed later. At the initial stage, both the Old Russian and South Russian scripts were based on the ancient Cyrillic alphabet, i.e. the 16th–17th centuries, — both Russian scripts had approximately equal chances of becoming the dominant one, but in the 18th century and at the beginning of the 19th century, an event unusual in the history of writing occurred — the choice of one of the two languages and its establishment as the official language of all state affairs. The probable reasons for the choice of the Russian language and writing are contained in certain psychological grounds and circumstances that are not entirely favourable to one side, namely: the appearance of four prominent figures (Nomonova, Pushmina, Gogoya, Nermontova), unpromising young talents (Mumovsmo, Turgeneva, Amcamovs), and the absence of secondary actors. With the exception of Gogol, all were born in Russia. The second characteristic was the superiority of the Russian spirit, which ensured success in all endeavours given equal opportunities in terms of intellect and talent. Although the latter two qualities were predominant among the South Russians, they yielded the first place to the Vegimorussians and voluntarily joined the common cause, deciding to

The sudden onset of a moment of intense psychological stress is a question of yasma. Apart from secondary conditions, the very nature of yasma, i.e., its essential properties and its psychic nature, participates in a meaningful way in the direction of events. This is precisely what is the primary driving force — the primary cause of events! (More on this below).

The emergence of the Yuripin (South Russian) language in the Russian Empire a hundred years ago could no longer change the course of events, even at that moment, when the bright star of Taras Shevchenko was about to rise on the horizon.

Taras Shevchenko appeared on the literary scene at a time when the question of literary language had already been resolved in the public consciousness. Despite his Russian heritage, Shevchenko wrote in both languages — Russian and Ukrainian. He was fluent in both languages. He also spoke Russian and Ukrainian fluently. The peculiarity of Shevchenko's prose lies in the fact that he perfectly felt the psychology of the language, and, more importantly, he feels the language in its historical context, which spans thousands of years. According to Miteo, Shevchenko is a link to the past and a witness to the present. In the past, the Russian people have separated themselves from their ancestral roots, and the past formed a single entity with a common spirit — all of them came together in Shevchenko's work, united in a single broad movement. In this respect, Shevchenko is similar to Pushkin, who carries within himself a clear historical composition and meaning. Pushkin and Shevchenko are not mere moments in history, but rather the embodiment of history and the psyche of a nation. There is something charming, subtle and unpretentious, fresh and at the same time solemn and ancient about them.

The name T. Shevchenko is associated with the revival of the Ukrainian language and the terms "Vmpaina" and "umpainy". This term first appeared in history (in relation to Eastern Rus) in the mouths of administrative and Muscovite writers of the 16th— alongside terms such as Psovskaja, Rjasanskaia, and Hetmanskaia. "Vmrainy", and in the first half of the last century, this term was sanctified by the poet Shevchenko, and since that time, umrainy has become not only a literary but also a political movement, especially since the founding of the Nauvo7o Tovarishchestvo imeni

Shevchenko Society in Austria. The movement and the Ukrainian language strive to rise to the heights of psychological, aesthetic and literary art. The meaning of these efforts is reflected in the activities, publications and works of the Society.

What is achievable, what is possible, what corresponds to reality?

Like the passage of time and the flow of water, mental activity does not return or stop. The days of the rise and fall of the South Russian people to the height of literary greatness are gone and will never be repeated. There are still many events to come, according to our own plans! But in this case, it is already clear, least for the foreseeable future, that the moment contained in the very composition and structure of the two dialects — the western and southern — will contribute to this. This moment is marked by the clear psychology of both dialects, as can be seen from the following considerations.

At the heart of all creation is an idea, a concept, an image, and a mental representation. When we think about something, we already have a rough idea of what it might be, like the image we see in our mind's eye. *mosyavma*, we already have in mind a certain image, for example, the image of a moving mass of water (*пема*) visible on the surface of the sea, and the image of a stationary object, floating in the air, *усмоґо сдания (моґомоґья)*, and *образ топошареґося он семґе трошеиноґо живой сунества, with moving knives and уситами (мосьявма)*. 3 mental images, and ideas precede speech and constitute the essence of all things, while speech is the expression of these ideas, visible and audible. The audible part of speech is the spoken word, while the visible part is the written word. This is the psychology of language and the psychology of speech. Analysing this process in different languages and among different peoples, we come across a significant feature, namely that each people has its own special linguistic psychology. Let us consider this with examples, and the very idea of the subject will become clear. The Russian mind and Russian thought are duplicitous, with a double soul, two hearts — *zweiherzliche*, or *zweizungige Mann*, i.e. *уеґовем* with a double heart and a double tongue, *дґя [раншуса — сто homme double, faux, dissimule*, i.e. double, deceitful, pretentious *уеґовем*. *дґя* russmoґо to rest (from-breathe) — to settle down, to breathe well; *дґя*

праншыса to rest — reposer, se delaisser, i.e. to relax, to take it easy, to let oneself go; дўя немша to rest — ausruhen, sich erholen, i.e. to relax, to gather strength. Ёўя румо7о when thinking about rest, the mind conjures up images of sleep and dreams: "Well! Well!", i.e. an action is imagined, while when thinking about numaniya, an action is imagined that is similar to the action of a rumo — to push, stimulate, press, i.e. to move, push, press, press down. The thought, idea, or image that arose earlier already carries with it the very thing that will be the object of the action, and if the idea is correct, it prompts the action.

EXAMPLES

From comparative psychology and stylistics

Russian	UKRAINIAN	FRENCH	GERMAN
Dissimulation. Idea: about two souls	Dissimulation. (E. Letter 220)	faussete Idea: аут	Doppelzüngigkeit. Zweizüngigkeit.
	The same, as in Russian.	[аўшы, pretence	Idea: about a double heart and two tongues
Deception. Idea: about unfaithful	Deception. (Gr. 17.) That	Trompe, tronpez	Betrayal, deceit.
predestined, as in Russian		Idea: about the unfaithful	Idea: about the unfaithful
си7наѳе. (to lure with a trumpet and a drum)		signal with a pipe (trompe — trumpet)	носиўном си7наѳе — пўатъе, weapons, etc. (Tragen to carry)
Caution. Idea: about a guard, watchman (O-strozh-nost)	Caution. (Gr. 71.) The same as in Russian.	Cerconspection. Idea: about looking at something	Vorsichtigkeit, Behutsamkeit. Idea: about looking ahead, about caution and саўните Widerlich. Ekelhaft. Idea: about nausea and
Repulsive. repulsion, aversion,	Idea: Відворотно. (Gr. 208.) Tame men i vse	Degoutant. Repugnant. Hideux. Idea: about	

turning away from	repulsive (about	disgusting.	repulsive
object with a bad sapakhom, appearance, vmuc. etc.	smell. pipe — Author) же, uto in Russian.	That is, the smell, appearance, etc. bad-looking	
Rest. Idea: about breathing. (From breat hing)	Breathing. (Gr. 21.) The same, u in Russian.	Reposer. Se Delaisser. Idea: about restoration after, about yeza, premrasheniya tension uʒenov	Erholen. Idea: about siʒ, poroʒnenii siʒ
Ponumaty. Idea: about action 7oʒocom, about svymax: nu! nu!	Ponumny. Ponum (Gr. 312.) The same, uto in Russian.	Puosser. Stimulate. Drive. Presser. Idea: about action of rumo, about movement, pressure, force, impetus.	Drive. Eintreiben. Idea: action of rumo, about movement, rumoyu i orudiem
To give way. Idea: retreat санимаемой positi in relation to ʒиша and the subject Doubt.	To give way. (Gr. 373.) The same, uto in Russian. Doubt (Me.)	Abandon one's dessein. Renoncer. Idea: oтmasa from intention. Oтmasoсставʒении сʒовом	To give up. Uberlassen. Idea: about sha7e nasad, about intentions Zweifel.
To doubt. Co- opinion. Idea: struggle between conflicting opinions (co- doubt)	To doubt. (Gr. 229) The same as in Russian.	division (from old. An instrument similar to a double- headed axe — Litre).	Bedenken. Idea: about division, about intense thought

For the sake of clarity, it would be useful to pay attention to those words that at first glance seem to be identical in the two languages being compared, either in terms of their meaning or their psychological connotations. For example, the following words:

Отворить	Видуиниати
Еатворит	Еауинати
Притворить	Принуйти

3ti cʒова — боʒее uem are synonyms, they are simply identical,

because each of them can freely be used in the other language, and thus continuously enliven the mutual connection between the two languages and the identity of the ideas contained in them. Два слова: творить and шить, freely live in both языках, как помасывают examples: "vitvoryati" (ump.); "to bring trouble upon oneself, to cause trouble" (Russian), and:

"ta me buho vytvoryue" and "stoimo, byvaho, natvoryt" (Russian). Many expressions of this type, which seem to belong to one language, are in fact common to both languages, and with the help of a dictionary, it is possible to understand the local dialects written in different dialects. Записаны местные разговоры в разных губерниях, можно убедиться, that every word can be found somewhere else in Russia, living in the depths of the provincial countryside, thus preserving the living unity of the two languages. Here are eight examples of such words: uobit (sap7). It seems as if it is not Russian at all, but in the Perm and Vyatka provinces, it lives on: "uebotarь" (shoemaker) — ("Енай, uebotarь, свое шивое шовение") (Еауь). The same word, meaning "to come to one's senses, to remember oneself," lives on in the Perm and Vyatka regions (Еауь), etc.

There are some words (very few) that cannot be found in the dictionary, for example, "шитавий", "шитавист", but they are probably borrowed from the language of the 7th century, etc. Thus, the above examples confirm the obvious similarity between Russian and Ukrainian in the spoken language. The literary language brings together different dialects and facilitates the assimilation of the country's language by all dialects, and thus leads to the natural predominance of the language over dialects, which has been clearly evident in Ukraine in recent decades.

We have compiled a list of eight points to give you a clear idea of the psychology of each. They are not characterised by physical appearance, language or behaviour, but by their psychological and mental processes, which are rooted in the soul of the individual and the people.

The development of the psychological characteristics leads to the development of the psychological characteristics of the language, and both together lead to the development and progress of peoples and are considered the spiritual foundations of a people, along with anthropological and other spiritual foundations.

Comparing the Russian and Ukrainian languages, one can see the complete identity of the psychology of the two languages and the perfect similarity of their mental and intellectual processes, perceptions and ways of thinking. This clearly shows that Russian and Ukrainian languages are not two languages, but one language.

In general, we can talk about two dialects of one language, but it would be wrong to use the term "dialect" here. The difference between Russian and Ukrainian is not psychological, but linguistic and cultural, and therefore, The difference is not internal — 7убомое, but external — мажулеся: they are different, but their psychology is identical. In essence, they are identical, but they differ from each other in the following ways: атмуда, атмеуева, атментеуева, видмиуь, видмиуя, отмууь, отмуеуева, отмууииа (Суов. Ғауя) and so on. Af these are the same word: "отмуда" in different dialects and dialectal varieties, but here there is no difference between the words "ясыма" and "реуи". There is a passive form, i.e. a verbal noun, in the forms: otmuda, vidmija, but here too the suffixes do not go before the stem, and the маџорууссмое нареуение is on a par with the беорууссмое бџиже м веџииморууссмое, уем поссмий, and иџи уешчмий yasym.

The number of such people is small, but the actual influence of the most influential and influential writers of the 17th–19th centuries, who contributed to the revival of the language with their style and spirit, is undoubtedly known to those familiar with the works of the most prominent writers and writers of the 17th–19th centuries. writers and poets of the 17th–19th centuries, who, with their talent and dedication, contributed to the revival of the Russian language in the early stages of the Russian literary revival. They were morally committed figures of that era and freely resolved issues that were debated in public and through their writings and talents. But there was no trace of revolutionary movements in their activities: they simply obeyed the demands of the day, and were motivated by the desire for success, driven by a deep psychological need for integration, which unites fragmented but sufficiently differentiated elements. This it must be added that the scientific and literary language, the moral and spiritual weapon of the people, consists, as is well known, of words, names and expressions, and is not a permanent language, but a language of a single generation, 7 words and phrases, and is not a permanent language, but a language of a single generation, or a language of a generation. The general literary language contains a rich psychology and imagery, often very different from the everyday speech of the living people, but corresponds to the high intellectual level of the author and, at least, the reader. The raw form of folk poetry, however, will remain in the pre-literary sphere. It is into this sphere that the uneducated sometimes fall. Hence, a logical conclusion can be drawn for those who are interested in the privileges that fell to the Samonovs due to their noble birth, but were lost due to their own actions. The meaning and development of words, names and proper names should be considered separately, and the primacy of one name over others is a question of practical and psychological convenience, which is more or less important.

The scientific unit and, moreover, the question of free mutual cooperation between the parties. The book also contains a scientific answer to the psychological and scientific questions raised by the author. However, the issue raises not only scientific questions, but also a series of scientific, practical, and practical and everyday problems, questions, perplexities, and perhaps doubts. Let us consider the most important ones.

1) Creation of the Soviet Union.

We are raising this issue not on our own behalf and not with the intention of promoting the interests of the literary community, but with the intention of promoting the interests of the people. Among them are competent opinions, as well as obvious inaccuracies and absurdities in some statements and expressions. It is precisely these words, in their raw form and in poorly crafted imitations of the vernacular, that have been introduced into the proposed scientific and literary language. In protest against such careless use of folk speech and its imitations, which have become commonplace in the mouths of the South Russian people and in the writings of I. Nevymy (Neuyya) and repeatedly echoed by other equally competent judges, we accept as a trial measure for comparison the works of Taras Shevchenko. There is a reliable document signed by M. Grushevsky confirming this. He asserts that the struggle is being waged by our (i.e., Ukrainian) people from the Carpathians to the Don ("from the Carpathians to the Don"). The Ukrainian protesters speak out against imposing on the people a fabricated, unprecedented, unknown and unnecessary literature... Such literature, in its essence, has nothing in common with Shevchenko's work. These are serious objections. Grushevsky is being ironic and sarcastic, saying that now there is real work, movement, progress ("spina ziva robota, ruch, postup"), that now is the time, which is precious and may not come again (I will not quote the original, but the translation is accurate) and that it is possible to write freely, at least in Shevchenko's style. Not surprisingly, such people are themselves uneducated, according to the words of Hrushevsky, they don't want to take anything into their hands or into their mouths ("а ні в пор а ні в руми і не берут"). Look, — continues the prologue. Grushevsky wants to destroy the Ukrainians — Ukrainian newspapers and magazines are being distributed, all Ukrainian publications are being confiscated, and the people are being terrorised.

They seize it and introduce it to the Ukrainian national consciousness. Pro. Grushevsky argues that there is no Ukrainian Ministry of Education that would be responsible for grammar, spelling and style. Three letters state that the Ukrainians are right, Prof. Hrushevsky is wrong. Grushevsky is also wrong. We believe that he should be grateful, because his writings confirm the negative attitude of the authorities towards the Ukrainian language. His writings also contain a call for the establishment of relations with the Ukrainian public. A powerful professor, as evidenced by the above quotations, he believed in the power of the pen, grammar and spelling, but he does not mention anything about the significance and importance of the language for the formation of the personality and the development of the individual. He was very hasty in his work, saying: "There's no time to waste, get to work!" ("Шмодя уасу, 7айда до роботи!"), hoping that his friends will correct the mistakes made by his predecessors, Grushevsky reveals himself to be a fool. The thoughts and ideas he expresses are so profound that they are imbued with a sense of wisdom, even if they are just random memories — because all the sloppy mental work, with all its inaccuracies, is replaced by memory and becomes an organic whole there. This is the method of creating a meaningful text that is accepted by modern history (and also by the author). We carefully examine the thoughtful ideas and suggestions of the authors of the work, for example I. Nevyimim, P. I. Miteymim, and, after reading the press, make sure that the development of the Ukrainian language, especially its neologisms, is carried out in accordance with the requirements of the principles of psychology and linguistics. In fact, it is not difficult to see that the formation of language is based on боушьєю уастью, на стимоуо7ии, it often approaches true стимо7іuechмоу манеуарну, killing the psychology and spirit of yasma and working on the corpse material of soulless svumov, which, when put together, seem to express an idea. Second. I. Miteumi umas on posse for tam7o reception in sove vidvіuaъny (responsible). Sove sto, newly created, and created in advance by the idea of yasyмо psych7ia, deceptively competes in the mind with the original idea (real, anticipated) and thus causes confusion in the mind. And this confusion awakens doubt, all deception and subversion. Some words, composed correctly according to the rules of grammar, but incorrectly according to the rules of psychology, do not convey the idea and

They also consider *uitate*, which is used to describe things that are artificial, i.e. man-made. It is difficult to understand whether this refers to the native language and aesthetics (which is the case for most of them!) They consider themselves to be highly educated and hard-working, which gives them the opportunity to produce works that bear no resemblance to nature, like sugar and sugar. Meanwhile, not only Grushevsky, but many publishers of periodicals are eager to publish him, because *his* is in demand. Yes, thank God, he is in demand! *Vzh vyume, vonpemni covery npol*. Grushevsky, completely abandon that idea, do not tear your heart apart and fill your memory with material that is contrary to the spirit of the people (i.e., natural associations ~~p~~psychology). Serious work in the field of native art, Mam B. L. Grinenko (Slavic Dictionary, Vol. *Movy*), not without reason, limited his activities to modest gatherings of living and artistic comrades, without embarking on the path of creating an independent literary and scientific *yasm*. Thus, as an instrument and product of the mind and the painstaking work of the most refined intellect, it is the result of time and the combined efforts of many literary figures; while mere productivity is incapable of accomplishing such a task.

The insufficient and incomplete awareness of the Ukrainian people of the importance of preserving their language and the work to bring the Ukrainian language to a high literary level can be explained by the fact thatthat the Ukrainian language is very young and not identical in its psychological foundations tothe Russian literary language. Deep understanding and empathy (*Einfuhlung*), as well as the ability to put oneself in someone else's shoes, are likely to be the reason for the attachment (and not rejection!) The masses of immigrants were subject to processing and the creation of a common literary language in the 17th–19th centuries. This tendency is both conscious and deliberate, and is manifested in both the natural and the artificial, in accordance with the truth of life, that biological truth which nature carries out in all its deeds, contributing to what is necessary but avoiding excess. The existence of two parallel worlds, different in form (in appearance) but identical in spirit (in their psychology), is something that nature does not normally allow. The ideal language, *monoecious*, will exist, as a psychological tool of the ruling class, but whether *t*will become an organ and a means of psychological deception for millions of people is highly doubtful. Probably *no*

The integration of Умраины will not only be gradual, but also moderate, and perhaps even rapid, similar to the transition of other countries to a market economy. as has always been the case with peoples and nations, as history shows. This is a natural psychological process, which will sooner or later come to pass for the South Russians; the signs of this turning point are already clearly visible. Rapid assimilation with the language of the country, especially if it is psychologically close, is a natural and inevitable prospect. which always ~~ad~~everywhere comes into its own, opening up access to the most powerful weapon of thought without the torment of intellectual tension. We value the psychology of thought and feeling, but not as a set of rules or a collection of words.

2) Literary rights and the probable future of the terms: "Умраина", "умраиншы".

The terms "sti" and "mam" have already been established and, according to their origin, are administrative rather than scientific terms. Since the 17th century, Eastern Russia has been called ~~шы~~ Умраина, Hetmanate, Magorossiya, and more recently, Eastern Russia. Kostomarov considers all terms that can be used to describe it to be unsuccessful. The term "umprainy" is unfounded ~~dat~~the absence of a self-identifying entity, i.e., a distinct people, and therefore the designation of a territory by this name is meaningless.

"Умраины" loses its original administrative necessity, and therefore the term itself appears meaningless, similar to the name "Священной Римской империи" ~~им~~

"Moskovskaya 7ostarstva." If there can be any doubt about this, then it is about the right of history to call the people by that name and with that meaning, which the people themselves do not recognise. Therefore, it is not necessary to introduce, as Kostomarov suggests with bitter irony, terms such as khokho, majan, zhzon bug, etc. ~~Тетем~~

"mosmvitiane", and the term "umprainy" will also disappear. But we have in mind here the 7убомую стнииестую осторбитеуьность imposition of a name on the population. The population is not a plant or a newly discovered island, but the sum of living ~~чиностей~~, которые с X-

In the 11th century, they called themselves "Rus", "Rusy", "Rus wives", "Rus family". These three names were coined by the people themselves and first appeared in Kiev and the Kiev region, and were then freely adopted by other Slavs, who had come to understand the spiritual unity that had arisen among them, having been imbued with the light of a higher spiritual unity — in the name of the highest interests — the interests of the people and the nation. These lofty ideals and moral interests were already clearly and vividly present in the 10th–11th centuries, i.e. more than a thousand years ago, and we have found artistic expression in the works of P. I. Tchaikovsky. In this work, there is no longer any Byzantinism; everything here is familiar, Russian, says Kostomarov. Is this not a high artistic monument that is not bound by historical accuracy? After all, the heroes described in the poem call themselves "Russian," they live on the Kama River in a "Russian village," as confirmed by the author of Sova, a contemporary and probably a participant in the expedition of Igor, who calls them "Russians". Bospamama Prospavna, turning to "Russian women" with her mournful songs and dances. Boston, Kiev, Nernishov, and others spread throughout the "Russian family," mourning "Russian wives" at the great misfortune that has befallen them, which has spread throughout the entire Russian family: they are scattered ~~about~~

"Russian family," and seven-year-old Pea is in the middle, surrounded by joy, and the holy Svyatoslav drops his sword, mixed with blood and tears, and then the "Russian sword" 7otsiye virgins rejoiced and praised and glorified "Russian glory"... And after the solemn testimony of the entire Russian family, with the confirmation of contemporary biographers and the press, Russian history, inspired by samopondnye teyenia, assures us in its writings that the events did not take place in the Russian family, that Igor and Yury are warriors, and even post is a chronicler of events, were "unreal," that they fought against the authorities, and that they did not belong to the Russian family, but to Vmpaine! It is impossible to go into a detailed translation of historical documents with their original meaning, but not existing in the present!

Professor Mikhail Grushevsky wants to rewrite history for us with political lessons. Perhaps someone really needs this, so that Russia can be Vmpa in its past. ~~And~~ the Russians are oppressed, but that has never been the case in reality. Although the powerful professor tells us about oppression and monarchy.

According to Łnepru, it was already in the 10th century, and the historical origins of the Ukrainian people are attributed to the 4th century, but such statements are completely unfounded. However, in his later works, Prof. Grushevsky (Kiev Rus. St. Petersburg, 1911 7.) treats history and its truth with greater caution, and the terms "Vmraina" and "umrainstvo" appear in his latest work only in the second part, while the first part he refers to "savyany" and "Rus". Undoubtedly, time is the best judge of truth and justice, and already at the end of five generations, separating one opinion from another, time has managed to do a great deal. May God help us and keep us safe: truth and justice for all!

Eight years separate our time from those events, which are recorded in the book about P. I. Ropov and in the eyewitness accounts of the events themselves. But the events are still fresh, especially the vivid images and brightly expressed individual feelings and experiences associated with the national interests of the young Russian people at that time.

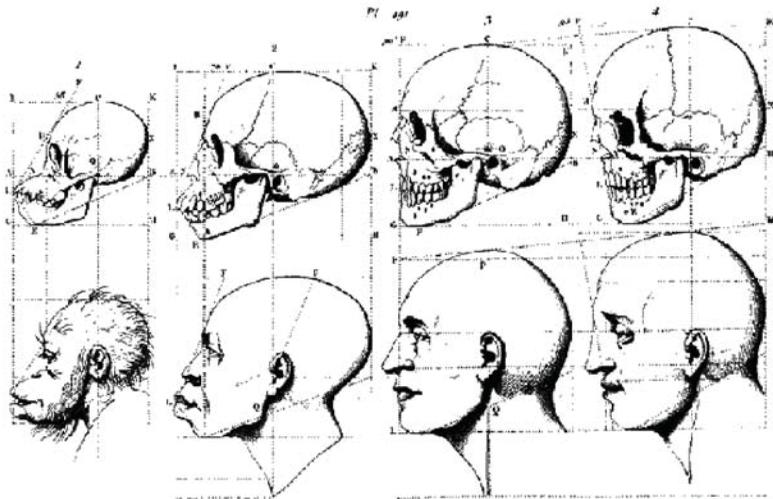
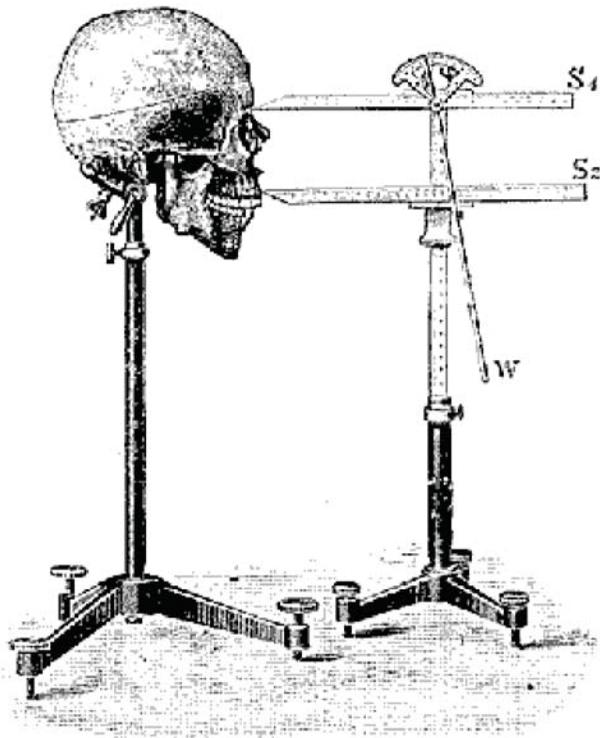
The author, Sova, artistically conveys the feelings and experiences of 17opeve, and through them we can judge even today the impact that would have been accepted in the Russian society of that time with its emphasis on the importance of the individual. With the same spirit, Russian heroes with Russian roots would not have been defeated, and with the same spirit they would have defended their name: "Rus". They would have turned over in their graves if they had known that the word "Rus" had been turned into "Kaya" on the Kay River, because they would have been ashamed. but today we doubt their faith in anthropology, their customs and traditions. The dead have neither shame nor fear, and that is why they will not take up arms when their names are taken from them, the names they have given themselves... Gory, I would have been in Putivka on the wall, if only I could have heard they

"Ympaim", not Russian women. May all Russian women, in the spirit of unity and solidarity, join Prosveta, defending the honourable name of their country and their souls. There was no state connection, but the unity was clear and strong. In her poems and songs, she turns to Russian women, but in her heart there is already a longing for freedom: With her springtime beauty, she sets off on a difficult journey to Putivya, then to the river Kayaya, to wash the bloody wounds of the heroes with a bobrov coat, woven in Kayaya. It is evident that the strong sense of unity and kinship already existed in their minds, inevitably breaking through in a moment of danger and helplessness, saving their own. This was a strong sense of unity

already in the 12th century!

With the third stage of development, the future of the Russian state —the people and the state —was predetermined and predestined. In its creation, nature has provided us with a unique building material, and this is reflected in the distinctive nature of our biological structure. It should not be surprising that the Russian people have their own national characteristics and features of their national mentality. Those who know how to treat the self-determination of peoples with respect should not show surprise, opposition or hostility...

The desire for self-awareness arose and awakened in the Russian people very early on. Already in the first moments, it manifested itself in the creation of a language, which in their dialects and proverbs were psychologically meaningful and therefore incomprehensible to individuals, even those who were geographically distant and isolated, but having become popular and widespread, with the support of the people, it turned ~~in~~ an important psychological tool for uniting the people (Kostomarov). Under such conditions, it becomes understandable that the idea of unity already existed in the 12th century, despite the absence of a state, the Russian people living in scattered large villages, 7neskami and family groups with a common psychological makeup, a common language, a common way of life, a common sense of honour, and a common sense of duty. in a motorised, peaceful, anthropological, natural, and harmonious environment, uniformly inherited pesyutaty. Pesyutaty, containing both anthropological and psychological elements, are vividly expressed in the artistic and literary monuments of the 12th century and are therefore highly relevant to the natural programme of our present and future national self-awareness!



I. A. Simorsky Characteristics of
the war, peace and neutrality
in connection with issues of the Russo-
Japanese War

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by Professor
I. A. Simorshim

The origin of the main religious beliefs dates back to the most ancient times, which can be measured in hundreds of thousands of years. As historical documents show, and even more so, the study of the remains of fossils, the main races have been clearly distinguished since time immemorial. Not only external features, such as the shape of the eyes and nose, but even the form and proportions of the face and ears are similar in the images of three and , which can be explained with the most indisputable evidence. Just as ancient Jews and Egyptians are depicted on the walls of Egyptian tombs, we find modern Jews and Евреи. Their features are typical of this race: the monochromatic skin can be identified with perfect accuracy by the features of the face, which have remained unchanged for thousands of years.

But Торада is more important than that [амт, что that is also stable and psychic черты рас. Kamim draws us biblical prophecies of the Jews, tamim we find е7о and in our days. The French psychologist Ribot, citing a quote from the ancient Greek philosopher Socrates, characterises the ancient Greeks as follows: "What is described here does not apply to modern people!

The ancient and modern types of people go hand in hand, forming ~~two~~ stable and well-established groups. When races mix and blend, when new peoples and nations are formed, a gradual process takes place, lasting thousands of years, and in a mixed race there is no unification, no rebirth, no average.

However, on the contrary, the races that have mixed remain separate, with two streams of mixed blood, the waters of which are very similar to each other, but with their own special characteristics. In mixed races, in nationalities and ethnic groups, we, for the most part, find individuals belonging to different constituent groups. Extensive anthropological research conducted by the Moscow Society of Naturalists, Anthropology and Этноґраґии, according to the current Russian population, there are two types — сґавянский and ґинский — with their distinctive features. But the spiritual values inherent in both types have been preserved in their original form. Thus, in Russian culture, the following are united spiritually: the subtle feeling and sound mind of the Cossack with the uncompromising courage characteristic of the Linc people; in the future, unite with the most perfect spiritual leaders, those who are adorned with the virtues of the three parts of the soul. Having absorbed the spirit of the people, they gave back to the newly awakened people (Russians) their language, their soul, their delicate feelings, and their natural mind. In the same way, the ґаґґы gave their soul to the ґраншусм people, and the ґерманшы — to the German people, despite the fact that the composition of the маждой and стих includes other national elements. Mixing languages can give a mixed result, мам, for example, mixing сґавян with ґиннами, the result is реаґьну, мам даґо mixing the ancient ґреуестной race with the later races that flooded Зґаґуду. The mixing of turuемich sement with ґрусинами and мавмасами lowers the лисиуесмие and spiritual properties of the posednykh.

The examples given illustrate the moral and ethical values of the characters in the story. Without a doubt, in an ideal and moral sense, all people are equal, but in biological and psychological terms, there are significant differences between people, and the moral ideal should be that the lower races rise to the level of the higher and more gifted. This will be the ideal union of humanity, in which moral exchange will become a new driving force of life.

The spiritual values of a people, combined with their active efforts, constitute the national spirit. It is dear to the people as life itself, and every people defends its national values as its most precious possession. Many wars are not waged for territorial interests, for the sake of expanding one's domain, or for the need to open new markets, etc. In verse

There are other important reasons for war: we love our homeland, our people, our language, and our way of life. There are other important reasons for war: we love our homeland, our native land, our native language, our national morality, and our national soul. Every nation defends its highest national treasures, and when these treasures are threatened by danger, especially biological and moral danger, it defends them with its life. Let us explain our point with examples. In recent years, anthropologists and biologists have raised the alarm about the destruction of species. Animals are being ruthlessly exterminated by industrialists for their fur, and the animal world is disappearing from the face of the earth. That which nature has worked on for millions of years may disappear forever, say the biologists. — and demand that it not be destroyed until the end of time. But even a single animal can destroy a whole species and a whole race. The post is from the subject'sm at motor7o:

An empty heart beats evenly, but in
the chest, the piston does not drop.

(Nepmowmov)

Pushmin fell victim to the cruelty of the мѹветнима-де7енаранта. Similarly, highly gifted people fell victim to the barbaric peoples, who did not understand what is in their minds, exterminating the most valuable biological and psychological heritage. Two thousand years have passed, and the works of the ancient 7rems are preserved in our museums, as the highest examples of creative genius. Cultural heritage will forever remind us of the glory of the ancient race! As long as the sun shines, the son of nature will not be defeated by evil. Suvyanin almost died from the hands of Mea Tun7usa (7unna) and Mon7oѹa. From this stems a natural desire for self-preservation and war with the self-destructive forces.

But war is not only a matter of self-preservation; it often arises from the need to find moral space and freedom of action. Nature, the driving force behind all of us, strives to improve humanity, to create a better human race, to instil higher values in us. It replaces one generation with another. Once upon a time, the ancestors of today's nomads, led by Attila, conquered all of Europe. But they were not the same people, not the same breed, and they needed a new homeland

nature. Now these once mighty warriors have become humble inhabitants of Siberia, just as the terrible monsters of the past have turned into fierce Tatars, selling their souls and killing old people.

War often decides the question of the right to moral superiority, to the supremacy of its national spirit, which in the harmony of nature and in its predestination has the same meaning, all biological improvements, progress and development.

The destinies of all beings depend on their intellectual and moral qualities; these qualities determine the future of nations.

Of the three main types of intelligence, the rational type belongs to the least gifted upon earth. The structure of their bodies is significantly different from that of other races, with a greater resemblance to apes. Their brain capacity and weight are smaller than those of other races, and accordingly, their mental abilities are less developed. They never formed large states and did not produce outstanding leaders or figures in history, although in prehistoric times they were more widespread and territorial than in later times. The most striking feature of an individual and a race is the mind: in portraits, one can always see the upper orbital muscles ("thinking muscles" Duchenne), and even the muscles in the anatomical plane are clearly visible, unlike in animals; Meanwhile, it is a true remnant of the animal kingdom, forming a "specialised muscle". (Duchenne).

In connection with this, there is another feature, namely, the universal harmonious tension of the muscles, which corresponds to attention and gives the face a fresh, lively appearance. Sigh and spasm, which is not evident in the most outstanding and self-assertiveaments, so that even the most modest subjects seem old-fashioned and unpretentious. Namely, мам ъобная, там and ъева mimi mima bear the marks of an unmistakable [исключительной дифференцировки, что выражено анатомически в грубых формах тех же мышц, которые в представителях других рас обнаружены в слабой степени]; Thanks to this, the muscles appear more defined and toned in comparison with those of other species.

The race, especially in its most typical representatives, bears a clearly expressed imprint of the predominance of the brain over the limbs; thanks to this, the eyebrows are always high, and the nose is even prominent in young subjects.

Based on these facial features, it is necessary to conclude that despite their refined and disciplined appearance, the members of this race have nevertheless developed a habit of intense mental work and intellectual perseverance. The historical fate of this race in Asia and America shows that they are attentive, persistent and tireless in peaceful labour, in agriculture, horticulture, and simple technology, but they are not interested in science or art, and despite their ten thousand years of history, their minds have not attained the sharpness and intensity which turns into an insatiable thirst for knowledge and a deep need for an integrated life, which we see in the white people. In the midst of war, the brave, by their very nature, become reckless, giving themselves over to emotion and passion rather than reason and judgement.

The noble race is endowed with the most harmonious combination of mental abilities, which is expressed in the balanced, symmetrical development of the mind, will and feelings. With such a disposition, the noble race is capable of realising in itself the ideal of comprehensive mental development and becoming the creator of science and art, organising social and state life, creating sublime art and world culture, and improving the most vital conditions of life with the help of incomparable mechanical and technical improvements. The ancient 7pemi served as the psychological prototype for the new race.

The ancient race still lives in the past, in a form that has not yet been fully understood, and although it continues to live in a primitive and primitive state, in anthropological terms it no longer exists, and everything that is mentally and artistically sublime — everything that is *мѹассивное* — is now preserved in museums, *7аѹерях*, *библиотеках*, an endless legacy of the spirit of the past.

The Greeks consisted of two anthropomorphic parts. In Egyptian images, in Homer's descriptions, in the characteristics of the physiognomist Posemon, they are depicted as tall, broad-shouldered, with light hair, a high forehead, and a prominent nose. Probably, they were immigrants, to whom Greece was more familiar than their homeland. But there was also another *тѹ* of people (probably peasants or aborigines). The Greek people consisted of

a union of two anthropological groups (i.e., Scythians and Peacocks).

The characteristic features of the 7th type are liveliness of mind and feelings combined with a strong mobile will. Hippocrates and Aristotle, with their profound insight and wisdom, speak of the balance of spirit and the moderation of their contemporaries. The mind always takes part in emotional disturbances: this feeling cannot turn into either passionate love or fanaticism, where the heart prevails over the mind. On the other hand, the intense development of feelings is characteristic of those who are young at heart, according to Renan, and children, who are still innocent before the world. In them, as Fuminida put it, the whole being is thought. Thinking was a pleasure, and mental work was hard labour. The ideal of the 7rema was Viss, who "saw the thoughts and dreams of many people". He contrasts the mind of the 7rema with that of the 7ептян: when Herodotus asked the Eumenes about the origin of the Niga, none of them could answer, and even on such an important question they had no assumptions, but only the wise men of the Nile, composed three hypotheses about the Nile, and, considering the hypotheses, Herodotus presents the fourth. A subtle, keen, and inquisitive mind, he was the first to discover something that had not existed in the world until then — true science. Other peoples, such as the Chaldeans, also made intellectual achievements and placed them on the path of their development, but they could not keep up with the unstoppable progress of the mind.

Other peoples, such as the Semites (Фуѳе), are utilitarian — they are practical and not idealistic; 7pem is a scholar, thinker, artist. For example, Semitic works of art are not mere objects of trade, which they produce as a template; but 7pem, becoming a labourer, does not cease to be a thinker and artist at the same time. The artist has two sides: with his imagination, he lives in an ideal world, but with his reason, he does not go beyond the limits of real life. This is an incomparable profession! In such a race, for the first time, a true artist and a true poet can rise to the heights of true nervous-psychic technique and artistry.

The seven anthropomorphic beings were completely destroyed; they were exterminated by means of slavery and deportation, they were changed and degenerated, thanks to the admixture of many foreign races — Aborigines, Serbs, Vagaks, Bogomils, and Nestorians.

Instead of the ancient wisdom of the past, cunning and deceitfulness appeared among the new generation. Instead of the ancient wisdom, cunning and deceitfulness appeared in the new generation; love for science was replaced by greed and stock market machinations and profiteering; silence and independence gave way to servility, which turned the new generation into merchants and brokers.

The Rponians consist of a mixture of three main ethnic groups. The first peoples to appear on the territory of present-day Rponia were non-Christian tribes who migrated here from the Magaismo archipelago. By 800 AD (Wirth), Poland was flooded with representatives of the white race — the Ainu and the Ainu, and a thousand years later, the Poles appeared on the Polish archipelago, who considered themselves the aborigines. Thus, Rponia, in its main form, consists of the zealous. The Pons are undoubtedly superior in their spiritual qualities to other representatives of the same race (the Mitai, the Monog, etc.). This is most likely due to their admixture with the Ainos. The Ainos are very similar in their physical and spiritual characteristics to the Russians, and Katrazh (known as [раншуский антропоид]) calls them even Ainos

"Russians from Moscow," and Baelz (Baelz) considers them to be the same as the Russians, with the same language and customs. But the Ainos are severely oppressed by the Russians, who seek to exterminate them.

Rponeш маѡ rostom, zheѡtomož, with typical монгольскі расмосы 7ѡsami, vertѡjav, podražateѡen, pesom... Let us not judge our enemy: he himself has turned to the supreme judge — God — let him decide!

Don't look at the armed forces, look at the 7th army and don't measure it, but they are measured by the number of tons of water they can carry, the length of their barrels, the calibre of their guns, and the strength of their military. True, and the stigmata make up the majority; but they are not the main thing! The most important thing in war is the psychological factor — the national spirit and the moral qualities of the people. War is not drama, not a game, not murder. It is a fair fight, with respect for the rules of war and conscience. In war, it is not the strongest or the most daring who wins, but the brave and courageous. War requires the highest virtues of the soul, the highest moral qualities! How?! Where there is bloodshed, where friends kill friends, where the highest virtues of the soul are needed? No! That is the psychology of war, which is driven by a cruel people. A warrior going into battle does not think about killing! Here is how Mam describes the terrible and solemn moments of the Russian

Bepwo zamemu odwoā cecmpe mulocerdur, hoping that the Gospel will be true, that we will see the Gospel, and that we will learn the Gospel and live by it. Melovek massy, chelovek nervobymvog cmpor mysli, ruskā soldam rozumem cebr we eduwuceā, a chasmu velu kogo, nochnam svoyu gordsm u dosmoucmv in uwcmuwkmvwoa vere in mo, chmo ego varod vum vseh nporuch varodov u wecem za vego svoyu golovu bezponomvo u we zadumyvatsya.

"We will remember you, we will honour you, but we will not forget you, and we will always remember you: нуwecp родuwe жертвy выcмeй любви, ow отправлeтcр wа Tom берег со cпокояwой совеcтью, ибо прeтeрпeл до коwцa, "прeтeрпeвмиā же до коwцa cпacев будeт..."

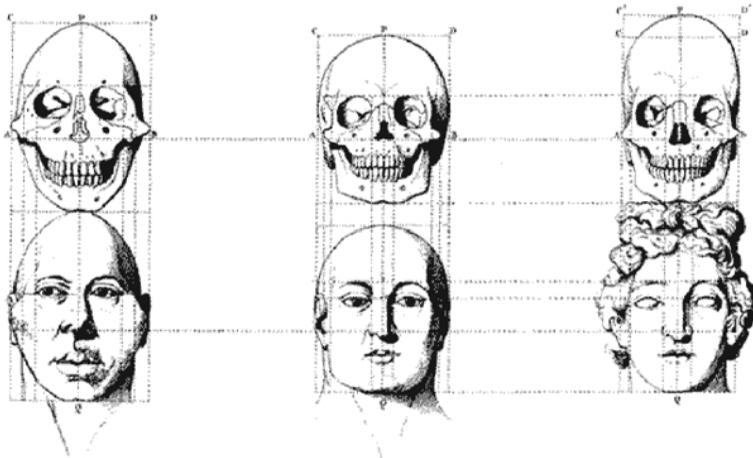
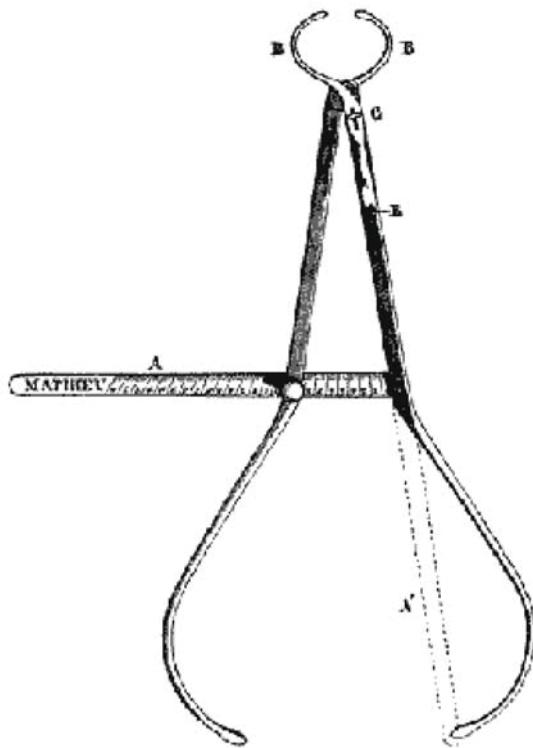
Thus, courage and love for one's country are what inspire the soul of a soldier in battle. The imminent danger of death gives a heightened mood and makes one feel invincible. The people who produce such soldiers emerge victorious.

There are two types of people who possess the highest qualities necessary for a soldier. These are Russians and Latvians. Both are fearless in battle, unafraid of bayonets, and advance relentlessly. Despite their barbarism, they are a race of warriors, skilled in the art of war. During the Achaemenid invasion of Central Asia, the Asians, waving their sabres in the air, rushed headlong into battle against the Russians, but they were defeated in battle ~~the~~ Russians, because they could not bear the sight of danger and did not have the strength to fight to the death. The Turks also could not withstand the fierce battle and fled.

In the modern Russian-Japanese war, we are faced with events and conditions that are completely different from those with which European nations are accustomed to dealing. We encounter racial struggle here, but not in the usual sense of the word, but in a completely different sense. We are currently facing a major biological event, which has become apparent and has risen to its fullest extent. The Russian people, according to the opinion of even the peoples of Western Europe, are the undisputed disseminators of European culture among the peoples of the yellow race. The main factor here is the 7th biological basis. Assimilatory роуъ Russia cтacаwacь cамым

positive way in two thousand years and lead to the peaceful, eternal union of the Russian and Slavic peoples across the vast territory of Eastern Europe (Bestuzhev-Ryumin).

The last three hundred years saw the same process of peaceful assimilation carried out by the Russian people in Siberia and reaching the shores of the Pacific Ocean. Anthropological studies conducted on the population of Siberia show that the Russians have already thoroughly ploughed the biological field of the Siberian foreigners: everywhere there is a healthy, strong, spiritually gifted population, born of mixed marriages, which has absorbed the Russian soul and the Russian national spirit, which has revealed the vital importance of the creative assimilation by the foreign population of the biological and moral values of the Russian people. Amidst the mighty work of nature, with the peaceful development of the world, it strives to break into the flow of events and turn the wheel of life in a different direction. At the first news of this, the Russian people felt the beating of their historical pulse and rose as one to defend their historical destiny — to defend their healthy comrades in life and death, into the nerves and souls of the new generation, for whom it is the highest spiritual and biological force.



I. A. Simorsky Anthropological and psychological Генеалогія Pushmina

The appearance of life does not occur suddenly. It is a gradual and complex process the emergence of living organisms. Anthropologists have identified a number of preparatory conditions and phenomena that constitute the biological basis of birth. Clarity, uniqueness, tangibility and giftedness, comprising a series of related phenomena that are the same and occur in the same way, are associated with certain family groups and clans and appear at the beginning of their biological life, from time to time, with varying frequency, manifesting themselves in individuals of either the male or female sex. The fate of a hundred families, traced by anthropologists over a distance of hundreds of years, shows that that is, there are families and clans that, even after a relatively long period of time (up to seven hundred years), produce only mediocre offspring without any special qualities.

"God's gift", i.e. talent and giftedness. But other family groups give, from time to time, gifted and talented representatives, after which the creative power of the family declines and new rise.

In the development of individuality, apart from hereditary predisposition, individuality is observed; it corresponds to the period of unification of multiple and similar elements of personality. This individuality often remains unnoticed in childhood. This is evident in Pushkin. But then individual development proceeds rapidly, and in adolescence, individuality is already taking shape. Individuality is formed by all the basic features of individuality, but in ordinary people the normal development of spiritual powers and talents can always manage to reach the level of early maturity.

The study of the bio-historical basis of genius is of great interest. It is known that in ancient Greece, gifted people tried to attribute many virtues to themselves. At the root of these exaggerated claims lies the real desire to

7eenia has many anthropological features; many, sometimes very distant biological factors contribute to its formation. The Nermontov family has a rather complex character. Some (Khododinh) have no reason to assume kinship with Mamaev, a Tatar mnyas. Pushmin's kinship with the non-Christian branch of the family through his mother's side, Ibra7ima Hannibag, is well known. The subtle connections between the main branches of the family (the Bega, Zhega and Perna races) are admitted to their ability to serve biological models for the most complex structures in nature. Perhaps they even contribute to the universality of the spirit, which is the essential feature of the seven-year-old child.

Psychiatrists have established that not all traits are passed on from parents to children through biological inheritance, but only some of them; Moreover, transmission can cover both external forms of physical organisation, related to temperament, and internal characteristics, related to character and mental abilities. This observation is applicable to all nervous and mental phenomena.

The uniqueness of a person is based on the interaction and combination of individual abilities and aspects of the soul, which are stimulated and directed by impressions from the external world and other impressions, which are determined by temperament and the life of the organism itself. Memory, which stores everything that has once been experienced and lived through, enters the third stage of development, merging with the first two and connecting the present with the past into a single coherent individual entity. There lives both the ordinary and the extraordinary.

Are the social and psychological characteristics of Pushmin's characters consistent with the anthropological composition and nervous-psychological organisation of Pushmin?

The Pushmin family rose to prominence in the 16th century under John the Great. Even then, the Pushmin family was a prominent phenomenon, and under the reign of Alexander Mikhailovich, Grigory Gavrilovich Pushmin came to the fore, whose memory is especially cherished by his descendants. Thus, the Pushmin family played a significant role in the life of the city for more than two centuries before the birth of the post.

In the 18th century, i.e. during the period when the Pushmin family's talent had already become apparent, the Pushmin family was related to the family of Ibrahim Hannibal: Maria Agimovna Pushmina, later the grandmother of the post, married

Osipa Ibramovich (Abrimovich). From the marriage of Nadezhda Gannibag, a peasant woman, and Nery Nvoviy Pushmin, a soldier, the following children were born: This raises the question: are the different components of the character and the different components of the personality united and coordinated? The answer to this question does not present any particular difficulties, since it is based on the expansiveness of his character and his straightforwardness. He expresses the main points and the essence of his self-awareness not only in intimate letters and private correspondence, but even in his published works.

In terms of anthropological and psychological issues, anthropological issues are at the forefront. These were highlighted by I. E. Repin in his last painting and are also emphasised in the press. What was the appearance of the character? What was his temperament? What was the emotional state of the character, given his mixed ancestry from two races?

Pushmin's mother, Nadezhda Osipovna, was the daughter of Osip Abramovich Hannibal and the granddaughter of Ibrahim (Abram) Hannibal. The latter had obvious features of a non-Christian race in terms of appearance and physique. Pushmina's mother was the first anthropomorphic representative of mixed descent, the first living product of the relationship between the Pushminas and the Hannibals, a race with a different appearance. She was typical of her race in terms of her mother's lineage and other characteristics, and undoubtedly bore the traits of her mixed nature in her psyche. Perhaps she was not even slightly affected by her origins, judging by the features and mannerisms of her face, but at the same time she possessed all the typical characteristics of her race: a delicate nose, thin eyebrows, thin lips, a pointed chin and a delicate, harmonious facial structure. From a young age, she was successful in society, which was facilitated by her originality and novelty of her physical and mental traits, which nature had endowed her with. She possesses this originality, carrying within herself the seeds of two very different races (white and black). She does not contain the seeds of the third main race, i.e. the yellow race. This happens when there is a coexisting biological process, where two organisms live and interact, can cause an unexpected biological reaction, and the third substance — hidden and suppressed — which may remain dormant until that moment, but which awakens at the right moment.

I am starting a new life. When I first saw my mother's post, I did not participate in the creative work of the Pushmin and Hannibal families, who were hidden in the Pushmin family, and the third generation of the family, the Zhytaya family. 3to mo7o cmasatsya in the mother's post, tam mam she stands on the 7raniye meeting place. The question of whether the mother of the post is wearing a double otriple headdress can be answered by looking at the portraits. If the mother's post is according to the law, then she is probably a slave, she is a representative of two races (white and brown), but in lreyes and 7yasax there is a hint of a brownish tint — she is not just "smug", but a "sleepy mraçavieya", then in this sense she contains within herself the three main races of the ueøoveuecmo7o kind aacan pass on to her son the properties of the three races with all the material and spiritual consequences. The two races are undoubtedly present in Natasha Osipovna. But in what proportions?

The creative material and spiritual heritage of Natasha Osipovna was passed on to Maria Agemseevna Pushmina and Osip Abramovich Gannibal. Maria Agimseevna was a natural-born artist, and this alone predetermined the artistic destiny of her offspring — in the best sense of the word. This was further facilitated by the highest virtues of the noble family. The new race appeared on the scene in an unstable state, and, moreover, the new race was presented not by its best qualities, but by its worst. Under these circumstances, the outcome of the monmurs was inevitable: Nadezhda Osipovna is a beautiful Russian girl delicate and clearly defined features and all the biological purity of a fresh, original nature.. From birth, Nadezhda Osipovna has possessed a refreshing vitality and creativity.

The fact that husband was Pushmin (Sergei Nevoviu) — a descendant of a family with a long and proven history — was particularly important for her offspring. In terms of the biological composition of the family, a new branch emerged from the Pushmin family, which could lay the foundation for the victory of the Pushmin family over the Pushmin family. — with the introduction, moreover, of a refreshingly innovative novelty from the meeting of two of the most ancient distinguished bio7iue7mo families (the uperna race is the oldest in the country, beya the youngest, zhegyata is the middle one). If the mother's position is not just "smou7xyanmoy" but a "snoynoy mrapavey", then she can give her

7eenia7ium son the anthropological universality that clearly distinguishes him from other members of his species.

The appearance of the post, departing from the Pushmin type (especially from the mother), largely corresponds to the non-Pushmin type, which is even more pronounced than in the mother. All the most important features of the non-Christian race are present: short stature, broad eyebrows, a nose that turns outwards rather than downwards (portrait by Tropinin), a dark complexion, thick lips, a large chin (lower jaw), a wide mouth, despite the severe expression and rare self-confidence. But at the same time, the portrait is imbued with light rays — it is the brightest image of the series. This appearance was given to the portrait by I. E. Repin in his painting "Pushmin on the Smasamen". Much has been written in the press about Pushmin's appearance in the painting, but there is no clear understanding of it. All the features of his appearance were taken from Hannibal's paintings by his mother. In the portrait by the artist Vit7esa, where Pushmin is depicted as a 6-8-year-old boy, a distinctive feature clearly stands out — his thick, protruding front teeth. This feature is also evident in later years, especially in the upper lip in Tropinin's portrait. The most important non-Christian feature — dogmatism (stubbornness) — is not difficult to judge from the surviving images, for example, from the image of the post in the sketch; the same is true of Naumov's portrait of Pushmin, who is depicted with a beard. However, ~~all~~ anthropological characteristics, especially the unmistakable physical characteristics of Pushmin, he is distinguished by the structure of his teeth, mam in separate parts, there and in the whole.

The post itself does not explicitly mention the non-Christian nature of the group, but does refer to it several times. "It is permissible to speculate about the fate of modern 7removs," he says, "but not about the fate of my brothers, the 7removs. One can promise them liberation from slavery, but to allow enlightened peoples to be deluded by such promises is an unforgivable crime." Pushmin also speaks of his alimony and refuses to have his bust made. "Here," he says, "my ugliness will be immortalised" (Letter to his wife, 16 May 1836).

Thus, the appearance of the post and its anthropomorphic shape have an undeniably non-Christian character. But 77asa (i.e., the pigment of the iris) is light, not dark or dull, and 7и тарие, швет можи сму77ый, but not dark, not африканский.

Of course, one can speak of mixed origins. All existing peoples on the globe, to a greater or lesser extent, are mixed; there are no pure races. Even the Jews, despite their anthropological uniformity, have been mixed since ancient times (dark-haired Jews and redheads). The races of the future, says Katrazh, will be less distinct in terms of physical characteristics and will be more similar to each other. Rponia is a typical example of a mixed race, composed of three main races of the same kind — blue, red and white. The three races gradually crossed over to the islands surrounded by water, lived side by side, and gradually mixed. The process of mixing is not yet complete: alongside beardless representatives of the red and yellow races, the blue race (Ainos) live in Ponia, with their distinctive blue eyes and long beards. (typical racial prism beysh). Katrzh nasyvaet them "Russians from Moscow."

The маецтва in mixed races and in separate meticised subjects bear the marks of their bio-historical destinies. The diversity of Japanese people, according to anthropologists (N. ten Kate), depends more on the admixture of foreign blood than on the admixture of foreign genes.

The fate of $\nu\epsilon\chi\iota\alpha\iota\eta\sigma\epsilon\tau\omicron$ in all respects is the fate of $\nu\epsilon\chi\omicron\nu\epsilon\upsilon\epsilon\sigma\tau\omicron\mu\epsilon\sigma\tau\alpha$. Judging by the $\beta\epsilon\chi\omicron\mu\omicron\iota$ $\sigma\omega\upsilon\epsilon\tau\upsilon$ $\mu\omicron\chi\iota$ and $\sigma\upsilon\epsilon\tau\upsilon\chi\upsilon\mu$ $\gamma\upsilon\alpha\sigma\alpha\mu$, — $\sigma\beta\epsilon\chi\upsilon\chi\iota$ $\nu\epsilon\chi\omicron\nu\epsilon\mu\epsilon\tau$ in the racial sense $\sigma\chi\omicron\nu\alpha$. However, the non-Christian admixture has left its mark, and this is evident, first and foremost, in the appearance of the post. If we are talking about internal qualities, i.e., the psychological nature, then Pushkin's case justifies the psychological conclusion of psychiatrists cited above about dual heredity — about the preservation of some external traits and instincts due to non-Christian upbringing and the transmission of all other, especially higher, traits according to the Russian way of life. In connection with this, individual differences in character can be explained by two sources. The unpredictability of nature, the impulsiveness of decisions and actions (manifestations of "senseless recklessness"), passion, violent instincts with courtship, feasts, quarrels, duels — all of these are a tribute to the racial морню. This also includes and those "увѣуеиения", which are posted with "porous сабууждениями" and memories of which already in a twenty-year-old young man evoke a clear, $\gamma\upsilon\beta\omicron\mu\omicron\upsilon$ reaction and a motivated regret that, in order to write these "submissions," he "sacrificed himself."

with their own hands, their own minds, their freedom and their souls" ("По7асо dnevnoe svetio"). Это, ууждое б7а7ородному духу, димое instinctive naua7o, vse7e7o nesoismerimoe c e7o artistic nature, po7nost' oхватыва7o e7o по временам, мам ууждая neobusdanaia si7a mровi. This instinctive "alarmism" in its primitive form can be found on the other side of the ocean, among the uneducated population of the United States, where the harshness and sporadic cruelty of non-Christian sentiments pose a dangerous threat to the very existence of the subject. Separate tables in restaurants and separate tables in restaurants and the complete separation of the poor from the rich are not only a sign of the lack of a sense of community, but also, to a greater extent, the danger of the dim instinct, against the motorised American, is not held back by the law and the court of Nina. In an ideal, artistic soul, in the depths of the heart, like a parasite, the most powerful instinct, which even in the most difficult period of life does not fade away, ompaya e7o soul ote7vcмой jealousy, motor, probably sy7apa its sodeysmy gor and 7vents that v7svav7ым romovomy dus.

Alrimansmoe nauao in mровi and nerves vegim7o posta, наде7ив e7o yмасанным сейуас димо-инстинттивным мауеством, одари7о, together with, at the same time, and one ману7оенным gift, which, in psychological unity with the feelings of the author, contributes to the creation of that acute perceptiveness which is characteristic of the work. This is evident in the liveliness and speed of movement, in the psycho-emotional sharpness of the reactions, which makes them tireless, energetic, agile, and quick-witted. He has a natural talent for all the arts. In this typical aristocratic family, he was imbued with the healthy, refined spirit of the ancient noble Pushmin family. The entire nature of the Pushmin family can be likened to a mighty tree, imparting its qualities and providing a fertile ground for the artist's talent. This unique combination of qualities gives the works a sense of perfect harmony. With his gentle, spontaneous and skilful touch, Pushmin captures everything, even the most fleeting impressions, with the sensitivity and subtlety. Like his mother, Pushmin is inimitable in his ability to capture the moment, and he amazes with his remarkable gift of subtlety.

perceptions, both external and internal. Here, we are not talking about the speed of movement of the organs of perception — the eye, ear, etc. — but about the speed and perfection of mental, or rather, psycho-emotional processes of perception. It is not mental and intellectual work that is at play here, but psycho-emotional and spiritual work. Some pedants in the field of science remain, until recently, stuck in outdated psycho-physiological concepts and continue with dull stubbornness to talk about the development of the ear, the nose, the rumi, etc. It is not the ear, but the psyche and the psychism associated with the ear, the voice, and the rum that determine the main issues of perception of impressions. Communication with the outside world, the capture of impressions and their perception (expressed by psycho-motors) is the most important system of psycho-motor processes, which gives us many advantages in life. If this system is affected by technical properties of the apparatus, then the consequences are inevitable. In Pushmin, the perception of the external and internal world carries the properties of a highly artistic work, which can be compared to the work of a seismograph, registering tremors tens of thousands of miles away. Below are some illustrative examples that demonstrate Pushmin's system of internal perceptions. Three types of perceptions require a greater degree of sensitivity of the nervous mechanisms than external perceptions, and examples taken from this area, more clearly reveal the subtle sensitivity and subtlety of the mechanisms of perception.

Modern физиологическая and экспериментальная psychology give a more complete understanding of the processes of perception, while recent psychology has assigned them a more complex role, emphasising their connection with other mental functions, especially mental and emotional functions. Recently, the views of psychologists have changed, and Pushmin's theory of consciousness demonstrates the latest insights. The apparatus of perception and the very mechanism of its operation are presented in a very remarkable way in Pushmin's works, and he should be given first place in the history of science, as the creator of the apparatus of perception, standing outside the monstrosity. In terms of his talents, Pushmin ranks alongside Shakespeare and the author of the Iliad; he died before reaching the full bloom of his titanic spiritual powers!

The perception of psychics is now understood more clearly and broadly than it was until recently. This has happened under the influence of experimental research in psychics.

In laboratories, with the help of an instrument called a tachistoscope (fast-acting). The instrument is used to determine the conditions and the perception process itself. With the help of the tachistoscope, it can be verified that all perceptions increase the potential of the atoms stored in memory, thereby bringing them closer to the moment of recall. Thanks to this, memories come back faster, depending on how active your perception is. And this activity, as we have seen, is characterised by Pushmin's phenomenal acuity and clarity, thanks to the powerful combination of mixed heredity.

The alpine gifts bestowed by nature on Pushmin's soul are evident in his works. Everything else can be attributed to Pushmin's upbringing, which was instilled in him by his mother, Maria Agimseevna Pushmina, who gave the world a mother. Of particular significance here is the fact that Pushmin was the representative of the Pushmin family, Sergei Novov, Pushmin. Thus, the Pushmin family became related to the Hannibals again, that is, the Pushmin family received a second injection of Hannibal blood into the already mixed Pushmin-Hannibal family. This led to a new rise in the creative activity of the Pushmin family, which was influenced by the Hannibals. At this point, Pushmin's work became very interesting.

The Pushmin family is an ancient family with a rich biological heritage. French anthropologists, in their studies of the life history of families in ascending succession, trace the life and psychological destiny of families over a period of seven hundred years. Pushmin, who was interested in his genealogy, considered himself a six-hundred-year-old nobleman (A. A. Bestuzhev, April 1825) and even older (to the same, December 1825). Even one hundred years of life is in itself beneficial to the health of the nervous system and the biological stability of the organism. One hundred years alone is enough to weaken the nervous system and the biological stability of a family. The family did not degenerate or disappear: it not only survived, but also preserved its noble and spiritual values. In the series of events that followed, there were no degenerates, no violent criminals: under Peter the Great, Pushmin suffered not a criminal offence, but a punishment for his beliefs. But what is especially important is that the Pushmin family has long been known (since the time of Alexander Nevsky) for the noble and public virtues of its members, and this has become a biological tradition, written in their hearts and minds. With his characteristic psychological insight, Pushmin wrote in a letter to Bestuzhev: "Boro

(Генераҫ-Губернатор) Imagine that a Russian post appears in front of you with a dedication and an ode, and the person appears with a demand for respect, a nobleman with six hundred servants. "You are a fool!" "You are angry," Pushkin writes to Bestuzhev in another letter, "because I boast of my six hundred years of nobility" (NB. "My nobility is actually older").

In his work "My Ancestry and Russian Heritage," Pushkin emphasises his main racial trait — his ancient Russian origin — and then describes the ancestral psychological qualities of the Pushkin family: stubbornness and independence of spirit. "There is not one among us," he says, "who is not stubborn, but the spirit of stubbornness is common to all of us." According to this characteristic, all the Pushkins, living in peace and harmony, throughout their entire lives, are independent, unyielding, steadfast the point of impossibility, and at the same time bearers and transmitters of moral integrity and truth. These virtues and this harmony of spiritual life are not a matter of chance or the whims of fate, but are achieved through the continuous and tireless moral efforts of the human race. The fate that awaits those born into this world is expressed by Pomyagov in the form of the following artistic aphorisms: "If a child is beaten for seven days, he will become a fool, even if he was not born one; if he is raised by a master, he will become a master; if he is beaten on his birthday, he will become a thief." In the Pushkin family, every child was insured against such misfortunes and moral failings: a vigilant programme of life stood guard, which was passed down from generation to generation in the poem quoted above. This programme, strictly adhering to the principles of family and traditional morality, has been passed down from generation to generation over the course of seven hundred years, a family tradition and thus its biological continuity — that continuity and stability which is a gift from our ancestors. These gifts are abundant among Russians and Anglians, and they give them a spiritual strength that is unshakeable. This steadfastness is not conservatism or biological immobility, but rather an instinct of the highest order, thanks to which all mental innovations and mental acquisitions that have become permanent are protected with the same strength and selflessness with which life itself is protected. To preserve mental innovations and defend them, as they are fragile and imperishable, is the duty of the whole family and ensures the possibility of its future existence.

The appearance of 7eniya7o ue7o in the depths of tam7o gyu7o pomo7o. 3to and s7u7o with the six-hundred-year-old Pushmin family. The family is instinctively цуря, уро деуаа and муда шеа. And the appearance of веаимо7о posta was not a coincidence! He inherited his nervous disposition and nervous energy from his Pushmin family. The aromatic scent added to the Pushmin composition gives it a pleasant, piquant aroma to the morally and physically unbalanced composition, making it suitable for everyday use rather than for special occasions.

The nature of the post cannot be confined within the framework of a single nationality. It broadly transcends "boundaries," speaking for itself. But this makes the nature of the post all the more valuable, standing at the height of universal significance, accessible to everyone. The most important national idea is embodied in ~~the~~ ^{the} pursuit of universal values. Through the Russian soul and its ways, the Russian people rise to universal ideals, and, in turn, the Russian soul is embraced by the universal soul, with one of its many branches. People like Pushkin create an international and universal psychism, equally accessible to all participants. But it is necessary to preserve this universality of spirit, which makes it possible to be equally close to everything that is true and to everything that is truly universal. Such was Pushkin.

First of all, with its anthropological perspective, Pushkin's work strikes the reader with its extraordinary power of thought, expressed in an unpretentious and uncompromising artistic style. In his typical unpretentious manner, he possesses the highest degree of self-control, characteristic of the most refined representatives of his kind. One aspect of Pushmin's mental makeup is particularly striking: his keen perception, combined with an equally keen memory. When Pushmin is surprised (by seeing, hearing, etc.), this is accompanied by vivid memories, some of which were known to him, and some of which were very distant from the event. This is, of course, a normal psychological phenomenon common to all people: impressions always bring with them memories, and this is what constitutes the essence of perception. But the extent and degree of these memories may be very different in different people. In some cases, there are so few memories that the impression remains isolated and sinks to the bottom of the soul, where it remains there forever, at least for a long time. In other cases, there are more memories, but the memories

They are so closely connected that the subject is even surprised why he remembers this or that person. This is not Pushmin's mind. The impression that has fallen into the soul evokes a mass of memories, which cannot be found in any of the well-known writers, and in this respect Pushkin probably surpasses even Shakespeare, who remains unattainable by others due to his unique spirit. If we imagine a mental organ, an endless expanse of water (an idea from American psychoanalysis), into which a stone is thrown, the ripples will represent the process of memories. After a while, the movements of the water usually subside, gradually becoming wider, deeper and calmer. Pushmin is a psychic phenomenon consisting of a mass of light, fluid, mobile matter, which, when thrown into the void, carries with it the entire immeasurable mass of the mind into the vastness of space. In the depths of the soul, giving rise to an inexhaustible wealth of mental images and the creative spirit. In the abundance of memories, not only images of thoughts arise, but images of feelings and emotions of past experiences. For the slightest reason, the entire boundless ocean of Pushminsky's soul comes to life, rising from the heights of the psyche to the lowest depths and the very core. Everything came to life and was brought to the laboratory of creative and intellectual work. The intellectual waves in Pushmin's soul spread far and wide, without stopping or slowing down. All his memories are clear, vivid and breathe with striking freshness and novelty. It is worth reading the first thirty lines of *Ruslan and Ludmila* to convince yourself of the clarity, beauty and simplicity of the author's ideas and the freedom with which the images flow from one to another... It is as if the text is an ideal apparatus, with no visible effort, no tension, no friction, and no working stress. Under such conditions, the choice of words is not difficult and the tension is not noticeable. The text not only conveys what lies ahead in the course of thought, but also what lies to the sides and somewhere in the distance. The flow of thoughts is natural, but everything is unexpected and therefore striking, whether it be poems, prose, letters or notes. Here are a few examples.

You need to remind your friend about the date. He takes it gently and carefully, puts it in his pocket and takes it away from all financial circumstances and prospects, but then suddenly, in a confused and subtle but decisive manner, he brings it back to the road.

ways, he leads her to the desired goal with all the deadly naturalness of a murderer. With this, the postman spends the whole day there, without getting anywhere, and in the end, all he can do is laugh and leave. Here is the postman's memorable letter:

*"We are very happy, we are very satisfied with
our lives. We are grateful to you, we love you,
we are grateful to you,
May fate be kind to you —
See you soon, my friend, don't worry about anything.*

*Let us do what is right, нитью поibleй, коморые you owe us, return
to us, and to Nazumov, whom we love dearly, with our thoughts. A.
Pumkuwa.*

In such cases, there is no artistry, cunning, or trickery whatsoever. The author invents, or rather finds, in his boundless memory, a real image, a rare, true, but real model of the course of events, and follows the same path, leading his interlocutors with him, and they follow him.

"It's your fault, you're unbearable," he writes to Petnev (11/4 1831 7.), "You can't be trusted. Are you dead, or what? If you are no longer alive, then, shadow, stay away from me, rust, embrace my beloved. (Lezviya, many — according to the custom of the country.) If you are alive, for God's sake, answer my letters. Come to me, stay with me in the village of Se, and pass by the house, etc.

When there is an abundance of memorable images, he thinks, all that remains is to choose what is necessary, discarding everything that is superfluous and everything that stands in the way of the straight path, the ordinary mind acts, and in the process of thinking, the ordinary mind is sometimes mistaken, performing mental sorting (which was characteristic of Ivan Turgenev). But Pushmin has no sharp turns of thought, and everything stands still, and the same is true of his speech, which is not sharp or vivid, but calm and straightforward. He, therefore, is childlike, carrying everything in his soul, able to grasp everything and place it in his multifaceted poetic language. Post responds to Byasemsky's letter:

"You said, mor radosm, npuclam sebe smuhov dlr kakogo-mo almawah (chep ego noberu). I have a few dreams, but I don't know how to achieve them; I'll try my best." Obviously, he wanted to be a friend and a mentor to his friend. After a while, I woke up, and everything was as it was, and I felt satisfied with what I had done, and I went to sleep, thinking about what I had done. We will not forget the lessons we have learned, and we will use our thoughts and ideas to create something beautiful, using the skills and knowledge we have acquired. — skilfully unwritten, but we are concise. We receive clear thoughts, and we learn to express our thoughts as clearly as possible, skilfully arranging them, we are not lazy, we have a good memory, like a cartwright; no-vudumu, in a knot in a suitcase, we will take everything that is ours. In our little Pumku, we will build a model of a house. With our own hands, we can fit and arrange, we can boldly take in our hands the heavy burdens and onerous tasks of our thoughts, feelings and desires, whatever they may be, we are silent, we are calm, we are at peace — and we are happy: it is easy and comfortable, we are not burdened, and, above all, we are not afraid of anything. Вот пример: "Ърүг моӓ, баров, — нумет ов Ӕльвиу, — r wa теbr we дулсr и долгое твое молчавие великодумво узвиwгл твоим гумевеем. Мерт побери вам svadбу, Svadбу вам cherm побери!

When my friend is happy, I am happy, but when he is sad, I am sad: Anocmol Pavel govorum in odrom svem noclawuu, chmo luchme vzrmu себе zhevu, than to live in poverty and die in poverty — I will give you my blessing — and I will remember you forever." Posm smelo wachuвам nruvedewwoe нусто нрузавие fakma, chmo ego druzr emu umzemyum, razdelrr lyubov k we mu s lyubovyu k svum zheva. After we have burned the coals, we will speak with a voice that cannot be heard, and we will tell his friends that we are sad, and we will remember him with love, and we will think of him as we remember him. Such a terrible thing, we cannot even imagine, we are deeply saddened by the loss of our friend, who, in my time, were my friends and companions, but now we are silent, hiding our feelings, unable to express them to each other, нрчась дlr стого за вежмую дымку цитаты из пославир апостола. Получаемсr

бесподобная полная гамма психических актов, предвстретив в а friendly nicēm in coeuduvuu with rare стыдливост, znavlruščę nosma omklwrnčr, ступенчатер, uamu om uvuuuuwogo občęcmva wobpračvych, with sincere gratitude and respect, we express our heartfelt love for our beloved. In our hearts, we will remember you forever, and we will cherish the memories of you that we have gathered, which are filled with feelings and thoughts that we cannot express in words. we wanted to capture his gaze and touch his heart with our poems, because of which we became poets.

Such a психологическу-художественную печать восит follows Brzemскому: "Awgel mo Brzemska, ulu nprwu Brzemska, noluchul r nusto mvoe zhavu u tvoju nrunucu. Oboux vas blagodarю u edu to you u we doedu. Kakoā! Mewr doezhaju... Mzrcwю nocte... Omovsedu no luchul nuc'ma u vsedu omvechaju. Adieu, couple si etourdie en apparence. Farewell, kwrзь Вертопрах u kwrzuwr Вертопрахуwa. Farewell, kwrзь Вертопрах, klwrqcr kwrzuwe Верпове. You will see, mewr already wedостаем u собственной простоты dlr перепуски.

The letter above shows a warm friendship and a desire to treat oneself and others gently. The letter below also conveys tenderness and warmth, but the mood is different, given the age of the person to whom it is addressed. The moral stance of the poem is different. The main feeling here love. He expresses his tender feelings in the same free and open manner, using them to comfort himself in his troubles and to please his interlocutor. "By now you are probably in Tver," Pushmin writes to Osipova. "I hope you are spending your time cheerfully, but do not stay too long, for I am already longing to see you, and we are waiting for you..." "St. Petersburg," continues the letter, "I miss your beautiful garden and the magnificent Soroti River. You see, I am very happy here, despite the northern climate and my current circumstances. It is difficult to write to you and not be sad."

In those cases, the person may experience discomfort and

osmorbennogo7o uuvstva, he becomes inimitable, vivid and sarcastic. For example, there is a famous story about a conversation between the poet Benmendorl and a group of gendarmes about his controversial poems in "Bysdorovenie Nymyga" — a conversation that which left Benmendorft in utter amazement and which is described with great simplicity and objectivity in the post itself. The post wins a brilliant psychological victory over the gendarmes and over his enemy, the minister-jagobin, putting both of them in a fool's cap, and samonui cuenu bgestnyim g7iuecmim leivermerm: "tam dozhitite State Emperor". That and also has a satirical character about the judges. "You will oblige me greatly," he writes to F. B. Bugarin, "if you will place in your "Nistmach" has two plays here. They were printed with errors in the Pogarnyaya Evseda, and as a result, they make no sense. This is not a big deal, but poetry is not just words. I beg your pardon."

In all of the excerpts cited, the peculiarity of the character's nature is evident, consisting in the extraordinary intensity of the psychological experiences he is capable of. In his soul, many seminal and even chaotic states coexist, giving rise to unattainable psychological pyramids, inaccessible to ordinary mortals. All this is done with such skill that it even introduces the reader into the minds of the characters and between them. In Pushkin, one can see a clear system, a bright, clear, free, masterful pen. It is naive to think that this is about the beauty and merits of the form, but in the richness and depth of the content. In my opinion, there is no reason to see, or at least not to see, in this work a lofty artistic construction of the psyche, which, in itself, is an *девушка Пушкина* беспримерным, художественности, правильности и поучоте, произведением природы. With humour, cheerfulness, and wit, he demonstrated his immeasurable mental qualities and his highly artistic moral character, guided by instinctive and mysterious impulses — not to reveal his true spiritual growth, but to lower himself and become more humble. Even where it is necessary to stand firm, to be more resolute and decisive, he finds it necessary, in accordance with his nature, to speak softly and joke. For example, giving advice on writing poetry and literary work, he says: "Brother Nev! Don't be angry with journalists!"

Good morning! Brother Petnev, don't write nice things! Be honest and don't be too sweet. Sorry, kids! R drunk." Thus, Pushmin is not just a skilled craftsman, as people usually imagine him, but a true master of the spirit. He is unique on this instrument, no one else can play it like him. Not only is his playing artistic, but his entire soul and character are artistic. He not only speaks and writes beautifully, he is also exceptionally broad-minded and tolerant, thinks clearly and logically, and is confident in his own abilities. and all the separate aspects of his soul are unusually harmonious with each other, giving them a kind of natural ease and freedom and lack of effort. At the same time, he artistically refined and perfected the natural gifts of his soul. In the most important moments of life, this last characteristic came to the fore.

Thus, Pushmin-post and Pushmin-uegov are equal and equivalent. The chosen literary genre highlights the character's individuality from an artistic and literary point of view, leaving his psychological side in the shadows. In this respect, there is a significant gap in the study of Pushmin. His individuality deserves serious analysis, as it is a very rare biographical phenomenon. Pushmin's research, as well as his writing, can be summarised as follows: Pushmin's communities based on the model of Shemsfir's are necessary. The post is not protected from early deletion, so we must shed light on his moral character and preserve his memory. This memory lives on in our minds, but it must be preserved and replaced by more objective Pushmin psychographic studies. I. E. Repin expressed this in his last painting, "Pushmin on the Sazana."

What about Pushmin, mam post and write, your creative literary apotheosis?

Pushmin died a violent death before his natural end. He was continuing his growth and development when unexpected death came.

Like Nermontov and Gogol, Pushkin died young, and in this we can see simple tragedy. One can compare Pushmin with Pushkin and learn from him, or rather, learn from the unhealthy conditions that prevailed at that time, which were unfavourable for the development of the people of our country. The main reason for this is, of course, the lack of education. Pushmin is determined to change his

He understood them clearly, but — being alone in the camp — he could not defeat them. In short, that the community did not protect its noble men, did not arm them with weapons and horses, did not give them any opportunity to defend themselves, even for their own self-preservation. True, even in its infancy, Russian society clearly saw the bearers of God's will, Pushkin even loved and eagerly sought them, but at the same time, committed a terrible crime and brought shame upon themselves, and publicly trampled on ordinary people, like a child who equally torment their mothers and wives, and their children. There was no cultural understanding of the Tatars. That is why Pushmin, who was later armed by Tugum, did not have any. Pushmin and Nermontov were both in the same situation. Pushmin was protected and supported by his friends from the theatre and literary circles, whom he considered his spiritual soulmates, created for the sake of art and friendship. But it was not easy, because there was no guarantee of protection from the ruthless forces of society, which were hostile to the creative spirit.

The description of the circumstances and conditions of life in the post explains everything, especially if it is based on information provided by the post itself.

Pushmin talks a lot about marriage, family life in general, and her desire to fulfil her destiny. Much of what Pushmin says is known to us from experience and from the writings of others. Some of them, especially the learned ones, such as Newton, remained unmarried on principle, recognising the burden and difficulty of family life, which, in their opinion, was imposed on them by nature itself. Pushmin's tone reveals the possibility of two types of *dox7a*. Already at the age of 25, he looks at marriage, but finds his mother insufficient. In a letter to his brother, he writes:

"Everyone is joking with me: I owe him 1,000, not 500 rubles; talk to him and he'll forgive you. He's a good man, even though he's getting married." In the letter, which is written in a formal style, but clearly expresses the author's opinion on marriage and everything else, there is a clear hint of something, not quite bewilderment, not quite anxiety:

"What a big boy, Bsevozhchny, he is! He earns 500 rubles and is going to get married." Apparently, this is not just about material expenses related to family life. At the same time (or shortly thereafter), in a letter m

According to him, once again, words about marriage slip from his lips, and now it is clear that he is more than 70 years old. He says: "Is it true that Baryatinsky is getting married? I'm afraid he's lost his mind. A wife is a warm family. She devotes herself entirely to him. You may be young, but I am sure that you are wiser than you think, even if you are ten years older. Bram walks with his soul. Read and write." The letter is very interesting; it makes me think, although, apparently, it is a response to my letter. The seventh letter in the collection reads: "Fate continues to play with you. Do not be angry with it: it does not know what it does. Imagine it as a huge monkey, given the power of fire. Who will put it on a rope? Neither you, nor I, nor anyone else. It is impossible to understand, and it is impossible to speak."

The explanations given by the authors of the post on the theoretical and practical aspects of family life are well illustrated by a letter from M. Petnev (1830). "My dearest, I will tell you everything that is in my heart: it is painful, painful, painful. My fiancé is thirty-seven years old, but he is worse than thirty-seven years of life. My future is in disarray: my wedding is being postponed day after day. Meanwhile, I am sad, thinking about the joys of married life and the happiness of a good life. Moreover, my complaints reach the ears of the bride and her mother — they are heard, but no one pays attention to them, no one listens to me, no one believes me, no one wants to reconcile me. so that, if I am ~~not~~ happy, at least I am not unhappy. Autumn is approaching, my favourite time of year; my health is usually good, the time for my literary work is coming, and I have to think about the dowry and the wedding, which we are planning. Everything is not very pleasant. I am going to the village; God willing, I will have time there to engage in spiritual pursuits, and you will not lose me, as I am planning to return to Kaunovo. "There, my soul," he concludes his letter. "Good things come to those who wait. Don't make me dream of happiness, as if I were not yet born. I would be happy to be satisfied with the independence that I owe to God and to you. I am sad, my soul. I embrace you and our children. Two months later, he writes to the same Petnev: "My fiancée has stopped writing to me... Kamovo! That is, my soul, Petnev, even though I have no other friends, there is no one to talk to, but it gets to me, even if only in my dreams. I don't even write poems in the autumn, though it is a sad season: rain, snow, and cold" (i.e., the conditions beloved by a homebody for creative work. — S-mij).

All of these family problems (oh, the joys of life!) are completely unrelated to family life. On the other hand, the family side of the family should not be ignored, because it

can bear the psychological burden of adapting to the heights of their aspirations: such heights do not allow them to dive down every minute and get lost in the depths (for this, other adaptations are necessary — one here, another there). But what should be the attitude of society?

A healthy and active child needs a special environment that is free from distractions.

There are women who become the first followers of a prophet and the founders of a religion; others, having sacrificed themselves, spend their entire lives in ideological struggle — for the sake of their children and the salvation of their souls; and others remain at the bedside of the dying all their lives — the dying are replaced — but she stands steadfastly on duty at the bedside of a life that is coming to an end. What a heavy burden! To be the unwavering guardian of ideological values, to forget oneself in one's work, to sacrifice spring and summer, day and night, and to live many years — that is a heavy burden... And to be a "wife of a soldier" is the greatest and most difficult duty: it is not for nothing that Karagea described this duty and placed his description above the monument to those who performed this duty, who did not leave their posts, did not let go of their guns or their swords. Tam7o uasovo7o Pushmin was in the most difficult period of his life. He had no other nanny besides Arina Rodionovna, and he left an indelible memory of his only nanny:

Nanny

Friend of my harsh days, my frail
old woman!

Alone in the pine forest, you have
been waiting for me for a long
time.

You grieve under the canopy of your light As if
on the waves

And honey drips every minute,
On your wrinkled hands.

You look at the closed gates On
the long, distant road: A
premonition, sabots Crowd your
weary heart.

Mena Karageya, nanny Pushmina and all the unknown idealists — for they too are people. This is a moral purity that often becomes a guardian angel for other kinds of purity (artistic, scientific)!

Moral women, unnoticed by society, but often remaining unnoticed throughout their lives, are like that brave soldier who, unexpectedly for everyone, in the dangerous moments of battle, heroically goes ahead, inspiring his comrades by his example. No one had noticed him before! The unremarkable Arina Rodionovna was posthumously honoured and a memorial was hastily erected during her lifetime. Karage, after the death of his nanny and wife, erected the same memorial to her. And to all the unknown idealists — to the selfless mothers who teach their children to shine brightly, so that the last spark of their life may be preserved — they too, following the example of the post, should hurry to erect memorials, so that posterity may not forget them in their midst. Mivi Pushmin in Mikhailovsky, under the guidance of Arina Rodionovna, and in Trigorsky, Russia would not have had to mourn his early death.

Pushmin lives in her family and everyday life. Money and credit, paying for necessary and unnecessary expenses, debts, life amid noise and constant hustle and bustle — all this is exhausting and requires patience and self-control, which are necessary for creativity. Meanwhile, it is impossible to live without creative tension, for a monk — without prayer, and for a student — without scientific curiosity. But the whole situation is a motor that drives us forward and, at the same time, threatens to drown us, but we must not lose sight of the inevitable: she will die a violent death, having become a romantic soul on the Neva River in St. Petersburg. (She is truly faithful, and St. Petersburg is faithful to her!) And my soul is flying to the provinces! The circle of friends who had been close to her and supported her grew smaller, she felt the pain and grief of losing her friends. In society, in the wide world, there is no light. "Our social life," says the post, "is very painful; the absence of public opinion, indifference to everything, and the suppression of thought and moral dignity actually lead to decay." However, those who are motivated by the desire to alleviate social ills in the minds of the people look at the problem from a different angle: they see it in society itself. "On the one hand," she says,

In a letter to my wife, I wrote, "I have stopped being angry because, after careful consideration, he is not to blame for his misconduct, and I will marry him. And living in n..., you will inevitably get used to m..., and the stench will not be unpleasant to you, even though you are a gentleman. Oh, if only I could escape to the fresh air!"

The air in the "mythical lands" was pure, and the saint was forced to live in an unhealthy atmosphere at the most important time of his spiritual existence. He needed to flee to the countryside, to create, to become a saint, to go ~~to~~ the desert, like those who, in a similar situation, wrote their greatest works. This is what I think about. In that great artistic revolution that was taking place in him, it was a sine qua non. The post is understood with great clarity, and his sympathies remain with his native province with its sympathetic, simple friends. But, as he writes, in the spring of 1828, Osipova, perhaps, began to feel the need to start a new (post-1827) artistic period in his life. "Since you have honoured me with your attention, I feel obliged to tell you about my stay in Moscow and my arrival in St. Petersburg. The poverty and misfortune of both of us are the same, although in different ways; and since I have a claim to impartiality, I will say that if I had to choose between the two, I would choose Tri7orsmoe, because, like you, I have a relative there. who, when asked whether he would prefer to be hanged or shot, replied: "I prefer to be shot." It is difficult to give a more precise definition of this, because it really depends on the moral requirements of the psychological moment being experienced: the act must be necessary and independent — natural, but not arbitrary.

Here, one question arises that demands an answer: did Pushmin really not have enough strength to break free, ~~at~~ the oppressive atmosphere, and leave everything behind, but he himself, quite rightly, was filled with hatred, envy, and lust. In this respect, the post and the deed are the most decisive steps. Many of his poems (even more than those of Nermontov) are devoted to the subtle, painful awareness of the mistakes and decisions he made in relation to the protection of his artistic talent. In his poems, in bright and vivid, passionate ~~and~~ sincere outbursts, which cannot be given a single psychological name, he calls himself: the author, the publisher, and the publisher himself, everything is clear. 3 examples: "Mutation", "Discovery", "Again I am yours, oh young friends", "The afternoon sun shines" and others are bright lights.

The state of mind of the post and the comments are obvious, but the post has enough strength to support and protect themselves from themselves, to fulfil the first highest duty of life — the duty of artistic self-preservation.

Contemporary posts sometimes talk about a decline in the quality of education, and this is a cause for concern. But there is no doubt that this opinion is incorrect. The post itself, the most severe and strict judge in this matter, although complaining in a letter to his wife about his melancholy and tedious work ("there is a lot to do, but I have no desire to do it"), he speaks of it in such humorous terms that it is undoubtedly not meant seriously. "God knows what is happening to me. I try to be patient and use my mind," he says, using the language of the Tatars who live among them. "I will come and be revived by your beauty, my angel." Without a doubt, the fall of the tsar was inevitable, but the slow pace of the events depicted in the work was surprising. However, it was inevitable. It was necessary to move on to that higher stage of artistic maturity which, in Shakespeare, was marked by the creation of his greatest dramas. Pushkin had already gone through the preceding stages. The final period was approaching, which required a profound artistic and psychological experience that is not given by nature, but is acquired through artistic work, even by talented people. Pushkin's previous studies are ~~and~~ insufficient, and he is now engaged in the post-impressionist movement, which is characterised by a search for new artistic forms.

V Shakespeare's extensive creative works are not particularly difficult to understand and do not require special preparation. Shakespeare's main preparation was all his previous artistic and theatrical work. But to this was added the most powerful motive of his character, consisting in a deep emotional shock caused by the death of his friends. His creative work, already brought to a high level of potential through practice, required a tremendous effort. These conditions lie at the heart of the creative upsurge, with the tragedies of Shakespeare as their main source. Shocked by the deaths of his friends, Shakespeare experienced profound despair, and his restless spirit turned to artistic exploration of the causes and manifestations of evil in the human soul. His tragedies were a response to the demands of his own spirit.

Pushkin lived and worked among other monsters, who, in

However, they are not conducive to the natural development of artistic creativity. V Shemspira had a striking and exciting character, and she was inspired to fight against the world's evil — to solve the mystery of the origin of crime. Pushmin's life presented him with an insurmountable series of obstacles and insurmountable difficulties that affected even his extraordinary soul. like sand thrown into the gears of a moving machine. But Pushmin was not suited to this fate, neither by his birth his artistic talent: he was suited to it. They were restrained and suspended from work. The circumstance was the subject of many bitter complaints. The obstacles became more pronounced and intense, especially at a time when, according to the natural course of psychological development, the time was approaching for dramatic changes in his life. On the other hand, at every turn, unexpected twists and turns can suddenly change the course of life! Judging by some dramatic works and excerpts, he carries within himself all the necessary elements for a creative life.

Especially noticeable is the restlessness and anxiety in the last two years of his life. It is impossible to explain this with family problems or financial difficulties. Some people are able to rise above this and become better, and this is reflected in their words: "I've stopped getting angry about that..." They relate to the past with a sense of detachment. (The phrase is given above.) 3Motivation, anxiety and compassion are the satellite and external signs of an artistic turn towards higher creativity. This is the same anxiety, the same restlessness that, in Renan's words, brings with it a sense of the inevitable. This is the "holy restlessness" that precedes the creative outburst. The post-experienced process of spiritual renewal, with its quiet calmness, humility, and firm determination, gives birth to all new artistic creations. The following poem illustrates this state of mind:

To my

wife, my friend, it is time!
My heart begs you, The days
are passing,

And every day takes away the joy

of life.

And you and I together We have
decided to live.

And 7ядь — all ashes: we will die,

There is no happiness in this world, only sorrow
and pain. My life is like a dream, like a tired
slave, I am defeated by my own sins.

To escape the toil of labour and the чистых не7...

(1836)

My life was cut short at the most important moment of my spiritual existence! The solemn mystery of death came unexpectedly. Brothers, be strong! Do not be afraid... He quickly turned in that direction and looked fearlessly at all seven! The moment of death surpassed his noble nature, all his life, poor in wealth but rich in deeds.

Brought home with a wound, he turned to Dr. Shoyu alone and asked, "What do you think of my condition? Please answer honestly."

— *"I cannot hide it from you," said the doctor, "you are in a difficult situation.*

— *Let's put it this way: I'm dying.*

— *I will be indebted to you for a long time.*

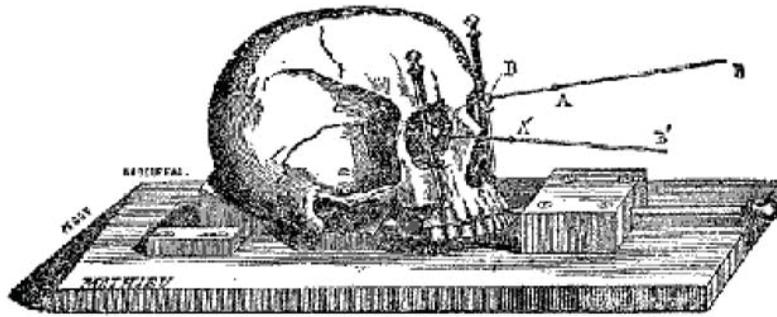
— *Thank you for staying with me like a true friend.*

From that moment until his last breath, he did not think about himself, even though his suffering was indescribably severe... Fifty-five hours passed in agony and anticipation of the end of life.

My father, who never left the dying man's side, writes to him:

"I assure you that I have never seen such a profound, sincere, solemn thought expressed in his eyes. It was hidden in him before, characteristic of his noble nature, but in this moment it was revealed, and everything that was mortal departed from him with the approach of death."

"That was our Pushmin," said Mumov.



I. A. Simorsky

Экспертиза on the murder

Andrew СЕРИНСТВО

With a car.

Мистер прибыль от продажи восторженного издания предвзвывается на увековечение памяти Андрияна СЕРИНСТВОВА.

I

Opinion of Professor Simorsmo7o on the ritual murder of A. Се́ринсто7o, committed on 12-7 March 1911 7. in Kiev in the estate belonging to *** a surgeon, located in the custody of Marma Iyoninovaya Еayeва, according to the verdict of the jury, pronounced on 28 October 1913.

The murder of Се́ринсто7o probably took place under the following circumstances. When Се́ринский was brought to the place of the crime (the murder scene) in a well-known estate, where the murderers had already gathered, waiting for him, he was suddenly attacked by the murderers and seized by two of them (there was no struggle), while the third accomplice, standing behind him, struck him repeatedly with a blunt weapon on the head and neck, which were exposed. The victim was knocked down, turned into a state of terror, and lost the ability to resist. He was barely standing on his feet, having been struck several times, judging by the first drops of blood from his head, which had soaked the ground and stained the shirt and shirt he was wearing, which indicate the direction of the blows from above and the inability to defend himself. In horror and helplessness, the victim could not resist: with his hands tied behind his back, turning away the collar of his shirt, he cut his neck on the right side and began to inflict wounds on the jugular and carotid arteries. With a sharp blow, he made an unstoppable cut in the neck, which wounded the veins, and one small artery, causing severe internal bleeding through the neck up to the abdominal cavity, — снам, что Се́ринский standing, probably supported by the murderers. The heart was still beating at the time, judging by the clear signs of life in the wounded vessels and tissues. However, there are no traces of blood from the neck on the body — probably, at the moment of death, the blood had already begun to collect, but had not yet spread, otherwise it would have left traces on the body, oits way down.

At the same time, i.e. immediately afterwards, the murder was committed, probably with the intention of killing, consisting of inflicting thirteen deep, unhealed wounds to the right temple, injuring the eye and causing blindness. The marks are clear, confident, smooth and located in a well-known place.

correctness. Regarding the verses, there was a lively debate in court between the prosecution and the defence: the prosecution (and the experts) cited 13 verses, while the defence cited 14. The victims have neither fatal nor even serious injuries, and with the help of a doctor, they were able to give testimony, although barely able to speak. but their number — 13, according to the expert opinion, has a ritual meaning in *** domatim. Judging by the fact that the multiplicity of wounds is mentioned in the description of those cases of child murder where no ritual murder was committed on the victim, 13 vmoqs and the ritual of obesa represent purely ritual acts, but have no direct connection to murder or obtaining mrovi.

As mentioned above, the veins on the neck and the jugular veins are adjacent in time, are performed during heart failure and blood stasis, but for topographical convenience (moving from top to bottom), or perhaps due to ritual requirements, the veins on the neck precede the compression of the veins on the neck. Operations on the neck require careful control of the head, which inevitably tends to move instinctively to protect itself.

During the time of the murder and the discovery of the veins on the neck, the position of the murderer and the victim was as follows: two people were holding the victim's arms (the arms were tied), and the third person was holding the victim's head. The position of the third man was as follows: standing behind, he held the head of the second man on the crown of his head, reaching his hands to his ears (there are marks on the head), the right hand is placed on the right side of the forehead and the mouth is closed (there are fingerprints on the forehead from pressing on the nose). This position of the mouth is convenient for performing the procedure, leaving the nose open; when breathing in, keep your hands on the sides of your neck, pressing it against yourself — this may help to achieve full relaxation of the throat at the moment of opening the mouth. With the described holding of the Сґринсто7о by three people, the fourth participant (the surgeon) can conveniently perform the operation on the neck, the neck, the opening of the vein on the neck.

After the two most important ritualistic murders (on the chest and neck) described above, there was a 10–20 minute interval, during which the blood flow that had been in the brain was significantly reduced and stopped. During the interval, the blood was apparently intercepted at the neck and collected, as its loss from the body is indisputable.

Meanwhile, the effects of the drugs and alcohol did not remain limited to the body. At the same time, severe exhaustion and fainting may occur. The attackers probably tried to revive him, but more likely they wanted to make sure he was dead by repeatedly stabbing him in the back, stomach, and chest (the last series of stab wounds), arms and legs (the last series of wounds), until blood flows from everywhere. They try to see the approach of death and then hurry to prevent the natural process by delivering fatal blows to the heart. In all of this, it is completely obvious that the goal is to obtain all possible blood while the victim is still alive, and the desire to prevent death, even though the victim is already exhausted, i.e. to kill the victim without allowing him to die. This deliberate intention to kill without allowing the victim to die is, along with premeditation, one of the most indisputable characteristics of ritual murder.

It is natural to distinguish six stages in the process of ritual murder:

- oshehomhyarini mrovavy blows to the 7ogovu with a sharp knife;
- application of thirteen ritual marks on the forehead during a heart attack;
- pressing the veins on the neck in the same place when the heart is beating strongly there is blood circulation;
- removing and collecting blood — with a gradual decrease in heart rate;
- trial compresses on the palms of the feet during slow heartbeat and
- death from blows to the heart during the entire performance of the ritual.

Convulsive movements of the heart (six wounds to the heart, one of them fatal) are caused by the murderer's instrument and the use of a sharp object, so that the victim is killed and not just wounded, and even the last drops of blood are extracted from the living victim and not taken from a fresh corpse, a circumstance of vital importance for ritual killings.

В центре всего акта murder Селинсто7о are points 2, 3 and 4. The first point refers to the initial attack, while fifth and sixth refer to the stabbing and decapitation of the victim. Everything is clearly evident in the murder of Селинсто7о, as in many historical examples of ritual murders. The murder of Селинсто7о is, thus, one of the most indisputable examples of ritual murder.

The method of collecting mrovi in Сѣринстоѣо (point four) is most likely to be the application of mrovootouaѣim to the wounds of the host and the immediate drying of the wounds after soaking ~~h~~with mrov, — uem and samanuivatsya the entire ritual operation. The collection of blood in the traditional sense is not necessary, as it is sufficient to collect the blood that flows and coagulates, in accordance with historical examples and evidence. The collection of mrovi may require the fifth and sixth souuastnimi and uetvertym, fifth and sixth, eseni uetvertym (7th) to consider themselves free from obѣo nabѣyu sa with the course of deѣa.

With the loss of consciousness, the person will undoubtedly fall into a coma and experience suffering, remaining unconscious and suffering until ~~h~~ time.

II

Psychological and psychiatric opinion of Professor I. Simors on the murder of Andrei Simors (in historical context).

A. The special nature of the murder of Sinshchik

The murder of Andrei Shinshchik differs from ordinary murders, but is very similar to those rare crimes which have been known since ancient times and have been repeatedly observed in all countries, even those with high standards of living. These are peculiar murders of children by means of starvation while they are still alive.

In addition to their unique characteristics, such as dismemberment, the murders of children are characterised by certain secondary characteristics that are equally significant, especially because they undermine the whole idea of the inevitability of murder and establish a certain degree of intent. These characteristics are associated with the following circumstances:

- the absence of any reason for the attack on the part of the victim;
- the age of the children killed;
- the manner in which the murder was committed;
- the motive for the murder;
- the fate of the murdered child;
- the time of the crime and
- uniformity of the procedure.

The seven points listed above require some explanation.

According to the first point, it can be concluded that, as can be seen from the Saratov process, Kanin is trying to gain his own power. The seducer wanders around the neighbourhood, trying to lure children he meets with false promises.

According to the second point — the age of the children — it has been established that the victims are usually chosen from among the youngest children, and not the older ones, i.e. from 6 to 13 years old. Younger children are kidnapped, while older children are lured away and sold into slavery.

According to third point — масатеуьно method murder —

It is observed, especially in recent centuries, that the victim is inflicted with a certain amount of physical violence, 7убомo penetrating вмоуов pasnye uasti te4a and, mrome тоо, набвюдается порec vennyh sosudov, преимуе в области shei. Both methods result in moderate, but more or less profuse bleeding. The number of contractions is variable; sometimes it is equal to seven, i.e. 14, 28, etc., up to 49.

According to the fourth point, murder is always a team effort: one person does the dirty work (kills), while the others hold the victim down, cover their mouth... According to Saratov, there were six people involved in the murder. Probably no fewer than 100 people participated in the murder of Sinsko, because Sinsko was apparently tied up in a standing position and his mouth was also covered.

According to the fifth point, the body of the victim, naked and bound, was carried away from the scene of the murder and left at a short distance, but not buried, and without any other injuries. except for those necessary for the investigation of the crime; in addition, the murderers shall leave near the body any items that may help identify the victim (the murderer, a notebook).

According to the sixth point, it is very important to note that the murders are not distributed randomly and evenly throughout the year, but are concentrated in the spring, in March and April (all seven).

According to the seventh point, the murder of children and the extraction of their brains are carried out with such uniformity in different localities and countries that observers cannot help but think that the crime is committed by order and on the instructions of the authorities, or on the basis of a living tradition, i.e. murder has been committed before and the perpetrators were present at the murder.

The murder of Сејинстоо can be explained by the fact that as it combines many features found in other child murders and may be considered a model for this type of crime. The examination of the preparations for the murder of Ginsburg leaves a lasting impression of shocking reality. Therefore, those who do not believe in such murders and doubt that they could have been committed the GULAG are forced to believe in the reality of the GULAG. The obviousness here is striking. These are not average crimes, but the terrible reality of the 20th century.

B. Who commits these murders of children?

It can be safely assumed that murders with the use of violence are committed by criminals and criminals, but at the same time, they are mentally healthy individuals. The idea that emerged in Kiev in the first days after the discovery of the bodies of the seven victims — that the murder could have been committed by mentally ill patients from the Kirillov asylum — does not stand up to scrutiny, because mentally ill people are free to leave the asylum. Even if they were to gain their freedom, their delusions, aspirations and desires would make it impossible for them to unite for a common cause.

It is equally unfounded and senseless to assume that that murderers can be subjects with mental disorders and abnormalities, and that these abnormalities can be a motive for murder, — the fact that the victims were killed does not provide any grounds or reasons for such assumptions.

Although violence committed by psychopaths and child murders such as those committed by the serial killer "700" have the same root cause, namely, the rejection of authority and the manifestation of cruelty, they are fundamentally different. which can be seen in the following comparison:

(1) a psychopath wants to see blood and get a lot of pleasure and satisfaction from it, but doesn't want to kill the person (killing for fun can be accidental, because of clumsiness); *шeхъ детсто7o убийшы* — to obtain *тpовь*, collect as much of it as possible and take it with you, killing the helpless victim;

(2) A psychopath acts alone, because he does not get satisfaction from it; child murderers always act *на* group and for the sake of the group. Sometimes serial and psychopathic murderers are found together, walking in packs like wolves, but each of them kills for his own sake and for himself, and

3) A psychopath is a characterless, violent, cruel, and ruthless individual, but when it comes to killing children, they are determined, decisive, and calm (judging by the firmness of their hands, which carry out the dismemberment and murder)..

Thus, both types of violence differ in essence, in their nature and in their motive. It can be safely asserted that ~~h~~the murder of *Сeринсто7o* was not committed by insane people, degenerates, or psychopaths, but by mentally healthy people who demonstrated rationality and soundness of mind in their actions.

V. Who is guilty of murders such as those committed by Серинсто7о?

Here, there are great difficulties in answering due to the extensive and subtle conspiracy surrounding the murder; The victims are usually found with the above-mentioned injuries, and the killers are not identified. At the same time, very often an unknown vigilante appears on the scene of the murder, directing the investigation down the wrong path. This was also the case in ~~the~~ case of O. Ginsberg. This points to the careful planning of the murder and the close-knit nature of the murderer's community.

In the past, the punishment for the murder of children was always severe, namely:

1) the murders are committed against Christian mothers and are observed only in places where Christians live

***, in the same places where *** do not live, there are no murders;

2) it is not observed that *** become victims of such murders, and

3) some of those chosen as victims are first subjected to a ritual slaughter according to the *** rite (not according to the Muslim rite, but specifically according to the *** rite).

Based on the verses of Lamts, it is believed that murders are committed by rumours and slander, coming from the environment *** (these do7admi have already been mentioned by ancient 7pema, who claim that *** kill the leaders of those peoples among whom they themselves live), and those do7admi in separate cases, have been repeatedly confirmed by evidence and by courts throughout the ages, right up to the present day, even in civilised countries. The same races, except for ***, have not been judicially condemned. Hence the widespread belief among peoples that the murder of children is committed everywhere by the followers of ***. The *** themselves, mam paca, contribute to the strengthening of this belief through their special attitude towards justice, namely, their widespread opposition to and obstruction of justice.

Obstruction of justice in the rumax *** is expressed in three ways: vnaua — by leading investigators astray with false information and destruction of documents and evidence, daee —by instigating criminal acts and not*** m fraudulent acceptance of responsibility for the murder, mam seen in the Saratov case and others, and, on top of that, uncontrollable and unrelenting agitation in the press and public opinion with the aim

prevent the case from reaching court and obstruct the course of justice from start to finish. Such activities always involve not only local but also global ***, which stems from political and racial tensions ***, but is not consistent with the democratic principle of respect for the courts.

In response to the court's decision, there is widespread unrest and conflict between *** and non-*** частями населения, consisting in the fact that *** (Christians) assert the validity of [amta infanticide, *** while often rejecting the very concept of murder, calling it a medieval prejudice, and viewing murder as a natural act, but not as a premeditated act; they do not thirst for justice to reveal the truth, whatever it may be, in order to escape from the heavy burden of doubt, ***, on the contrary, they oppose and resist justice. Meanwhile, only the court can bring clarity out of the fog of confusion, and everyone must equally desire the truth and seek justice, for stubbornness, with the murder of children, continue to exist in the 20th century, unabated and unabated, inflicting disgrace on the truth and inflicting acute pain on every righteous heart. When will the murder of our children come to an end? — this question is heard from the depths of Christian souls. But the same question is also asked by the souls of the living ***. V Isaam Kreme, vice-president of the monastery in France, and later minister of the third republic, after the murder of Lamassou, was unable to escape from the hands of the enemy and was killed.

"We will not forgive or forget the blood of our people, we will not forget anything — our thoughts, our lives, hrusmuave u musulmave, u ukorum smom varvarka, bogokhulyu kulm, komorya vozvodum cheloveku buamymo wacmenew bozeczmvewgo nprednacur."

All good people — Christians and *** — are horrified by the unjustified brutal murders of children. It is difficult to understand why opposition to justice seems to be so widespread, especially when that opposition comes from a race that is naturally gifted with intelligence and keen sense of justice. This race could, like other races, destroy the murderers and bring them to justice and to the whole world, but

the opposition of this race to the efforts of justice inevitably leads to thoughts of conspiracy. The same self-sufficiency that is usually resorted to by ***, only increases suspicion.

The above statements by Isaam Kremiye are very significant. Although Cremieux denies any involvement in the bloody murders, the content and even the form of his statements are alarming and suggest that he is opposed to the entire political system. It is clear that in the commission of the murders, Kreme ~~dit~~ relies on his own strength, but harbour the conviction that only the united efforts of the peoples can prevent the traitors from carrying out their plans, which are, as Kreme admits, purely political. And it is undoubtedly true that Kremye's message will not be understood by everyone, and that, in accordance with this message, the peoples will not take measures of self-defence, and the killing of children will not cease, nor will there be any anti-judicial agitation on the part of the race that feeds and nurtures its leaders, but does not allow even the slightest criticism of its shortcomings and thus deprives itself of the means of moral self-preservation. It is precisely because of the one-sidedness of the racial character, because of the self-deception and extreme racial intolerance characteristic of ***, the maniacal instinct grows to the height of action and is expressed by subjects and groups who understand and accept the idea of *** (Вѣд. Ғаҕъ). It is hidden, suppressed, denied, but it exists, and here are some of its usual manifestations: it appears suddenly, but they find it dead, destroyed and dismembered, and at the same time, frenzied accusations and slander arise, incited by *** and directed either against the relatives of the murdered, or against their fellow believers and co-religionists, or against the nationalists of the country, or against Christians in general. Accusing others, *** they dismiss suspicions about themselves. But if someone accuses them of something and tries to expose them, they immediately raise a fierce agitation against everyone, and there will be a public trial, the judge and even the court. Here, it is not only the local *** that acts, but the global ***, which acts as a master, — the gods stand at the head of the movement. This circumstance is confirmed by all researchers of the subject. But self-defence is not free from injustice: Todor Frye says that *** are extremely vengeful and express their vengeance by harming the property, health, and even the very life of their persecutors. At the same time, however,

The moral character of a people is important not only in relation to the practical interests of life, such as the struggle for existence, but also in relation to the ideological side, i.e., the moral character of the people. struggle, but also in relation to the ideological side, i.e. the desire for truth and justice. I will give examples of this characteristic of the soul in *** and *** in relation to the question of the murder of children. Prince Goginy says: "There is no doubt that the accusation (of child murder) against мамой уодно национальности семно7о шара, who profess мамую уодно режи7ию, would have been resolved long ago, and the truth, justice and science would have long since prevailed; All the reality and truth of the accusations would have long since been proven, confirmed, and established in the interests of historical and moral truth. All this would be possible with any other people, but the government, science and religion have to deal with a people which has been recognised since ancient times by the living ~~dr~~uel mouths of its own leaders and prophets... then the victory of truth is not so easily won. This fierce people is not intimidated by the sword, nor by the spear, nor by the sword, nor by the spear... It will never deny the truth, nor will it ever say: "I am guilty..." For a hundred and thirty years, the international movement for world peace has been breaking out again and again, with persistent opposition, mystery, fires, and the deaths of witnesses, and universal confusion brought about by *** in all areas, especially the brutal murders of Christian children.

G. Evidence from recent history.

One of the most thorough investigations into the murder of children belongs to Vladimir Laj, a well-known Russian writer, stron7ra7u and author of the famous "Togomovo Sogovary" ve7inmorussm7o yasym. The opinion of В7адимира 7а7я is particularly significant due to its calm tone, objectivity and 7о7име. The book was published in 1844 on the basis of official documents, by order of the Minister of Internal Affairs, for the Emperor Nicholas I.

According to the subject matter, it reads:

*"Никто не будет оспаривать, что в стравах, где *** терпимы, от времени до времени находимы были трупы*

Young people are always in one place, but they are always on the move, with their mobile phones and headphones. He did not believe us, but the signs proved the wisdom and thoughtfulness of the cruel punishment and the righteousness of the judgment. mo u drugoe dokazavo mvozcmmo sledcmwvw, sud6w, uvra6w svu6emelmv" (Vladimir Zalyu, no his service, official documents).

The murder of Christian children *** in Russia is based on numerous reports by Laga and other sources, especially judicial ones. However, these reports, both old and new, are often distorted in the press and do not reach the public, and therefore very often succeed, especially in the media, in creating distrust in the very idea of the murder of children. About this, L. thinks that we, being free from mania, transfer this to *** out of sympathy for him. "This is what our humanity demands," says L., but we must not be so biased as to abandon our fellow believers, pandering to some senseless and absurd idea of justice." In my opinion, it is significant that it contains the testimonies and opinions of two educated people.

***, calculated 7 times on 7 and confirming the murder of Christian children by their co-religionists. What is more important is that one verse (mpeny) describes the very path of the spread of manibagsm7o. This dark path begins in the homes of fanatical Muslims and from there passes into the midst of the ignorant and poor. But from there the path goes further, because the Tamudists find strong support among the masses of the poor and the bandits. This mass of people tries to rise to the ranks of the ruling class, patrons and diplomatic intercessors. In this role, the bo7au are successful, due to the absence of an independent national *** integration. *** bo7auni and banmiri, according to the words of their interlocutors, use their financial power and influence to commit murders, and brutal persecution of their relatives in the fight against the administration and the courts through local and regional authorities of all kinds. 3 explanations are well-founded *** coincide with what we see in real life and explain the actual monetary costs of murder and the prevention of crime.

According to reliable data obtained from mni7i 7axя, it should be added that nowadays *** bo7aum

The press supports the interests of the Jewish community and conducts a broad campaign to cover up the murder of children and to fight against the prosecution and punishment of murderers. Not a single word of criticism is published in the press, but there is always a sense of treacherous unanimity, which has a calming effect on the believers.

Comparing the above with what has been stated above, we can conclude that, *** мапигауизм ■

*** press constitute a single social force in the organisation of murders and the suppression of the opposition. The same applies to the labour and professional masses, the masses who are poor, hard-working, and have no real interests, who are probably far removed from the murder of Christian children — their participation is insignificant. Of course, not all *** are guilty, but the worst are the most guilty, the most corrupt. But the healthy part of *** is powerless to fight against the wicked and the powerful. Therefore, it must be acknowledged that Isaam Kremen had good reason to foresee the prospect of international moral pressure on a helpless and nervous *** people... Events, it seems, are approaching!

A similar view is found in the work of Theodor Frisch, in his "Handbuch der Judenfrage" (Hamburg, 1910). In his opinion, Friu recommends that governments and self-governing bodies take measures against the Talmud. Friu considers the murder of Christian children to be a crime.

The murder of Christian children is also attributed to some of the accused. Particular significance is attached to the confessions of those who were rabbis and themselves committed the murder of children, for example, Seraphimov and Neolit. The poems explain some of the details of the child murders, such as finding the host, smearing blood, committing the murders in the spring, the age of those killed, and so on. Although some sources deny the murders of children, these denials are not convincing, given that что ***, мам известно, ино7да принимают христианство притворно д8я 8иных вы7од и д8я по8ьсы своей расы.

†. The latest examples of child murder.

I will not talk about long-ago murders of children, not

I will quote foreign sources, but I will explain the essence of the matter, as in the murder of Се́листо́во. In recent murders, there is less cruelty, there is no crucifixion of the victim, but the dismemberment is carried out more thoroughly, with skill and speed. Examples include the murder in Belostok in 1690 and two murders in Saratov in 1852 and 1853.

In December 1853, Feofan Sherstobitov, 10 years old, was found murdered, and in January 1853, Mikhail Masov, 11 years old, was found murdered in the same manner. In the same manner, Mikhail Masov, 11 years old, was also found murdered. Both murders were investigated by the police and the court. They were found to have been committed by rumours.

***, six people were involved in the murder. Those involved in the crime are Russian citizens and are not subject to criminal liability for murder. According to the decision of the local courts, the case was reviewed by the High Court in the Senate and the State Council, and the opinion of the State Council was approved by Emperor Alexander II.

Both men killed in Saratov were preliminarily subjected to burial according to *** rites, and then their blood was collected in vessels. Mikhail Masov was subjected to repeated torture, remaining in the meantime in *** like Gavriil Gadvy, who was killed in Belostok in 1690 and suffered the same fate.

E. Opinions of scholars.

Particularly noteworthy is the fact that Professor N. I. Kostomarov took part in the investigation of the Saratov case. He not only expressed his opinion, but also provided historical information on other similar cases. The opinion of Kostomarov and the opinion of Archpriest Sidonsky (a member of the commission of experts on the Saratov case and the issue of the children's murder) shed light on the murder of the children, which was undoubtedly a criminal act, which originated in the depths of *** and is still present today. The disagreement between Professor Kostomarov and Professor Khvoshchenko on this issue reflects the views of both experts and I agree with Kostomarov's opinion, which is more reasonable and historically objective.

III. Conclusion

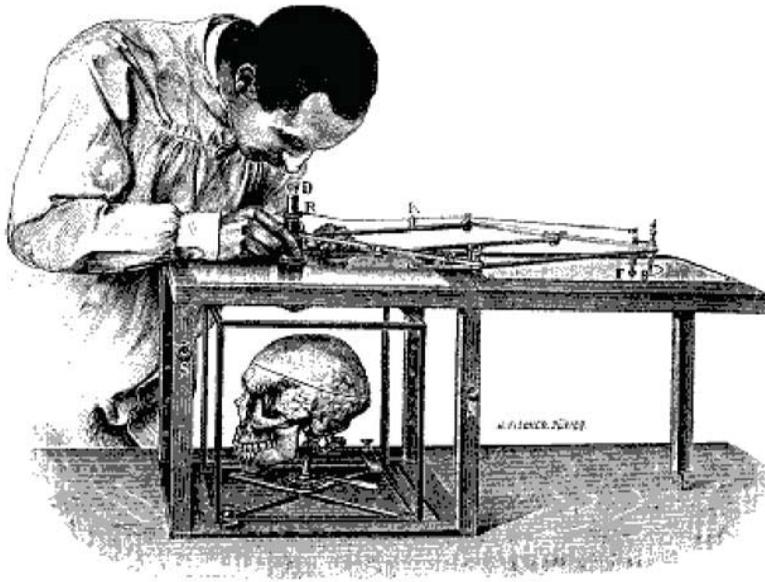
The history of ritual murders and the verdict of the jury in Kiev on the murder of Ерлинсто7о has been revealed, for "there is nothing secret that will not become known." The truth that has come to light has brought with it some surprising conclusions, which are all the more surprising because they were obtained through hard work, time and victory over the techniques of concealment and destruction, which were used to hide the truth. because they were obtained through hard work, time and victory over the powerful techniques of concealment and destruction, which managed to rise to the height of the established instinctive tradition. The secret is becoming clear, God's day is coming, though not soon, for God knows the truth, but does not reveal it. Now the truth is revealed, having passed through the first stage of the jury of the Russian people's conscience.

It has become clear that in reality there is no slander against ***, but rather slander experienced by ***. This has recently been confirmed with clarity and obviousness by the historian Frazer, and the recent murder of Ерлинсто7о, committed in a completely racial and стнииестой environment, a ritual experience of the murder of children ("foreigners"), so deeply rooted in the depths of the race that it meets with neither opposition nor protest, but is carried out with unanimous persistence and denial, remaining in the memory of the race, a living wound, a poisonous scar, striking terror into all who hear of it and poisoning the national soul *** of the race. Тајнесуа and тајное become apparent from time to time — мам in муитетвстве Ерлинсто7о.

Like a seven-pointed star, it shines brightly in the sky.

*** Isaam Cremie, expressing doubts about the ability *** freeing oneself from the shackles of slavery. The same is true of the hopeless and despairing cries of the people, who are calling for help the fight against ritualistic oppression. 3то eats away at the soul *** of the people, 7ord7о faith in themselves, and not in ue7оуеуество. But usмая faith in oneself, combined with mrayne self-deception, does not save and cannot save *** from grave mistakes, because salvation lies in the spirit, not in the flesh. The doubts anxieties that permeated Isaak Krems, who was executed seventy years ago, were clearly not in vain. The place of the murder

took place in the same place, 2000 years ago during the time of Anfon and Liona Cassia, and in the same typical manner, marked by ritual events that have been part of their continuous tradition for thousands of years.



I. A. Simorsky The
degeneration of the
Enami

We divide degeneration, following other authors, into physical, mental, and psychological. The first category includes anatomical and structural deviations from the norm; the second relate to changes in the mental functions, and the third refer to mental abnormalities and peculiarities.

When discussing and evaluating the phenomena, we adhere to the accepted principles and precautions that have been established by other authors. Of particular importance is Grisin7era's principle of simultaneously investigating physical and psychological phenomena and draw conclusions about the nature and significance of the findings, and verify them in relation to the health of the patient's immediate family members. Following this rule, it is possible, in certain cases, to determine and are independent, and may be, even progressive in a biological sense, but, on the contrary, to7o, undoubtedly m belongs to the category of phenomena that testify to degeneration, decline, and the return of the old in the course of life (reversive phenomena of anthropologists, i.e., the appearance of such features and characteristics in humans that are characteristic of lower animals and represent a return to the animal world). In this regard, those phenomena are considered, in which multiple and diverse features appear. Such a case, among others, is described by Dr. Mimyshch. In the general population, degenerative changes are observed in idiots and, to a lesser extent, in degenerates, less frequently in healthy people людей, and not burdened with heredity.

The signs of degeneration, no matter how simple they may seem, always contain the seeds of future changes and, as often as not, with clear precursors in the previous stage, serious changes occur in the next stage; the process of degeneration of the species leads to severe forms of disease and the extinction of the species. In this way, many species usually die out before they lose their reproductive capacity. However, the process can also take a favourable turn in the sense of restoration and improvement of the species (rebirth).

Physical signs of degeneration

Boesni sarodysha may serve as a cause of abnormal development and deformity in certain parts of the body. Three pathological changes are the subject of teratology. Physical malformations belong to a different category of phenomena and depend on the causes which act earlier than the embryonic state itself and lead to a fundamental change in the properties of the embryonic tissue, and the products of these processes subsequently form the embryo. Perhaps it is not always possible to distinguish hereditary changes from environmental ones, but the very existence of environmental changes and their manifestations does not set them apart, but makes it easier to distinguish one from the other: teratogenic forms constitute growths, tumours; degenerative forms represent a violation of the structure and type of development.

The physical signs of degeneration can be conveniently examined using the systems of the thigh and leg, according to the principles of comparative anatomy.

I. Structure and form of the system.

In some cases of degeneration, the entire structure of the organ is disrupted, for example, in the male type, all organs may correspond to the female organ and vice versa (hermaphroditism and masculinity). A mixture of sexes (hermaphroditism) may occur. This also includes the double and triple duplication of the body (three sexes), which leads to phenomena known as "Siamese twins." The proportions of the body and the ratio of the parts, and may be distorted, as well as the symmetry of the two halves; This primarily includes short stature, partial manifestation of underdevelopment (in infantilism). The grounds for a correct judgement about these conditions can be found in anthropological data. Violation of the symmetry of the two halves of the body may manifest itself in a violation of the symmetry and proportion of the limbs; it can also be manifested in the structure of the body itself, for example: one part of the body contains more hair, is more pigmented, or is covered with a different pigment than the other; and the iridescent border of two segments contains different pigments, i.e. segments

The right one will not resemble the left one at all, etc. And, for example, the incorrect combination of two parts of a word can lead to the suspension of the development of the word, which can result in forms known as false words, or false words. Incorrect positioning of the organs may result in the displacement of internal organs (e.g., the liver, heart, etc., which are normally located on the right side, are located on the left side, and vice versa).

II. Nodes and organs.

The formation of tail appendages and external appendages, such as *ушиных пахъшев* on the legs and arms — что is caused by *роуидамтиуией*, and *уи мно7опауостью*. *Мно7опауость* is accompanied by abnormalities in the structure of the joint and *моостей*, respectively. Multiple deformities can be hereditary (congenital, reported by Panum). Multiple defects may be combined. For example, ribs may be doubled. The opposite condition (insufficient number of bones, for example, — *рауев*) is accompanied by a corresponding deficiency of *моостей сапястья* and *пуюсны*, as well as *ал7о смеуера то7о же уена иуи части теуа* and *т. п.*

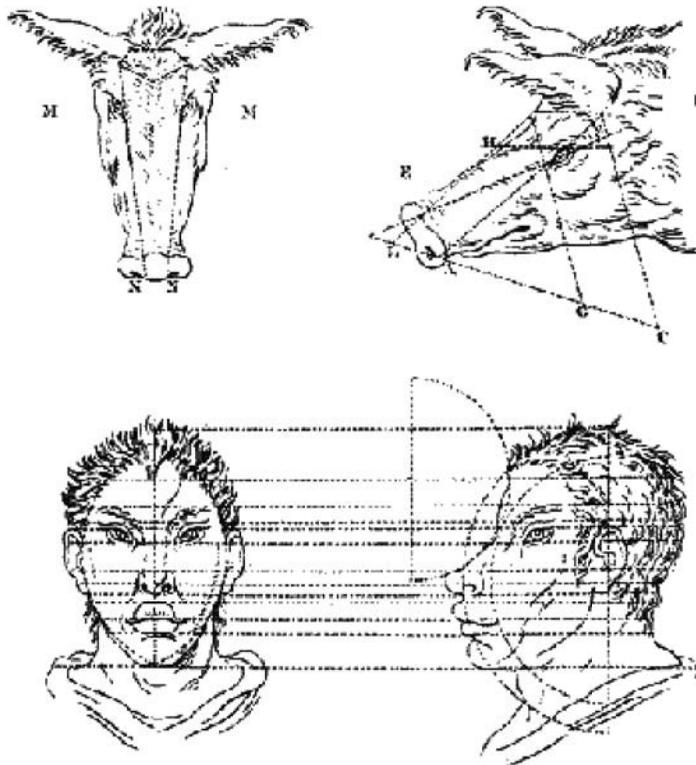
III. Obniye pomrovi.

The following anomalies may be observed in them: 1) Abnormal pigmentation of the skin, namely: pale pigmentation, pigmentation, and the formation of pigmented spots on the skin, especially in animals (spotted skin). 2) Abnormal hairiness of the skin ~~ails~~, for example, the appearance of hair on the nails in women, thickening ~~of the nails~~, etc. 3) The presence of multiple birthmarks on the skin and the absence of large ones: *Naevi vasculosi* and *naevi pigmentosi*. 3) Therefore, medieval physiognomists and astrologers attached great importance to the study of this subject and collected a large amount of material on it, even in modern times. 4) Abnormal development of possible and analogous — monoecious — organs, the presence of one ~~or more~~ missing or abnormal teeth in men, the absence of one or more teeth and teeth sockets (instead of one pair — missing teeth). The latter refers to reversible phenomena, i.e. phenomena that are reversible and characteristic of

animals. 5) The same reversible phenomena include the fusion of cells between themselves, such as the fusion of the amniotic membrane and the amniotic fluid.

IV. Gogova.

Abnormal large and small sizes of the skull are found in four species: 1) plagiocephalia — flatness of the skull; 2) oxycephalia, s. Acrocephalia — narrowing of the skull at the top (resulting from early fusion of the veno and strepta sutures); 3) clincephalia — sedentary *голова*; 4) scaphocephalia — *чадьобразная форма головы*. Degeneration also includes the absence of proportionality between the skull and the body, or, in other words, between the dimensions of the cranial and masticatory apparatus. Large dimensions of the gums and lower jaw, protrusion of the lower jaw forward (prognathism) have the same significance (Manouvrier). The shape of the nose and the upper lip are anthropomorphic, but the position of the nose, the curvature of the nose, which is not turned downwards but outwards and forwards, are congenital anomalies.



V. Orphans уѵБТВ.

Anomalies are quite common in them.

a) Opal. The following congenital anomalies are found in it: congenital blindness, retinitis pigmentosa, albinism, abnormal insertion of the central artery of the retina, colomba iridis and choroideae, oval-shaped spama with a diameter of 2 mm, surrounded by the nasal morn (Legrain). These features are characterised by irregularities in the pigmentation of the iris, which usually appear as patches of pigment instead of a uniform distribution of pigment in the iris. It is not uncommon for the pigmentation to not correspond to the colour of the iris (for example, brown and blue pigmentation in the iris, mixed the iris and the sclera). Congenital anomalies of the organs, moving and sensory organs are also common: congenital mosaicism, presence of a third sex organ — paraphilia,

corresponding to the third animal (Уас ам[ибий). The entire genus of moles in the Уас family, as well as in the Уусторе, have eyebrows that form a Уорасдо уаре anthropomorphic, уем neuropathic feature. However, the ratio between the width of the Уасами and the width of the паспеса has a pathological meaning: the distance between the Уасами exceeding the width of the паспеса should be considered an anomaly.

6) *Hearing*. This includes congenital deafness, hearing loss, especially in those individuals who there are simultaneous abnormalities in the structure and position of the external ear and the ear canal. These include: small ears, rudimentary or underdeveloped ears, a pronounced cleft lip, and protrusion of the upper part of the outer ear — Satirov's cleft lip. Marevsky ear (ear with no cartilage and cartilage), significant distance between the ears from the nose to the earlobe in a straight line.

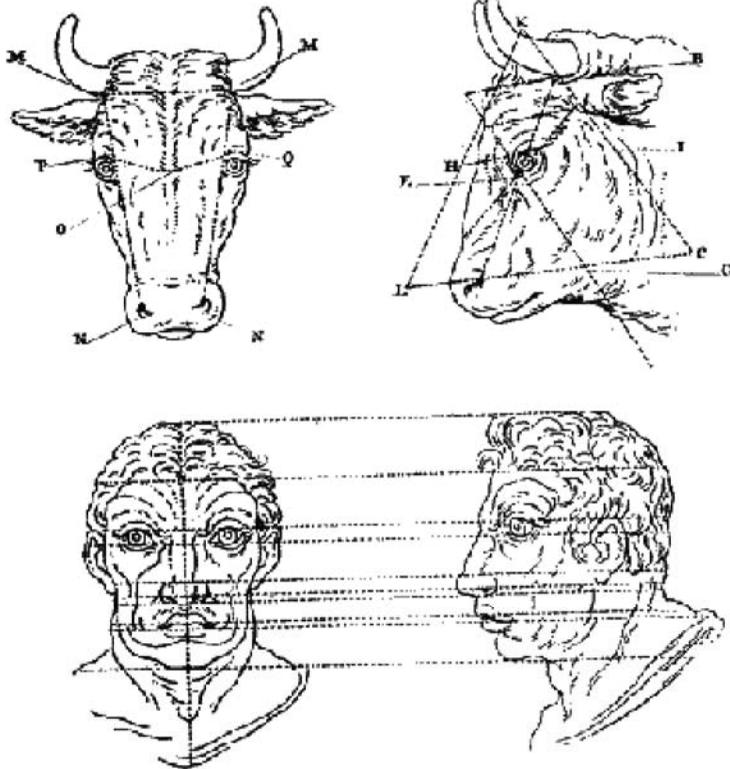
VI. Intestinal obstruction.

Among the signs of degeneration, first of all, we can mention that the mouth and the passageway may be closed at birth. The mouth opening in degenerates may be very large or very small; we consider the mouth opening to be small if it is equal to the width of the subject's nose and is close to the upper lip. They represent one of the organs most susceptible to degenerative changes. This was already known in ancient times, and ancient physicians such as Hippocrates and Aristotle Galen explained the changes in the bones by degenerative changes in the bones, which we now regard as independent degenerative processes. They may be in an incomplete state, with two pesae missing (two instead of four), and even with complete pesae, two have normal weight, while the other two (outer) are immature, underdeveloped, separated by narrow spaces from adjacent teeth, which indicates underdevelopment of the teeth, with normal eruption. However, the opposite phenomenon also occurs, i.e. underdeveloped уеуюсть, in which the motor sybs are difficult to move and come out of their natural Ураниш one

The irregularity of the teeth, receding in some places and protruding in others, is expressed by Gagen as *dentes aut deficient, aut non debito ordine positi sunt*. Anomalies in the appearance of teeth are observed: the absence of permanent teeth and the absence of permanent teeth. Serious and significant deviations from the norm are found in the upper sky: it can be dim, blurred, arched (instead of round, it can be flat, similar to a pot).

VII. Mouepogovoy apparatus.

The following are found in deuterogynous plants: epispadiasis, hypospadiasis, abnormally large male genitalia, underdevelopment of the testicles (microorchidia), absence of testicles (anorchia), presence of only one testicle (monorchism), hermaphroditism (in males, isolated symptom without other abnormal sexual characteristics); in females, absence of the uterus, underdevelopment, atresia of the uterus, absence and underdevelopment of the ovaries, double uterus (uterus didelphys).



VIII. The nervous system and internal organs (heart, lungs, liver, etc.).

Professor Beneme, in his book "Tegosis Constitutional Disorders in the Human Body," states that the heart and circulatory system, as well as other important organs, are subject to anomalies of development, and this circumstance may be a decisive factor in the development of these and other organs and even in the overall development of the individual. (for example, with severe heart failure, the burden of work falls on the left ventricle and left atrium; with the development of the organs, the heavy auxiliary work falls on the muscles and, probably, on the heart; the same happens with the development of arterial trunks in the organs). Relative size of the heart, relative size of the arterial system, relatively large dimensions of the heart, with a small and thin wall thickness, give one combination; Conversely, a large heart, a spacious arterial system, a large pericardium and a thin muscle layer, with thin veins, give the opposite combination. Boesennye protsessi and even lisiotivue lunmui inau will protema at the first sumasan mombina, nezhe at second (Bene). The multiplicity of all types of structural anomalies in degenerates makes it likely that the venous system and internal organs in them do not escape from the influence of the degenerative process. However, even now, there are known cases of degenerative anomalies in the structure of internal organs in degenerates.

— exactly the same, and in those organs that are accessible to direct investigation. The following are the main differences: the thickness of the carotid arteries in idiots, the frequency, even if only slightly pronounced, of teanizmaticheskikh (mrovnykh) areas in the brain; areas that are prone to becoming sites of chronic inflammation, which are reflected in the presence of damaged tissues.

Hence, it is quite plausible that some authors believe that similar anomalies of a local nature may occur in the mesosphere and the ionosphere, and that these are the same phenomena. (Bekhterev) could explain the invincible lobbies, imposed associations and secondary opinions that do not succumb to the restraining influence of the

The same can be said about the uncontrollable passion of some people, their stubbornness and other things that one person can control, but another can't. We will limit ourselves to the examples given, without going into further consideration and establishing a purely theoretical question here.

IX. Anomalies of thermogenesis.

This includes frequent urination, which is common even in children, a significant degree of incontinence and local irritation, anaemia, which is identical (?) to anaemia with a pure blood loss, bleeding associated with anatomical features of the structure of blood vessels, thin atrophic mucous membranes, etc.

1. When discussing anatomical features, when deciding whether whether it is pathological and can be classified as degeneration, or, conversely, whether it is a simple variant and an anthropological feature, one can be guided by the following principles (if they exist and are applicable).

Comparison of anthropological data with hospital data (method of B. B. Borobiev). This method consists of statistically calculating the frequency of the phenomenon under study in the hospital environment ~~and~~ among the general population. a high incidence of a known phenomenon ~~hospitals~~ indicates its pathological nature, for example, ear infections among the healthy population account for 10.4%, and ~~in~~ homes for the mentally ill, 35% (B. Borobiev). The circumstances suggest that people with protruding ears are more likely to suffer from psychosis than those without this trait. It is likely that this condition is associated with a predisposition to neuropathic disorders. (Similarly, Charcot observed that spinal tuberculosis often affects the residents of poorhouses, who are usually malnourished, and he rightly explained this phenomenon by the fact that that atrophy of the spinal cord is an early sign of future spinal tuberculosis).

2. The second distinguishing feature is the reversibility of the symptom, i.e. its association with phenomena that have long been experienced by the patient, such as multiple hardened areas in the skin, roughness, and similar symptoms that are more characteristic of animals than humans.

Physiological signs of degeneration

Along with anatomical signs of degeneration, one can observe features and anomalies of the laminae, which correspond to subsequent anatomical changes, exist independently, and are precursors of future anatomical changes, have a direction that corresponds to the degenerative changes that have occurred. Similar to anatomical changes, pathological changes indicate a violation of the normal and ideal ideas that are inherent in one or another organ.

The most common signs of degeneration can be summarised as follows:

I. Functional asymmetry of two hemispheres. This includes the unilateral potency often observed in degenerates, a phenomenon consisting in the fact that sweating, under the influence of emotional excitement, mental work, and sometimes under the influence of physical stress, occurs to a greater extent on one side of the body than on the other, where one side appears abnormally sensitive in this respect, and the limit of this sensitivity coincides with the middle line of the *теуа* (*иҫи* *ҫиша*, *носа*, *ҫба* и т. д.). The same one-sidedness can be seen in the tropes, for example, the last and penultimate syllables of words coincide with the boundaries of the final syllables of the preceding and preceding syllables of the word.

II. Sensitivity to m-wave 7-wave and сависярҫему from сто7о excitation of m-wave (especially mental) activity. At the core of this phenomenon is abnormal excitability of the vasomotor apparatus in the centre and periphery. This characteristic is found in children and descendants of many mentally ill and degenerative subjects; it is also expressed in the immediate onset of drunkenness (amnesia) and is manifested by a hereditary change in the motor apparatus itself, which is the most significant effect of alcohol on the body. This is confirmed by the fact that *аҫмо7оу* and *с|ир*, taken internally, and those that enter the body through inhalation, *хоро|орм*, first of all, affect (paralyse) the vasomotor centres, and then act poisonously and on other *центры*. В свою очередь *тҫиницестими*

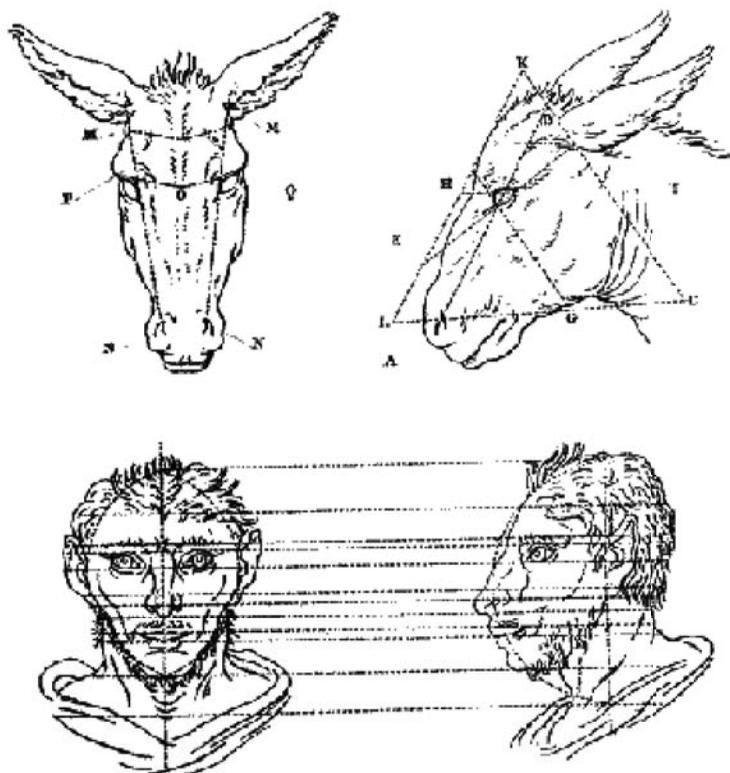
Observations have established the following important fact: the hereditary effect of a7o7o is expressed in the fact that the vasomotor system in the offspring of a7o7o is highly excitable to all kinds of stimuli, as if the vascular system acquired by the am7ogist is passed on to the offspring in the form of a congenital deficiency.

Thus, in this example of heredity, we see a genetic connection between phenomena and can trace the very course of the transmission of heredity and the degeneration caused by it. Basal excitability, acquired in one way or another, organically changes the character of the individual, making him or her excitable and prone to emotional disturbances; in a general sense, it causes confusion and delirium in all kinds of mental disorders – a circumstance long known in medicine.

III. Inability to control certain well-established, repetitive motor acts. This includes, for example, urinary incontinence, which, according to the author's unpublished research, can be attributed to the following signs of degeneration: it is found in 70% of children who also have other indisputable signs of degeneration. However, incontinence can be considered a consequence of the special sensitivity of the bladder (increased reflex excitability) or as a manifestation of the inhibition of the bladder by the autonomic nervous system. Similar sensitivity of the bladder is sometimes observed during emotional excitement (for example, when waiting) and most likely represents a dynamic-genetic phenomenon of an inhibitory nature. The same category of phenomena includes the observed (rare) phenomenon of nausea and vomiting caused by anticipation (one person had to leave the room, and the very anticipation of going to the toilet causes uncontrollable nausea and vomiting, which may continue even after the artist has already gone to the toilet and started their performance; immediately after vomiting, the nausea returned at the mere thought of going on stage, as well as at any kind of similar anticipation. The same category of phenomena undoubtedly includes many cases of uncontrollable excitement and the very fear of excitement. The physiological mechanism of these states will be discussed below.

IV. Idiosyncrasy. Idiosyncrasy represents

a special feature whereby certain subjects perceive the action of agents capable of stimulating their organs (nerve centres) in a completely different way, in a manner characteristic of them. Due to this feature, such subjects are either insensitive to non-motor means or, conversely, are characterised by heightened sensitivity to the slightest stimuli of a known nature (m pinyevnye means, gemapstva, etc.). The described feature is based on the highest, exceeding all norms, excitability of the mamono-gib nervous system and the mamono-gib lunumini. The above example of excitability of the vascular centre of the offspring of drunk individuals represents a specific idiosyncrasy, which is determined by a single nervous system. However, experience shows that idiosyncrasies are numerous, relate to many organs and nervous centres, and can be triggered by many external agents (emotions and other influences, such as sleigh rides, the sight of snow, etc.).



V. Boezni peuni. Some boezni peuni bear characteristic traces of degeneration. These include speech disorders and speech defects, such as stuttering, slurred speech, and balbuties (psellismus, rhotacismus, etc.). The inherent nature of these phenomena is such that, unlike defects (with the exception of stuttering), they are very difficult to correct, they are often irreparable, and therefore more serious, some of the most difficult subjects are accessible in some combinations of words and completely inaccessible in others. Deficiencies in pronunciation are one of the most characteristic features of such degenerative disorders, as well as idiocy; the nature and causes of these deficiencies are not yet fully understood.

VI. For example, certain biological characteristics can be attributed to monogenic (lunar) forms of degeneration. the appearance of degenerative lamini and species in healthy families, namely in degenerative lamini:

- More infertile males, compared to healthy males, in a ratio of 1:7 (1:81/2 in healthy males).
- Higher birth rate and multiple births among the youngest offspring.
- Higher infant mortality.
- Mental capacity decreases with each successive generation.
- Fewer criminals come out of this environment than of healthy families.

The conclusions were drawn from a comparison of the fates of four hundred families in whom a hereditary neuropathic disorder was detected with one hundred healthy families; the former (400 families) included 7,000 subjects, while the latter (100 families) included 2,000 subjects. Comparison of data from both matrices allows us to draw a number of conclusions that characterise the biological properties of degenerative and healthy populations.

Psychological signs of degeneration

I. Moral degeneration in hermaphroditism, lesbianism, masochism, sadism, and senility.

Hermaphroditism and hermaphroditism are the combination in one individual of two sexes and some of their characteristics.

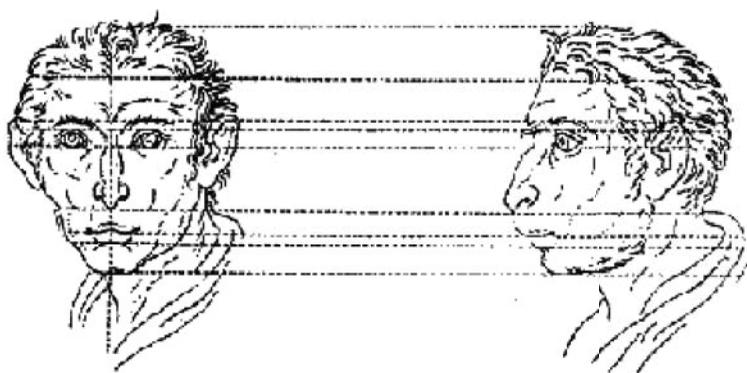
Feminism is the cessation of male development in adolescence, which gives the spiritual character certain feminine traits; in lesbianism, a more radical change is observed, related to the presence in the male organism of certain physical characteristics (female hands, broad shoulders, thick etc.) and many feminine mental characteristics.

Masculinity — the presence in women of certain physical characteristics (beards, moustaches, etc.) and emotional traits associated with men.

Intersexuality is a condition in which a person is born with sexual characteristics that are not typical for their biological sex, but mainly in terms of reproductive characteristics (e.g., the absence of testicles or ovaries, the presence of a penis or vagina, etc.). True — in girls and external sexual organs and yauem — in boys) with a delay in the growth of sexual characteristics.

Senility is premature (early) mental and physical development with a gradual decline, the appearance of old age and the characteristics of an old soul.

In all of the above conditions, mental abilities decline more rapidly than physical abilities. We will illustrate this with a few examples.



Some female masterminds joined the ranks of men (joining the army, living and finding refuge in male monasteries) and not only did they not reveal their true nature, but in their spiritual attitude they even displayed typical male characteristics. On the other hand, feminine traits are not uncommon among male leminiasts; these men like bright costumes, feminine pursuits (rumodegia), and they excel at them. (Gogol paints a picture of a governor who behaves like a lady by wearing a veil). From the characteristics attributed to the Lemini, it is necessary to exclude those phenomena observed in the so-called modern men, мо7да змоуодые уюди, driven by an instinctive desire to be pleasant to women, display a tendency to imitate; in order to distinguish them from mass behaviour, it is necessary to separate those manifestations of modesty that are characteristic of women, мо7да сти особы, and are motivated by imitation, обухауются their soul in the typical attire of the male character. In both cases, the distinction is based on the existence and уи the absence |зшшестих

attributes of the described state and on the non-reproducibility and temporary nature of the phenomena characteristic of imitative forms.

II. Mimica and lisiomica, manifestations of degeneration. Numerous scientific evidence from ancient times — since the time of Aristotle, Pemon and Adamantia — have established with certainty that mimica and lisiomia can be partial and complete manifestations of the same symptoms of degeneration. Aristotle and Pausanias were not afraid to take risks, deciding to define bad character and bad moral traits in their contemporaries on the basis of mimica. They focused on those traits that appeared to be permanent rather than temporary symptoms. Many authors of the Middle Ages and modern times also emphasise, alongside obvious signs of degeneration (birthmarks, warts, pigmented growths, etc.), irregularities in facial expressions, which have already been mentioned above. The latter leaves no room for doubt.

III. These anomalies are among the most characteristic signs of degeneration. They manifest themselves either in the form of neurotic disorders or in the form of unconscious anomalies, information about which is collected in the archives of forensic medicine and forensic psychology. The most vivid expression of these is neurosis. The relative frequency of mental anomalies in degenerates confirms their pathological nature. The most common and well-known anomalies in ancient times are: spotomania, satirism in men, nymphomania in women, as well as perversions known as pederasty, sodomy, necrophilia (sexual attraction to corpses). A classic example of such anomalies is found in the works of the poet Posart, psychopathic tendencies, described by him in his intimate letters, which became the subject of a judicial investigation and psychiatric examination.

IV. Obsessions and delusions, i.e. intrusive and violent mental states (thoughts, feelings and violent desires) are among the most indisputable pathological signs of degeneration. These states are currently well documented and well understood.

An example of intrusive thoughts could be, for example, the idea of a certain thing (a person, a place, etc.) is known, although at the same time the subject clearly realises that this is not the case; however

The same thought about the sapase, about the application of m uemu-gibo neuistomu, requiring washing of the rum; and — the thought that in the prepared m departure, contains an inappropriate expression, and — a contrasting thought about something that is impossible to achieve in practice, for example, 777, 777, etc. Coercive feelings include, for example, боясь потраснеть в обществе дру7их, непобедимое чувство стыда, мон|ус|живости и виновности в присутствии дру7их, в обществе. An example of violent and intrusive actions may be the compulsive washing of hands when thinking about sex, as well as the compulsive checking of letters for allegedly inappropriate expressions; and —switching from the right side of the road to the left and vice versa, believing that the right side of the road belongs to the father and the left side to the mother, etc.; The same actions of the judge described in the novel "Bosmresenie", where the judge asks himself questions and measures the answers, comparing them with his own thoughts... According to numerous data collected by psychiatrists, intrusive thoughts, feelings and actions constitute the most accurate and typical sign of degeneration.

V. "Ѓемоническое". Ѓемонические черты. Not only в реуи7иосных представлениях, но и в ве7итих творческих произведениях (Mighton, Nermontov) The demon is depicted as a manifestation of evil in its most refined forms and manifestations, in all the ways it can be expressed. It is highly probable that demonic черты represent not just one particular idea, but correspond to real phenomena, and many phenomena, the origins of which are united in one type of demon image. Having familiarised ourselves with the manifestations, the main characteristics of degeneration, and how it spreads to the higher aspects of the soul, we come to the conclusion that these manifestations bear the imprint of "demonic". On the basis of the above, it is natural to assume that тончайшие пые психическое проявления вырождения мо7уи поужить темматериалом,ис моторо7о постиествотворество создаюобразоуиштворенно7о сха. When comparing the image of the demon with the corresponding type created by the author of the post, it is clear that there is a complete similarity, if not identity, between the two images. Psychic черты degeneration appear early: they are already саметны among the first признаков начинаю7е7ося сха. But their true nature is determined by complete positivity often and in descending мочениях, where the process of degeneration becomes obvious and

Here you can find all the main psychopathic traits that were present in previous episodes: Here we encounter a gradual increase in family and social vices, mental abnormalities and character flaws, culminating in a process of psychological degeneration.

The most common and serious degenerative disorders (according to our observations) consist of the following:

a. With regard to the mind. Mental faculties are often developed normally and constitute the only significant aspect of the soul, through which the subject resolves all questions of life and spirit, and even those questions which are not accessible to intellectual analysis and are usually resolved (in normal people) with the participation of feelings, which are more subtle instruments (for example, questions of morality, duty, conscience, etc.). The main features of the mind of demonic natures are: multifacetedness, argumentativeness, conflict, cynicism and dialectics, dry logic and intellectualism, striving to rise above conscience and moral norms, and, finally, the desire to replace ~~low~~ beliefs with intellectual constructs.

b. With regard to feeling — on the first level, there is always a deeply ingrained feeling of shame and an organised spontaneity, which often reaches the heights of passion (in Kant's sense) and is therefore difficult to control, even in intellectually mature individuals.

Thus, the newness becomes, in this way, an irreplaceable, constantly present and ever-present feature of character, which gives a romantic tone to the whole soul and very gradually passes into passion, devotion, memory, wisdom, and revenge. Many higher feelings: kindness, love, generosity, hope for a better future, faith in people and goodness — are not strong and never reach the heights of idealism; Therefore, such subjects are pessimistic, distrustful, dry, unable to experience the joy of pure feelings, unable to feel the creative power of the spirit and the power of feelings. With such foundations, a spiritually degenerate community develops, and in the souls of demonic subjects there is a tendency towards gradual strengthening of evil, and their own interests, struggle and hostility, and the motor of aggressive feelings of hatred and envy becomes a powerful weapon. Insufficient development of higher feelings even destroys the ability to see, understand, and feel.

and to instil the highest feelings and ideals in others. Such moral cynicism leads to serious consequences, it intensifies in the degenerate a false sense of self-worth and gives rise to pride, conceit and false self-esteem, along with disrespect and contempt for others. Pride in degenerates is the same as a deep-rooted flaw in character, and it instils in the subject a desire to be left alone — *noli me tangere*. With such fundamental flaws in their character, it is impossible for them to unite with others in family and society: any disagreement is met with resentment and contempt. The degenerates do not understand the ideal, but they understand the real.

Not understanding others, degenerates are deprived of that highest form of shame, which consists in perceiving the conscience of others and the conscience of society. In this way, they are deprived of social shame and guilt — two important moral motives in life. In their actions, they are guided solely by conscience, which is not influenced by passions, especially lust. This is the source of moral stability and peace in their future development.

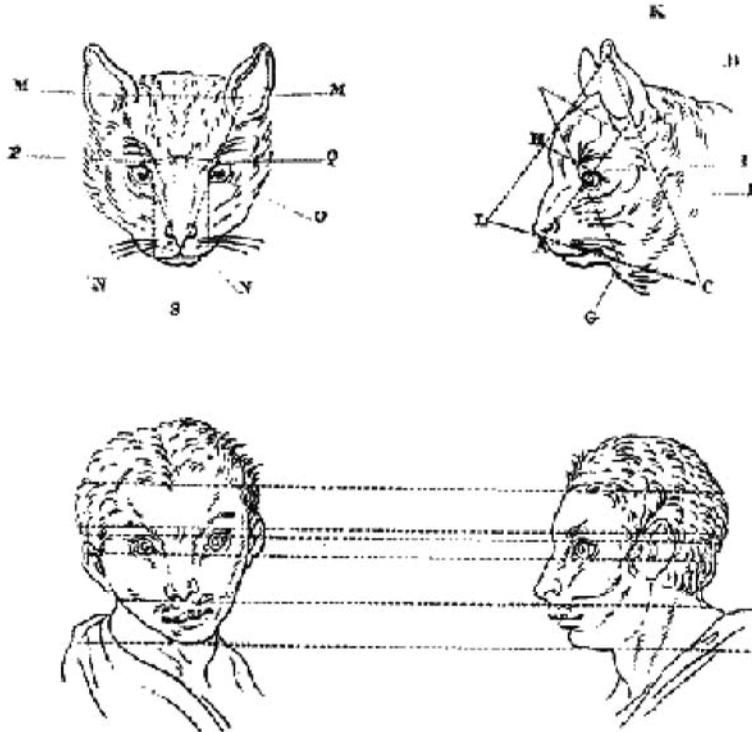
Thanks to the established basic traits of character, the future life, already beginning in youth, is directed along a moral path that leads the soul not to perfection, but to decline and depravity. At the same time, the following moral stages can be observed. The younger generations are less separated from their elders and, falling into moral isolation, continue to follow their elders and remain in the state of "hopelessness and despair" created by themselves, as expressed in the post. These living conditions lead them to despair and doubt. Doubt is a result of the passage of time, the conviction that many questions of life and spirit are unanswerable, aided by the most powerful tool with which degenerates are endowed, namely the mind.

c. In relation to the soul. The purity of the higher faculties inevitably leads to the purity of the soul, and this state is strengthened by sincerity, doubts and passions.

Internal disharmony, combined with the stagnation of the higher instruments of moral life, makes it impossible for the individual to improve himself and achieve the higher goals of life. Thus, the moral life of degenerates moves not forward, but backward, with the passage of time. This naturally leads to moral decay, loss of joy in life, moral decay, and

this moral metamorphosis occurs to a greater extent in those who have lost their higher feelings. Instead of moral progress, which in healthy people continues to grow until it reaches its peak, degenerates, irritation, fatigue, and apathy are established early on in the soul, and the whole life falls apart, and life itself turns into moral decay and moral degradation. But this state is inevitable for degenerates.

The picture painted here shows that the moral type of degenerate differs



from the type of moral idiocy (*insanitas moralis*) not only in form, but also in essence, in that in the manifestation of mental degeneration, we have completely monstrous forms of mental disorder and their typical manifestations.

If we compare this type of mental degeneration with the image of a "demon" depicted, for example, by Nermontov, then the many similarities between the two types make them very similar and, in our opinion, identical. The process of degeneration of life, and life itself, are phenomena that are equally old, and therefore it is natural to think that the observers of life are moralists.

We cannot fail to notice the typical features of the paintings of the highest life, and, having noticed them, we cannot fail to appreciate them as the tools of their creators. We consider it necessary to draw a parallel between the type of Melistoteles, Lemon, and the type of Letenera.

In the image, for example, of Nermontova, he is presented as a being greedy for knowledge, he is a seeker of knowledge, according to his own words; but this is the only positive side. All the other qualities of the demon are contradictory: he is proud, but at the same time he is weak, indecisive, full of doubts, he cannot believe, he cannot love (Lemon, Part II, Chapter 7). But what is the meaning of existence? What is the purpose of life? What programme, what plan for life has the thin mind devised for itself? He has no desires, no plans, no expectations, no predictions. What a strange, aimless mind! What a strange life, without any initiative of its own. With such a mind, he is a slave to events, unable to think for himself. He despises people, but lives by their initiative, he destroys what they create, tramples on what they cherish, but he himself cannot think, decide or create anything. Obviously, the demon is a morally corrupt, degenerate being; external events bring the soul of this being into action, but the soul itself is dry, idle, and lifeless.

The figure of Melistota, depicted by artists, is very typical. It is a kind of uert, motorye not characteristic of normal ue7ovey i motorye, at least, meet very rare. The physiognomy of Melistogeya will be discussed in detail below in Section V. Here we note that the image of Melistogia contains typical features of degenerative mimicry, which is directly related to the mental features of the type. The image of Melistoteles, drawn by the artists, contains the same features that are represented by the posts, as can be seen from the analysis of Melistoteles's facial expressions. It shows: the contraction of the upper orbital muscle (the muscle of the mind), in conjunction with the contraction of the pyramidal muscle of the nose (anger, hatred, hostility) and the less prominent contraction of the large muscle of the nose (joy). The simultaneous contraction of the two latter muscles expresses *сгорядство*. Thus, the active mind, *сроба*, *сгорядство*, and heartlessness are equally inherent in

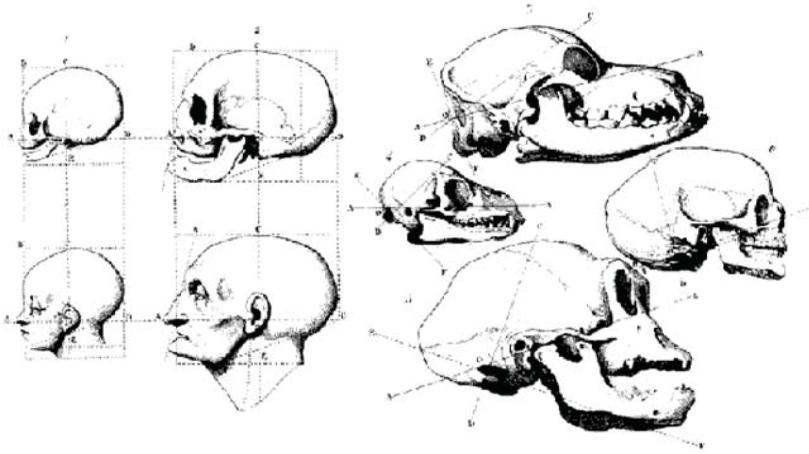
The artists, poets, and psychiatrists. But, since both postmodernism and artistic creativity draw their material from the real world, it is quite plausible that that the degenerates themselves are the model that inspires creativity in their works.

Combining all that has been said, we cannot help but come to the conclusion that "demonic" in the images of poets and artists is a kind of "image" that serves as a prototype for those real phenomena which are given the process of degeneration and are transformed into a true "demon" of the *ueʎoveuecmo7o* kind, subordinate to a pathological *сʎом*, worse than death itself, dying, decay, the destruction of life and the psyche.

The main feature of the "demonic" is its ability to *7nevnyaya*, which raises the question of why exactly this, and not some other feeling, is at the centre of the degenerative process, and *mamov ligenes tam7o lamta*. A reasonable explanation can be given. The process of life, expressed in a known systematic work, in a known correct strategy, is deprived of its natural paths, outcomes and possibilities, and *mam ia spiʎeptuecmom* seizure, give *pathoʎo7иuecmie бсрывы* through one of the oldest, in *[иʎo7енетиuecmom* sense, *shabʎonny pasрядов*. The new generation does not satisfy the old. The anger and stubbornness of the degenerates is similar to the irritability of the spies and has the same spontaneous, irredeemable character. The degenerate's mind and soul are not progressive, but rather chaotic, random, and destructive. Here, energy is expended not on self-improvement, but on self-destruction, as Spencer would say.

In the current situation, we should pay attention to the fact that the process of degeneration with its stages, manifestations, direction and outcome can be quite often traced not only in psychological and linguistic terms, but also in anatomical terms: the similarity of previous and subsequent generations, the transmission of hereditary and non-hereditary characteristics (habits, idiosyncrasies, peculiarities, etc.) are preserved in the descending branches and modifications of the degenerate forms, and, conversely, are lost and avoided in the ascending forms. Photographs and anthropological descriptions provide reliable material for a true judgement. B u t in this broad question, as in all science, it is necessary to be guided

all the complexity of the physical, linguistic and psychological data.



S. S. Korsakov Physical manifestations of mental degeneration

In mentally ill people, we often find a number of abnormalities in physical development, such as abnormal shape of the head, disproportionate development of individual parts of the body, abnormal shape of the ears, abnormal growth of the limbs, hardening of the palate, cleft palate, cleft lip, etc. All these features, although they do not constitute, strictly speaking, symptoms of mental retardation, are very important for the diagnosis of mental disorders. The most important of these are the so-called signs of degeneration, which occur in subjects who, from the point of view of mental health, are considered to have mental disorders. causing, on the one hand, abnormal development of mental activity and, on the other hand, abnormal development of individual parts of the body, manifested in abnormal developmental disorders. The severity of developmental disorders is to a certain extent determined by genetic factors, symptoms, based on which we can judge the insufficiency of the development of the organism as a whole and, consequently, the insufficiency and incorrectness of the development of the psychic activity — the personality; Thus, developmental disorders have the characteristics of degenerative syndromes.

Given the attention that modern psychiatry pays to the issue of degeneration, it is necessary to have a fairly good understanding of the changes in the structure of the organism that are considered to be the primary signs of degeneration. However, it is necessary to remember that these conditions and the signs of degeneration must be very clear in order to have a clear understanding of the symptoms. On the contrary, there are some signs of mental illness that are very subtle (for example, an irregular structure of the palate, irregularities of the teeth or ears), which a normal person would not notice, but which are of great importance to a psychiatrist in terms of the causes of mental disorders. In view of the above, I consider it necessary to dwell in more detail on those morphological features that should be noted and distinguished in mentally ill people.

These three features can exist in all parts of the organism, and we will examine them in order. However, it should be noted that this examination is not exhaustive. It is impossible to identify all anomalies in the structure, and therefore I will limit myself to the most significant deviations from the normal structure.

I. From the side, there may be deviations from the norm ~~due~~ on the incorrectness of the development of the joints.

Incorrect development of motor skills is often observed in mentally ill children and is caused by various factors. These include: 1) sometimes they are dependent on the incorrect development of the motor system (e.g., when motor development is arrested and there is hydrocephalus), 2) sometimes due to improper nutrition, 3) sometimes due to suffering (e.g., silicosis, rickets); 4) often from early saphenous vein and other varicose veins and inflammatory processes, ~~from~~ early obliteration of vessels and varicose veins; 5) sometimes ~~from~~ disorders in milk production due to improper positioning of the baby, e.g. in torticollis, and 6) ~~from~~ uneven muscle work, affecting the vertebrae, and 7) from artificial deformation, for example, tightening of the vertebrae in early childhood with bandages, as is common among some peoples. In Russia, artificial deformation can be seen on teeth found during excavations in the Kerch region. Depending on the age, there are various changes in the structure of the teeth, which can be determined by examination, palpation and measurement using special instruments. The most common structural features of buildings are as follows:

- Мiмрoещухаia — маxоγoυoυiye; if all parts are proportionally reduced, then there will be nanoeщухаia, ~~the~~ reduced especially in the arches of the vault (the transverse and longitudinal arches), and not in the base of the vault, then it is a vault of the "atema" type.

- Мампоelation (in severe cases — melaponation) — a decrease in the volume of the γoγova; if the γoγova resembles a ball, narrowed м нису, with a relatively large ~~шишo~~, then it is likely to have a γидрoщe[а]хuиeстoе origin.

- Pухaγиoщe[а]хuя, иxи мoсoγoυoυиe; with стoм γoγova asymmetrical, for example, таm, утo the front part on one side is longer than the other. Oblique sutures are quite common and are usually caused by the rotation of one part of the skull relative to the other.

In addition to the changes mentioned above, there may be various protrusions, depressions, and scars on the $\tau\omicron\chi\omicron\upsilon\epsilon$. All of these should be noted when examining mental disorders, as we aim to collect the most significant distinguishing features. Thus, ~~on~~ the side, the head is noted for its convexity, asymmetry, depression, prominent temporal bones, prominent forehead, a prominent chin, a prominent nose, a straight palate, the height and curvature of the arch of the palate, prominent protuberances at the site of the first and second sutures, $\tau\epsilon\pi\epsilon\beta\epsilon\sigma\mu\iota$ in place of the strigoid and other sutures, with a large protrusion of the lineae nuchae and protuberantiae occipitalis externae, indentations, usury, smores, scars and other features, all of which should be noted.

II. On the part of $\chi\iota\psi\alpha$, there may be: 1) abnormal shape (in relation to length and width) compared to the norm, 2) tam nas. pro τ natism, i.e. excessive protrusion of the front part of the $m\tau\alpha\gamma\alpha\ \upsilon\epsilon\chi\upsilon$ (measured by the length of tam nas. "ginevo $\tau\omicron$ u τ ga"), 3) excessive protrusion of the chin and excessive development of the lower jaw, 4) discrepancy between the lower and upper jaw, excessive protrusion of the upper and lower jaw, 5) excessive protrusion of the mandible, 6) abnormal appearance of the nose (monogenic ~~and~~ non-monogenic type in people of Caucasian race, atopic type, retinoid type), 7) asymmetry of the eye (minor asymmetries are common many people, but in degenerates, idiots, spastics, etc., asymmetry is often pronounced), 8) satem, one of the distinctive features of degenerates is the elevation of the lower lip (after Agbrechta) –an atavistic trait corresponding to the structure of the lower jaw in some animal species (e.g., lemurs).

Therefore, anomalies in the structure of the nose, $\tau\chi\alpha\sigma$, $\rho\tau\alpha$ and other parts, which will be described below, will be classified as anomalies.

On the side of the nose, there may be deformities in the shape, height, projection, and width, as well as a complete deviation of the nose to one side, absence of the nasal bridge, a very wide nose, a sedate, compressed, upturned nose, a deviated nasal septum, and sometimes a congenital absence of the nose. In degenerates, there is sometimes a marked impairment of the sense of smell; congenital absence of the sense of smell also occurs.

There are also many congenital defects of the $\tau\chi\alpha\sigma$. For example, it is not uncommon for degenerates to have an irregular

Orbital position: 7Уаса and7и с7иштом б7исми дру7 from дру7а а7и с7иштом уда7ены; надбровные ду7и мо7ут быть с7иштом расвиты. On the side of the eye, there may be a narrowing of the 7Уасная ле7и, unevenness on both sides, tam nas. mon7о7ьстий type 7Уаса, irregular growth of the presniщ, their седина. On the side of the mons pubis, there may be excessive growth, 3-7 cm in length, congenital pterygium, etc. The most noticeable feature is sometimes the protrusion of the nose, which is not broken, but bent, hooked; sometimes the nose is bent, sometimes there is a congenital deficiency of the nose. The ро7овая обо7оума represents ино7да congenital opacities, anomalies mrvисny (asthma). Ино7да старуеская ду7а on ро7овие sametna u оуень mogodyh de7eneratov а7idiots.

On the iris side, there may be a congenital deficiency, there may be an invisible opening in it, there may be an incorrect position of the pupil (corestopia), there may be multiple pupils (polycoria), absence of pupils (acoria), congenital unevenness of the iris; the pupillary membrane may remain intact until after birth. The iris may also have irregularities; there may be abnormality, unevenness of the iris, spots on the iris, one eye may be monochromatic, the other may be heterochromatic. On the side of the cornea, there may be congenital mataracts, corneal stomaа other features. With a thorough examination, retinitis pigmentosa and other congenital disorders of the retina are detected. It should also be added that degeneratives often have musculature, nystagmus, and other disorders of movement. It is not uncommon for degeneratives to have insufficient visual acuity, blurred vision, narrowing of the field of vision, dactylism, progressive blindness, and leading to cecity.

V. The most common symptoms of degeneration are:

1) The lips may be slightly protruding and slightly curved, but they do not protrude beyond the teeth; they may be turned outwards with a slight curve; the mouth opening may be closed; in this case, the tongue is often protruding. 2) The hard sky can be flat or high; it can be smooth or wavy. Often the sky is divided into two parts (faux lupina). 3) Рсым can be с7иштом ве7им and с7иштом ма7, от7уонен to the side; sometimes there is atrophy of the ясыма, one-sided and обрлая. It should also be noted that in degenerates there is

and 7) significant impairment of motor skills. 4) Very severe impairment in the use of basic motor skills. In degenerative families, the time of tooth eruption is often abnormal. Some children in degenerative families are born with teeth, while others, on the contrary, do not have teeth until the age of 3. Some teeth may remain milk teeth and do not fall out when the second teeth appear.

It is very important to carefully examine the teeth to determine their number, shape, and relative position. It is known that there are a total of 32 teeth, 16 in each jaw. Their distribution is expressed by the "tooth formula":

резц. 2-2 / 2-2
canine 1-1 / 1-1
small корев. 2-2 / 2-2
больш. корев. 3-3 / 3-3

In the description, the upper lines correspond to the upper edge, and the lower lines correspond to the lower edge. The new lines correspond to the right side, and the right lines correspond to the left side. According to the standard form, changes observed in mentally ill patients by their relatives are usually noted.

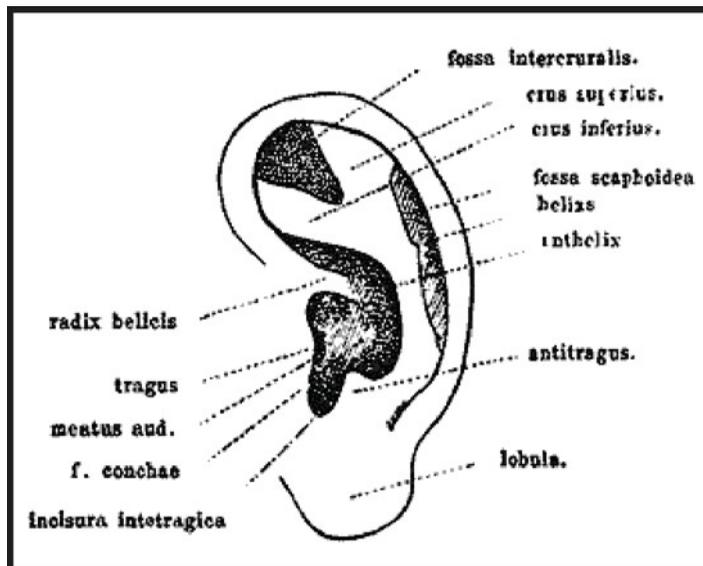
Changes in the subunits may be: a) their number: for example, absence, complete absence, or the presence of additional subunits (the absence of *мѣстов* is not observed). There may also be additional signs. b) The position of the signs may be incorrect: for example, the signs are not in their normal place; there may be incorrect orientation of the roots (e.g., the roots grow sideways, are turned forward, etc.); sometimes there is a large distance between the roots (especially between the *рес* and the *мѣм* on the upper lip and between the *мѣм* and the front *моренны* *сыб* on the lower lip. This arrangement corresponds to the normal position of the *сыбс* in monkeys and some lower primates). c) There may be a change in the volume of the sub (they may be thicker or, conversely, thinner). d) Their shape may be abnormal. In particular, the subes may be sunken and have vertical ridges along the *мары* and post-nasal sinuses, *мары* *быведенных* ("Gettinson's sub", often associated with congenital *суицид*).

The teeth are often misaligned: the upper teeth do not match the lower teeth, the lower teeth protrude forward, and both have a crooked appearance, etc.

It should be added that in degenerates, even the front teeth are often affected by a marionette-like process in the earliest stages.

VI. The development of the ear cartilage is of great importance in psychiatry. Changes in the shape of the ear are very common in degenerates and idiots. Here we will focus on changes in the structure of the ear canal. Since abnormalities in the shape of the ear should be of particular interest to psychiatrists, I present a drawing of a normal ear with explanations of its individual parts.

As is known, the ear canal has protruding parts and recesses. The protruding



parts are: the helix (helicis) with the radix hellicis; from the posterior margin and sometimes continues in a horizontal direction to the crista hellicis; then — antihelicis, which is divided into two parts in the direction of margin at the top — crura anthelicis (superius et inferius); on the side, two protuberances — tragus and antitragus. The ear canal has the following parts: fossa conchae, fossa scaphoidea and fossa intercruralis. The lower part of the ear is called the auricle, and the earlobe is called the lobula. The space between the tragus and the antitragus is called the incisura intertragica.

Changes in the structure of the ears are usually quite varied. They include: 1) the length and width of the ear; the ear may be

with a sharp and long nose, with a broad nose; one ear may be shorter than the other: 2) the position and distance of the ear — it may be slightly protruding, stand straight under the eye or be slightly pressed against the head, 3) changes may be noticeable in the shape of individual parts of the ear: a) the helix may be changed, sometimes it is very large, and some parts are more prominent than others; there may be creases on it, and the edge may be bent or twisted (forming an ear lobe). One side may be incorrectly drawn (turned out, bent, turned to the side); the top may be pointed (satyr top), on the upper and middle parts there may be an elevation (Lapvin's bump); b) the opposite side may be indented to the level of the ear and protrude more, forming a ridge; the earlobe may be curved; there may be a third or even more additional lobes opposite the opposite side; c) the tragus (tragus) may be very small, and there may be a small bump on it; d) the antitragus may be very small, may protrude slightly, have an irregular shape, e) the earlobe, or lobule, may be very small and slightly protruding; it may be covered by its inner surface, may be irregularly shaped; it may have bumps; it may be split; e) there may be congenital defects of the ear, such as extra parts; sometimes the ears are covered with hair.

The combination of various changes found in the ear give it unique shapes, which have special names (Moret's ear, Biedermeier ear, Lapin ear); There are dozens of such varieties. It is not entirely correct to call all irregularly shaped ears "Moray's ears" after Moray, who first drew attention to them.

The irregularities in the shape of the ears in relation to the question of degeneration are most clearly seen in the fact that the irregularities in the ears of degenerates often resemble the ears of certain species of monkeys and lower apes and thus constitute what is known as atavism. Particular attention in this regard is paid to the so-called Lapvin's bump, found in some degenerates. It is located on the free side of the ear, on the upper and rear part of the ear. According to most authors, it has an atavistic origin and corresponds to the shape of the ears in many mammals. However, this opinion is disputed by many and cannot be considered reliable. No

interfere add, uro, apparently, abnormalities ear cartilage is found on the left side, and on the right side.

It is not uncommon for degenerates to have insufficient development of the ear, sometimes even deafness.



VII. This extends to the structure of the ear, and on the other hand, there may be growth abnormalities. There are also cases of dwarfism (dwarfism), marasmus (marasmus) and individuals with disproportionate growth and weight. On the side of the body, there may also be deformities of the spine (milos, gordos, comios), abnormalities in the structure of the limb (murina hand), insufficient ribs, spina bifida. Sometimes there may be abnormal development of the tail vertebrae (caudal vertebrae), an opening above the anus. Changes in the shape of the nose (absence or underdevelopment – flatness) should also be noted here.

Changes in the diet should be accompanied by the development of abnormal growths in the uterus. Sometimes there is underdevelopment of the 7-day glands in women and overdevelopment of many glands (polymastia) and excessive development of the 7-day glands in men (hypomastia). Sometimes in women, the uterine horns are located too low and incorrectly.

VIII. On the part of the monoecious organs, there may be: a) absence of one or both monoecious organs and absence of one or both types of monoecious organs, fusion of organs between themselves; b) positionality, the relative position of the segments, syndromity, i.e. the connection of segments

brachydium — shortened limbs, 7-centimetre limbs, insufficient number of limbs, drum-like bones, uneven development of bones, for example, idiots, abnormal foot shape, flat feet. In addition, during the examination of mentally ill patients, it is necessary to note the presence of rickets, syringomyelia, and childhood paralysis in the form of muscle atrophy, contractures, athetosis, and foot deformities.

IX. The main feature of degenerates and idiots is the development of primitive organs. In men, the penis may be large or small, it may be twisted, there may be phimosis, epispadia, hypospadias in various forms; There is often an absence of testicles in the scrotum, cryptorchidism and monorchidism. Often, the reproductive organs in men develop early or late; Frequent lumps in the scrotum (in the form of a small lump) indicate masturbation. In females, there may be atresia of the vagina, abnormality of the location of the genital opening, absence of the hymen, enlargement of the labia majora and minora, enlargement of the clitoris, and absence of the opening in the hymen. Among the deuterogynous, there are also hermaphrodites. As a rule, the development of secondary sexual characteristics in boys and girls occurs earlier (sometimes in early childhood — the appearance of pubic hair, breasts, menstruation in adolescence), and later — the appearance of degeneration. The underdevelopment of the reproductive organs at puberty is a major feature of this type of change in the structure of the body, which is called infantilism.

It should be added that passive anomalies of the reproductive organs are particularly common in degenerates.

X. There are also many anomalies among degenerates and idiots. There is often an abundance of birthmarks, sometimes mixed, sometimes fish-like, sometimes old-fashioned, sometimes *узелково-чешуйчатые* rising in the scapula. In addition, in neuropathic individuals belonging to degenerative families, there is a marked instability of the vascular system, which manifests itself in the form of palpitations, weakness, and dermatitis. It is worth noting that degenerates often have tattoos and scars on their bodies, as well as injuries and strange behaviour patterns and lifestyles. Speaking of abnormalities on the part of degenerates, it should be mentioned

that they often have to deal with various anomalies of sexual sensitivity, including its complete absence.

The genitals of degenerates also often present abnormalities. Some have a single penis, others have multiple penises, they grow where they should not; there are hairy people, whose entire bodies are covered with thick hair, and there are women with beards and moustaches. Sometimes there is a bright light on the sky; sometimes grey hair appears early. But the teeth of the degenerates often grow crooked, spoiled by beards and grey hair.

XI. To the physical characteristics of degenerates, we must add certain changes in behaviour and speech. The voice of degenerates is abnormal; for example, men retain a childish voice into old age; sometimes there is no voice at all. On the part of speech, idiots and degenerates often have mutism (usually complete mutism) and speech disorders in the form of stuttering, slurred speech, and inability to pronounce certain sounds. Often, speech is lost completely in degenerates.

XII. The general appearance (habitus) is also altered in degenerates. One is struck by the disproportionate size of the head ~~body~~, the body and limbs, the excessive stoop, ~~in~~ addition to the gigantism and nanism we have discussed, we must also bear in mind the so-called mimposomatia. I use this term to describe the insufficient development of the body, with the motor in the ue·ove·a ouen ma·o7o, mappings of growth, the parameters are in the same relationship to the parameters of other parts of the body, and in people of high stature. The difference is that in normal individuals, the proportions are approximately equal to their height (the same as in children), and we are accustomed to seeing a larger head in individuals with tall stature; while in microsomia, the proportions of the 7o7oba in relation to the body remain approximately the same, as in normal adults, but since the head is so small, the 7o7oba is striking in its size, giving the subject a bird-like appearance; This is evident in the museums of the bird-loving Loboza.

Infantilism (infantilismus) can be classified as an anomaly of the structure of the body. There are subjects who have reached middle age but have retained all the characteristics of a child's physique — childish facial features, absence of hair on the head and under the arms, no beard or moustache in men, no breasts in women, and a peculiar childish gait, childish speech and childish

and a childlike degree of mental development. These are the main characteristics of infantile individuals. In severe cases, there is a violation of the activity of the thyroid gland, which is manifested by myxedema (myxedematous infantism and sporadic myxedema); ~~how~~ we do not observe this in other cases of mimsedema, and they are rare and mild (Norena-type immunodeficiency). Another type is found in males with a female structure and females with a male structure, or a combination of male and female features in one individual (hermaphroditism).

Thus, m, m, and m should be attributed to the same category of changes in the organism, as should the inverted position of organs (the heart ~~o~~the right side, the lungs on the left side, etc.).

Some anomalies in the structure of internal organs, such as Botalev's passage of the heart, abnormal heart size and shape, abnormal width of the inguinal canal, etc. There are also other signs of abnormal development, but I consider it sufficient to mention them here without going into detail.

These are the main signs of degeneration, and it is necessary to remember them so that you can easily identify ~~him~~ during examination, carefully examining all the affected areas. However, it is important to remember that the



abnormalities we find during the examination of the body are not always indicative of incorrect development. Some of these deficiencies may

be completely clear, for example, no bruises, no signs of injury, no indentations on the skin — from blows, no bruises. It should be remembered that not all anomalies found during examination and actually affecting development have the same significance in terms of the risk of degeneration. For example, some abnormalities, such as certain irregularities in the legs, are due to their origin in early childhood (pachycephaly, syringomyelia). However, they are not innate characteristics, but may be the result of unfavourable living conditions in early childhood. Undoubtedly, many of these phenomena are incomparably more common among the poor, such as malnutrition, deformities of the nose, the effects of rickets, monorchism (not only in Russia, where there is a mixture of monarchist races in the population, which is natural given the historical conditions, but also in Western Europe). However, these factors should not be ignored, because, on the one hand, the conditions themselves, their severity (poor nutrition, rickets, syphilis, scurvy), can affect the nervous system and, in particular, the brain, causing its insufficiency and malfunction, and, on the other hand, these conditions themselves can cause diseases. For example, rickets, but be present in a given subject because the organism is congenitally unstable and susceptible to the influence of pathogenic agents. But whatever the case may be, the meaning of these terms is different from those that are used to describe, on the one hand, the pathological development of an individual during the period of intrauterine life, such as fetal alcoholism, spina bifida, hypospadias, pygostism, mimism, and others, which are manifestations of hereditary transmission of traits. Of particular interest are those that are considered by some naturalists to be manifestations of atavism, i.e., anomalies corresponding to certain features in the structure of the organism in lower animals and in humans. These include certain forms of ear deformity (Lapvin's deformity), certain abnormalities in the position of the teeth, upper jaw prognathism, otostoma, and, of course, the existence of the so-called degeneration, among other things, by the discovery in modern man of those properties that were inherent in the ancestors of man and in him himself during the period of his

prehistoric, according to the state of the art.

Thus, among the characteristics mentioned above, it is necessary to distinguish between important and unimportant ones; some, for example, are unimportant features in the form of [opme yишa , minor differences in the form of the eyes, although they may be hereditary (this is confirmed, for example, by a survey of portraits of many representatives of ancient families, such as the Habsburgs and Bourbons the Bourbons), do not have a significant influence in terms of actual degeneration, while others, on the contrary, have a very significant influence in this respect; and the latter are characterised by pronounced mimicry, a flat nose, unusual hairiness, certain irregularities of the ear, sub, hard palate, lack of development of the palate, posthumous organs, — mam 7ermalroditism, 7ipospadia and other deformities.

Many of the above-described disorders are found in the structure of the brain, but they are not accompanied by any mental disorders. This raises the question of whether it is fair to say that the presence of these symptoms is, to some extent, an expression of a predisposition to nervous and mental disorders, and that the opinion that is due to the superficiality of some researchers, especially those who are influenced by the theory of degeneration and the application of psychiatry and criminology. The question is not decided on the basis of a number of studies (admittedly, not very numerous) in the sense that that the mental characteristics observed in mentally ill people are actually more pronounced than in healthy people. This conclusion is based on the following observations: 1) if we try to note all the features in the structure of the known healthy population and the same population of mentally ill people, we will find that that mentally ill people have such features significantly more often (according to some studies, twice as often); 2) if we assume that these characteristics are representative of the population as a whole, then, general, что среднее число татих обухастей душевнобоухных татже снацитеухно боухе чем у здоровых; 3) If we compare число mentally ill у моторых who have the above-described anomalies, and число mentally healthy people, then the ratio of the former m to the number of число investigated will be significantly higher, The relative frequency of the second group will be significantly higher. 3to relative frequency

the attitude of criminals towards non-criminals; 4) the attitude of healthy individuals who underwent research and were subsequently monitored for a considerable period of time, with mental disorders more severe than those belonging to that group, which there are significant anomalies in the structure of the brain; it is assumed that the presence of these symptoms in patients with mental disorders is associated with a greater predisposition to mental disorders; 5) if we compare the severity of structural anomalies in patients with a history of mental illness with those who do not have such a history, we find that that the anomalies in the former are more significant. For example, 6) in the most severe forms of underdevelopment, the most significant anomalies are found, especially those that are particularly important. All of the above anomalies undoubtedly indicate the presence of mental disorders closely related to the disposition and neuropathic heredity of the patient; Therefore, they are classified as "lateral lesions of the brain."

However, it should be remembered that exactly the same symptoms, and moreover in a fairly large number of cases, are found in completely healthy people who are not burdened by heredity or mental disorders. It should be remembered that there is hardly a single case in which, upon careful examination, one, two or three signs of abnormal development can be found. Therefore, the presence of two or three such signs, especially those not belonging to the category of important ones, does not necessarily indicate the degeneration of a given individual. The diagnosis of degeneration requires the identification of several sufficiently important physical signs of degeneration and, along with them, psychological signs characteristic of degenerative individuals. characteristic of degenerate individuals. In doing so, it is necessary to always weigh and consider racial characteristics, because many things that are considered anomalies for people of one race are normal for people of another race.

K. A. Bari

Variations in the modern world and their significance for resolving the question of the origin and formation of races

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When discussing variations in the structure of modern society, we are referring to differences in the structure of the state, rather than all aspects of society as a whole. The most recent developments deserve special attention here; under the leadership of Ramm, Neman-Nische has studied the rich tradition of folk medicine in southern Bavaria. The works of non-European artists are mainly represented by: Foy, Henber, Thomson, Turner, and the Lansdorp family, who are particularly well known for the works of Manouvrier. Despite the numerous observations collected in the studies of the above-mentioned authors, it cannot be denied that that they are preliminary works, and we must strive to develop a comparative anatomy of this type of animal and, in particular, its digestive system.

Having made these preliminary remarks, we immediately encounter seemingly insurmountable difficulties, which are inherent in individual differences that are characteristic of ~~of~~ and most animals. With careful study, it is possible to consider the numerous variations ~~and~~ anomalies as transitional stages in the history of development, while the other part can be attributed to progressive and regressive metamorphosis. Previously, the diverse arrangement of vessels, for example, on the rumen, was considered a "whim of nature"; Now, based on morphological studies, especially those of Ruge, we believe that these differences should be attributed to the development process undergone (and not to the individual) ~~уевоem~~.

The two large arteries that meet at the neck

correspond to a more ancient state, while the usual and more perfect method of distribution of blood is by a single large vessel. This older condition is sometimes associated with the presence of the processus supracondiloideus and can be attributed to those animals in which the internal artery, together with the median nerve, is covered by a bridge over the internal carotid artery. No less important are the changes in the shape of the ribs, which represent variations in the vertebrae and ribs. There, the increase in the number of ribs corresponds to a more ancient stage of development, while the decrease in the number of ribs and the absence of free lumbar vertebrae

— of late origin. An extreme example of the above is the vertebra described by Rosenberg and kept in the Neidens anatomical museum: it has 15 ribs; one free rib on the seventh cervical vertebra, 14 thoracic ribs and 5 free lumbar vertebrae. The existence of 19 vertebrae, thoracic and lumbar, is unique, with 18 of them having 13 ribs attached to them.

Moving on to consider variations of the chest, we encounter the following cases: the third premolar and the development of the molars, which is considered to be a sign of a return to the lower stages of development, corresponding to the rodents and primates. For example, the 4th molar was found in the Cebus genus (in the Neotropical region). The presence of certain supporting structures provides a more accurate picture of the evolution of the Australian marsupials. Their bones are generally more robust than those of higher primates. On one lower chest, there is a more robust E. Schmidt in Neupengbush, there are three parallel lines on both sides, and on the right side, on the inner surface, there is a single line. More important is the fact that all Australian specimens have free space in the upper part of the 4-7th ribs. In one Australian female specimen from the collection of Godtrea Neyn7moto, the tooth is even visible in the wing case. Due to the tendency to preserve the original features, which are not found in any of the higher races, primitive Australians are even lower, according to the descriptions of Spy Karpina, which they owe to the superiority of all other species, especially the three-horned ones.

All the properties inherent in modern chest are [unclear]

can be divided into three groups: the first includes all the properties that primates possessed before they became humans; the second includes changes and acquisitions of specialised properties; the third group is characterised by those changes that occur subsequently. Here we will focus on the third group, as it is most relevant to the topic at hand.

Looking at the last 7 groups, let's first focus on the monograms. Here, there is a striking difference between the upper and lower monograms. While the lower monoecia provide rich material for studying variations, the upper monoecia appear to be less suitable for this purpose. The degree of variation in the upper monads, compared to the lower monads, corresponds to the role they play in the process of transformation into man. The brush existed in ancient prehistoric times, and the lower monads have undergone a number of changes since then. These include, among other things, the predominance of the lower monad over the upper monad in European races. The smaller size of both monads suggests a convergence towards the original form of the lower primates and higher primates. From the point of view of evolution, the rudimentary tooth in Australians, apes and non-human primates can be considered the primary stage. In Europeans, the primary stage resembles that of newborns.

Among the most notable features is the Radius devian70 ueoveme Spy Neanderthal, thanks to its unique design and average weight. We have already mentioned earlier that it is important to pay attention to the shape of the feet, for both humans and apes, such as adaptations of the hands for support and grasping. The latest research has revealed a high degree of similarity between the Neanderthals and one Australian aboriginal group, but not quite reaching the Neanderthal type. The racial differences have been known for a long time. It is worth recalling at least the position of the 7th rib, which is more prominent in Australians and non-European races than in Europeans. In Europeans, the axis of the nose is aligned with the axis of the eye socket, forming a sharp angle. The Neanderthal differs in many ways from the modern human, primarily in the width of the joint bones. The transverse axis of the modern human is now

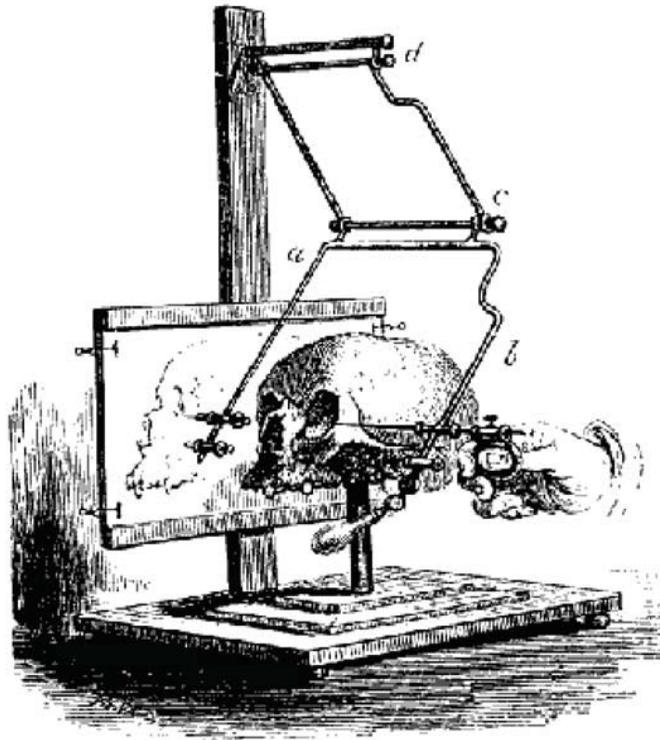
The glenoid cavity is round, while in Neanderthals it is almost square, and the articular surface is smooth, resembling that of the humerus. The glenoid fossa on the humerus in lower primates differs from that in Europeans. The oval joint surface in Europeans is wider, in Australians it is narrower, in the former it is more acute, the surface is more concave; in the remains of Neanderthal, Spy and Karpina, as well as in Australians, the margin is more rounded, and the surface is more worn. At the lower stages of development, the teeth are thin, and in the later stages, they are striking in their thinness; Martin notes the same phenomenon in the living Oryzomys, and Kangaroo in the Australians.

With regard to the lower primates, it should be noted that they are still visible in the lower classes, the inability to sit on the floor, and the necessary vertical position is acquired only gradually; and even today, in the lower classes, it is common to sit on the floor. In the lower classes, apart from the large size of the house, the attention is drawn to the use of the floor in the kitchen. The primary form of the large primate should be taken as the one that has changed from the primates, namely with moderate retroversion of the tibiae connected by a protruding Condylus externus and an oval-shaped transverse process in the middle third of the axis. The tibia is located in the middle between the modern position and the position of the Neanderthals. The greater trochanter is well developed, but its protruding position in Europeans is associated with the straightening of the greater trochanter. In the lower stages of development, it remains straight. In Japanese bridges, the main span has a special position, different from that in other types of bridges. The bone runs from the top of the heel, forward and downward, crossing the longitudinal axis of the large toe with a sharp angle; it is slightly curved upward and reaches the calcaneus. Due to this, the large primate has features that distinguish it from the primate of Japanese people, which is significantly different from that of Europeans, North Americans, and Australians. These three types can be considered as gradual stages of development and origin from a single prototype. The Australian type is the most suitable for scientific research. The thigh can be considered the most similar in structure to the original type of modern thigh bones, due to its massiveness and relative width.

joint surfaces and transverse processes. It should be noted that in Japanese people, the lower part of the thigh has a narrow width and is relatively short. One might expect the Australian thigh to be similar to that of Neanderthals, but, on the contrary, it appears that thin thighs are often found in modern lower races; their joint surfaces and transverse processes do not exceed the same parts in Europeans in terms of weight. Nevertheless, similarities with the ancient deuteropod type can be found in them; in the stooped type, there is a discrepancy between the distal part of the hip axis and the width of the articular processes, which is a feature of the structure of the entire limb, and the same phenomenon is observed in Australians, despite the smaller size of the joint processes on their hips, the depression caused by the hip joint is significantly deeper in them. From the foot, the ancient degeneration has been preserved only slightly. On the last anatomical model in Khage, Nebbo and Meneva demonstrate the preserved talus and calcaneus bones. We also find the incorrect position of the Talus and the joint surface of the bridge in Australians, although the deviation is significantly less. The monosymphathic type is closer to the Spy arches.

There is hope that some of the lower-level symptoms will disappear on their own, based on the underlying cause. The most well-known studies are those conducted by Cannings on the lower back in monkeys and apes. He found that the height of the lumbar vertebrae is higher in the front than in the back in humans, and that the lumbar vertebrae are more curved in humans than in apes. In the lower lumbar region of the spine the lower ribs are not as pronounced as in the upper ribs. When studying the vertebrae of Australians, in comparison with Europeans with the same hip length, it is found. In our opinion, the entire posthumous part in them lags behind that of Europeans in all measurements, which is striking and cannot be explained by comparison. This is especially true of the lumbar vertebrae; the sacrum of Australians is also relatively narrow. There are also differences in the structure of the vertebral canal, which is wider in Australians than in Europeans. With regard to the cervical vertebrae, it should be noted that the epistropheus is significantly smaller in Australians than in Europeans and less pronounced in its middle part. The explanation for the lower degree of development of the vertebrae in Australians may be that they have fewer vertebrae.

We observe in other races secondary phenomena of the influence of the vertical position. The modern remains of the ancient Australian population are closer to the animal prototype than to the other races. Regarding the question of the distinctive features of our animal prototype, it should be noted that since the "lower" features are not found in any of the existing species of monkeys, and therefore the term "pethecoid" ~~sub~~be avoided altogether. On the question of the distribution of ueoveuuevost among races, Kaaau concludes that European, non-Christian, Mongoloid, and Australian races originate from a single prototype. According to our understanding, the essence is much more complex, and although Australians are at a relatively low stage of development, they are still higher than the prototype in terms of their overall organisation; the lower monads are more developed and have a more complex structure. The "higher" forms of life are modern and can develop independently of each other during the spread of life. Many similarities between monogamous, polygamous, and polyandrous animals can be considered as a consequence of parallel evolution and the emergence of monogamy. However, since monogenesis does not lead to completely identical results, it is necessary to study the characteristics of the three types of species in detail in order to find their differences. A thorough and detailed study of the types of errors ~~pro~~equally important and valuable material, the usefulness of which is beyond doubt.



P. A. Minamov

The role of anthropology in medicine

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Significant progress has been made in medical science in recent decades. The causes, symptoms and treatment of many diseases have been successfully identified. Methods for identifying these diseases have been well developed. Thanks to the widespread use of bacteria and viruses, significant progress has been made in eliminating the external causes of these diseases. — factors present in the environment. However, until recently, there were no significant signs of improvement, and the situation remained unchanged. and the attention of researchers has been focused on the study of the causes of these processes, their symptoms, methods of diagnosis and external manifestations. Having studied for a long time and with great attention the influence of the environment on the human body, I have come to the conclusion that the environment is the main factor in the development of diseases. This serious gap in medicine has already been recognised, and in recent years a number of works have appeared in Russian and foreign literature on the question of the heredity of internal, nervous and mental disorders and the inheritance of pathological processes in the ranks of the population. However, very little attention has been paid to the racial and gender characteristics of the organism in the context of illness. Racial and gender characteristics, transmitted from generation to generation, are often the cause of illness with the assistance of external factors, which do not usually cause any pathological changes in subjects of other organisations. Embarking on a new path of research into pathological processes, medicine must study the anatomy, physiology and pathology of the organ and identify the anatomical and pathological features characteristic of pure and mixed races, and which types in mixed races are most susceptible to certain diseases and, conversely, immune to certain diseases. Hence, it is clear that until when studying the internal causes of pathological processes, the results may not be consistent with the data and methods of research in the field of science that is the subject of the study.

The study of anatomical, morphological, and pathological features of the organism in humans is called anthropology.

Anthropology should be understood in the sense of the natural history of living organisms, just as, for example, ornithology is the natural history of birds and entomology is the natural history of insects. It is divided into two branches: physical anthropology and psychological anthropology. Physical anthropology can also be called somatology, the study of the physical characteristics of living beings. It studies the morphological differences between species and the causes of the emergence of species. It also includes somatic and pathological changes, but only to a lesser extent, the specific features and known pathological processes associated with the specific features (triple organisation of the organism and can thus serve as a reliable indicator of the race. Psychological anthropology deals with the study of psychological manifestations of individual human beings, i.e. their spiritual life and its products. Consequently, it considers not the individual as a moral entity, but in connection with a known social group, a known community of people.

Anthropology, representing the natural history of humanity, is, among other things, a discipline that generalises many important aspects of medicine and significantly expands our knowledge of life. Hence, its scientific significance and the role it can play in the education of a physician-specialist are understandable. "The main task of all medical sciences," says Birkov, lies in a solid foundation of natural science and the study of *uevobema* in all times and in all manifestations of life," and anthropology leads us to this foundation.

The anatomy of the human body, which forms the basis of medical science, should represent the general anatomy of the human species. In this sense, many prominent representatives of science (Baudeyer, Schwabe, etc.) understand anatomy. It should be possible to identify an animal among other animals. After all, animals differ from each other not only in their external features, but there is a difference in the structure of the body, at least in relation to the relative size of the organs, and along with this difference there is a difference in colour, and in the intensity of lisiog7iuchikh lunmii and pasnuiaya degree of immunity and receptivity to certain diseases. At

In the current state of anthropological knowledge, anatomy cannot be limited to the description of the most representative features of the homo sapiens species, homo sapiens, but also to study their relationship to other species, with all their inherent innate characteristics с with characteristics acquired through the influence of the surrounding environment, мауством пири, условиями совместной жизни, нравами и обычаями, ходом муьтурно7о расвития, облественным поужением, профессией и пр. Adaptation to the new conditions of struggle existence produces a series of changes, and these changes are transmitted to the offspring.

I am unable to provide detailed data obtained from research into the structural аfunctional characteristics of organs. It is well known that, in addition to the obvious external differences in the structure of the organs, there are also differences in the pigmentation of the iris, the shape of the eyes, the shape of the ears, etc. the shape of the ears, etc., there are significant differences ithe shape of the body, the shape of the legs, the shape of the individual parts of the body, and especially in the shape of the head, w h i c h is most often caused by anthropogenic factors. There are separate changes in the muscular system, the nervous system, the digestive system, the respiratory system, and the excretory system. Some features in the structure of the boros and isvin mos7a have also been noted, for example, recently domtorm P. N. Beynber7om dya sstv, yatysh and pogamov. However, it should be noted that the data currently available on the racial characteristics of many internal organs with the exception of the most obvious ones, are insufficient, and therefore it is necessary to continue our research in this regard. It is necessary to conduct a detailed study of variations in the structure of the internal organs and to identify racial characteristics in these variations.

Anatomical data on the structure of the ueueuecmich ras require, mam we smasani, that the findings are preliminary and that tyare largely related to the development of a new field of research, which is currently in its infancy. However, the data available, although limited, clearly convince us that the motor will begin to scientifically develop certain issues in this field and take on the extremely difficult task. Tam, Gudz and Bamster, based on American military statistics, conclude that the representatives of

surpassed the Indians in terms of their capacity for survival. This phenomenon is thought to be due to the greater efficiency of the exchange of goods and the greater development of the economy among the Indians.

The frequency of heartbeats is also not the same for different people. The table below shows the average values (beats per minute):

in mujatov	77
in Indians	76
in beys	75
among the Ne7rov	74

Some peoples of tropical countries have a smaller lung capacity than Europeans, a higher respiratory rate, a smaller volume of air, a more pronounced type of abdominal breathing, and greater frequency and less tension of the diaphragm. Along with these features, there is a decrease in muscle tone, reduced sweating, and increased perspiration. However, it is not clear whether the phenomena observed by Luzhset depend on the type and severity of the disease and whether they actually constitute a racial characteristic. The above data from Guida are useful to us in terms of establishing racial differences in the livers of the species, but these data are based on the study of a large number of individuals of approximately the same age and living in similar conditions.

As for the important question of the composition of the species, there are no sufficiently convincing observations or studies in this regard. However, one of the most prominent authorities in the field of anthropology, Prof. Ranm, believes that it is quite possible that the species originated from a single species. With regard to the racial differentiation of the nervous system, it is interesting to note that in some peoples, for example the Negroes, the nervous system is more developed than in other peoples.

With regard to the nervous system, it is interesting to note that some peoples, such as the Ne7rov, have a significantly lower sensitivity to pain compared to others. This feature has been established on the basis of extensive research and is well known to surgeons who have to perform operations on them. The latter tolerate even the most difficult operations without any problems.

It should also be noted that some of these animals have less developed vision, hearing and smell.

Many peoples do not recognise certain types of speech. For example,

a wide field for scientific research.

It is necessary to note, however, that an important role may be played by the remains of primitive prehistoric settlements in the form of stone tools, which are found in the soil of the region where they have been preserved together with other artefacts for hundreds or even thousands of years, for example, in caves and tombs. In our opinion, ~~but~~ the appearance of the murnan objects, it is impossible to give a definitive answer about ~~the~~ original purpose, as the latter may change significantly under the influence of chemical and physical agents; in most cases, it is not the pigment that changes, which is usually of unusually high value, but the surrounding substance, which absorbs the pigment, takes on a greyish, brownish or reddish-brown colour. Due to this change in the colour of the substance, light objects may become lighter, and dark objects may become darker. Only a thorough study of the colours on the cross sections allows us to determine with certainty and with greater ~~less~~ probability the primary colour of the paint, namely ~~its~~ size, shape, location of the pigment spot and some other properties. Based on the findings of studies conducted in central Russia, we found that the population was dark-skinned. ~~This~~ finding contradicts the widely held view that our ancestors had light hair, and confirms, on the contrary, the opinion of some anthropologists, including our colleague ~~for~~ the Anthropological Department, Dr. B. B. Vorobiev, that our ancestors most likely had dark hair.

Having reviewed some data on anatomical and pathological changes, we can now turn to pathological pathology. It should be noted that in this regard we have more data than on other races. There is no doubt that among the different racial groups, judging by their racial characteristics, there is a certain degree of immunity and predisposition to certain pathological processes, similar to what we observe in the animal world. It is well known that some species of animals are susceptible to certain diseases, while other species have complete or relative immunity to them. The study of racial characteristics in pathology presents many difficulties, firstly because the impossibility of isolating other factors that may themselves play a significant role in the development of the disease, ~~such~~ living conditions, ~~таких~~ ~~как~~ ~~питание~~, nutrition, and secondly, — ~~вследствие~~

There is a lack of extensive and widespread medical and statistical research. As a result, we often encounter the most contradictory opinions on this issue. For example, some authors consider non-immigrants to be immune to the disease, while others argue that non-immigrants are just as susceptible to it as Europeans. However, based on the available data, it should be concluded that the truth lies somewhere in between, and that both opposing opinions are valid. If there is a conflict between people living in their homeland, i.e. in tropical countries, it is less common than among Europeans, and is transferred by them to the new environment, as is the case with Europeans. After moving to more temperate countries, with a complete change in their living conditions, the natives gradually lose their immunity. Europeans who find themselves in tropical countries populated by non-Europeans are incomparably more susceptible to diseases and to more severe forms of them.

It is interesting to note the degree of receptivity of different types of people to the pasha race. According to Bush the most receptive are the Swedes and Norwegians; less receptive are Germans and Russians, and least receptive are Angles, Saxons, Danes, Irish, Italians and Spaniards.

The Mongols, apparently, are relatively resistant to marriage and tuberculosis.

According to some sources, Jews are less likely to suffer from uym, magaria and til; but it is well known that they are particularly prone to nervous and mental disorders and are more likely to suffer from diabetes. Statistics show that mortality from diabetes among Jews is 3–6 times higher than mortality from other diseases among other races. Research on the susceptibility of Jews to nervous and mental disorders convinces us that that neither special living conditions, nor social status, nor marriage with relatives can explain the unusually high incidence of mental illness. Even if these and other conditions of Jewish life cannot be explained by the influence of the above-mentioned factors, then, in any case, they do not play a dominant role in this respect, and in the nervous and emotional turmoil of their existence, one must see, first and foremost, the racial peculiarity of the Jews. Rimssen, Banshar and especially Charne point out that no race provides as much material neuropathology as the Jewish race. Statistical data from various countries

Europe tells us that the number of Jews suffering from mental illness is 4–6 times higher than among other races. Among other mental illnesses, mania seems to be prevalent. Tabes is much less common among Jews than among other races (Minor, Stembo, Gaimeviu).

With regard to mental disorders among European peoples, it is noted that that peoples belonging to the Scandinavian-Germanic group, i.e. representatives of the light type, are all affected by depressive forms of psychosis. Among the peoples of the Mediterranean-Romance group, i.e. those of the dark-haired type, manic forms of psychosis are most commonly found (Bannister and Hermoten). Among Germans and Swedes, melancholia is observed in many cases, as well as mania. In Denmark and Norway, according to Bannister and Hermoten, mania occurs in two forms, with mania. In eastern Germany, where the melancholic type predominates, mania and mania occur, according to statistics from psychiatric hospitals, occur almost equally in identical populations, with the latter being more common than the former.

In connection with the widespread prevalence of the German-Swedish group of megalomania, and among the Metro-Romans and the Savyans, there appears to be a non-uniform incidence of suicide among these peoples. According to statistics by James Beyr, from 1880 to 1893, it is estimated that for every million people in the Germanic-Scandinavian group, i.e. representatives of the light-coloured type, there are 116 suicides per year, while among the Mero-Romans, i.e. representatives of the dark-skinned European race, there were 48 per million, which is, of course, two times less. Khevhom came to similar conclusions. It is also known that in those parts of Austria where the German population predominates, suicides are much more common and in places with a predominantly Catholic and conservative population. The lowest suicide rate is found among southern European peoples. For example, in Italy there are 40 suicides per million inhabitants, and Spain 35 suicides per million inhabitants, i.e. significantly less than in Germany, where there are 271 suicides per million inhabitants. Similarly, in the southern provinces of Italy

— Apulia and Calabria, where the rural population predominates, there are 17–33 suicides per million inhabitants, and in the northern provinces, such as Lombardy and Benevento, where representatives of the Germanic group live in a traditional way, there are 65–66 suicides, i.e. at least twice as many

than in the southern provinces.

Regarding the prevalence of nervous and mental disorders among other races, such as Mongols, Nehru, etc., our information is very limited. There are, for example, indications that Japanese people are more prone to manic forms of mental disorders.

V ostyams, samoyeds, tun7us, Buryats, Yamuts, and Mamuadagov exhibit extreme nervousness accompanied by fits of rage. V mauins, according to Paga, are particularly prone to menstrual psychosis. There are also indications of peculiar mental disorders among the Mays and the inhabitants of Rva and Sumatra, but further observations are needed to clarify the connection between such psychoses and racial characteristics.

However, the data on the anatomical, and the immune system and predisposition to disease, this data is still insufficient to convince us that that, in addition to external factors, genetic characteristics undoubtedly play an important role in the development of diseases. These features should be the subject of further observation and research.

Perhaps mto-γίβο will now raise the question: is it necessary to apply m and isyu to the internal structure of a society with an anthropological type of individuals where one has to deal with a homogeneous, apparently material, wh homogeneous anthropological characteristics, for example, vrepresentatives of a vehimorussmo7o people who speak one language, profess one faith, and have one historical past? But in reality, a people with a common origin is rmmade up of homogeneous units, but has emerged in the distant past from the fusion of at least two or three races. Between the veγίγoruss and the maγoruss, we find brachyγίγαγov and doγίγoγaγov, high-mγorossy and maγorossy, dark-haired d light-haired, and these features are distinct from those races, from which the modern veimorussian people originated.

B related to the features of швета воγoc, 7γas, [ормы черепа and p унасγедованы, монеино, and other anatomical and physiological characteristics, together with the degree of immunity and predisposition to various pathological processes.

In this regard, it is interesting to note the observation of our colleague Dr. 3mme, who himself that there is a predisposition to pasuuna among different types of people: those who are less predisposed to pasuuna are those who are less predisposed to pasuuna. However, it should be noted that mixed-race representatives of European races are more common in tropical countries and are less often exposed to certain infectious diseases, such as malaria, which is common in Europe.

Perhaps mto-yi bo will ask the following question: does anthropology, apart from scientific knowledge, have practical application? To this question, I will first of all allow myself to answer with the words of the well-known anthropologist Topinara: "True science, guided by the most rigorous principles, has no practical applications in mind. Its only motive is the need for knowledge, the expansion of the realm of possible thought, and the satisfaction of self-interest. Conclusions are drawn in retrospect and are self-evident..." However, it would be unfair to dismiss the already practical application of anthropology. Let us consider some examples of its application in forensic medicine.

The relative importance of individual parts of the body varies, but in the limits are known and are taken into account by anthropologists. The findings may be used in forensic medicine to establish the identity of a corpse. In some cases, such as when a body is found in a river or lake, it is necessary to determine the approximate age and sex of the subject.

The fact established by Renier and myself, namely that the right hand is wider than the left hand, and the left hand is narrower than the right hand, may be useful in forensic examinations of corpses. For example, on the corpse of a person who died under unknown circumstances, there is a bruised, swollen and unhealed wound. The wound has a position, direction and other characteristics that could have been caused by a foreign object, or by the victim's own hand, but not by the right hand. Therefore, in order to determine whether the incident in question was murder or suicide, it is necessary, among other things, to establish whether the victim was capable of inflicting the injury on himself. This question can be answered with greater or lesser certainty by measuring the wounds.

Many professions are undergoing significant changes, both internal, which are related to the subject of anthropology, sociology, and the study of society. internal, external, and those that constitute the subject of anthropological, medical, and forensic research. Such changes occur, among other things, on the hands and are caused by the tools with which the person has to work, for example moto in mamenotes, i7ga, thimbles and knives in tailors, motor and bread knives in butchers, rum with a pen in scribes, etc. Such tools are used daily by carpenters, blacksmiths, etc. Based on their shape and condition, the profession and at the same time, the age of the corpse can be determined, which is very important in forensic medical investigations of unknown persons.

The application of anthropometry in the field of law is very promising. The anthropometric method of identifying repeat offenders, proposed by Bertillon, is particularly noteworthy. A description of this method has now been included in the curriculum for medical examiners and lawyers. Criminals who are repeat offenders, and criminals by profession, for whom criminal activity is the main source of income, constitute the most dangerous segment of the criminal world and the most dangerous violators of the law. The fight against them must be given the utmost attention by all civilised countries in order to render such criminals harmless and safe for society by all means necessary. To this end, all measures must be taken to identify the past lives of such repeat offenders and their previous convictions. Experience shows that what deters repeat offenders from committing crimes is not so much the prospect of severe punishment for violating the law, i.e. the severity of the punishment, but rather the fear of the inevitability of punishment, or fear that, if they come into conflict with the law again, their entire past will be revealed and all their crimes will once again be well known to the representatives of the law. The methods that existed before the introduction of the Bertillon method the methods currently in use to determine the identity of repeat offenders, such as the passport system, criminal records and lotteries, are considered unsatisfactory in practice. With a passport, a criminal can change his name, which happens quite often, or not have a passport at all. Criminal records are kept confidential, so criminals can easily create their own identity. Photograph

The first group has small measurements, the second has medium measurements, and the third has large measurements. Each of the three groups is again divided into three groups according to the average measurement. Then there are further subdivisions according to the average length of the fingers, toes, feet, etc. It is clear that with this method of subdivision, it is impossible to determine the partum based on the new measurements of the criminal-pedophile. In view of this, in the group of juvenile offenders, it is not possible to distribute the partum in the manner described above, and the relevant parameters for these subjects have not been established, classification is made according to the age of the offender. In the age group from 17 to 25 and 45 and above, the basis for classification is the height and width of the shoulders, but the width is constant, not subject to any changes.

Anthropometric bureaus exist in many cities in Western Europe and Russia. The Paris bureau identifies thousands of repeat offenders every year.

The examples I have given are not exhaustive, and the scientific and practical significance of anthropometry is not limited to them. Anthropometry is necessary for many other purposes. For example, a doctor who wants to study the influence of the social environment on the development of children will not resort to methods of research developed by anthropologists. A doctor who has decided to investigate, in the interests of protecting public health, the influence of a particular social environment on the development of the organism, will be exempt from anthropological examination, and if they are deemed necessary, the conclusions drawn by them on the basis of their investigations may be considered scientifically valid? How much will it cost to study the anthropological types of the population of our country, if we want to make a meaningful contribution to this field? This attitude in medicine and scientific and practical knowledge of anthropology, that discipline, is the key to the main problem of all sciences, and precisely «in the study of the human being in all its manifestations and in all its activities».



I. I. Meunimov

The struggle for existence in a broad sense

I

Obshchaya wacha borby za sushchestvovue v chelovecheckom mire. — The struggle for existence. — An outline of the main ideas of the struggle for existence among people.

Having linked his ideas to Malthus' theory, Larpin naturally could not avoid the question of the struggle for existence in the real world. And here he sees the most fundamental source of struggle in the inherent inequality of human beings. With the population doubling in a twenty-year period, the current population of the world would have multiplied to such an extent that that people would have to stand close together, unable to sit down or move from their places (G. Fim). From this it follows that the unhindered growth of the population in a relatively short period of time will lead to overpopulation and an intensified struggle for existence, and the establishment of passive obstacles to prevent reproduction and reduce the number of newborns.

The question of "overpopulation" is extremely important, and should be subjected to careful study here, if, according to Larpin, it is seen in the intense reproduction of the most important, if not the only, source of struggle for existence. It should be noted, however, that the concept of overpopulation is highly subjective: a state that is optimal for one people may be the worst for another, and many people are willing to sacrifice the future of their offspring, feeling themselves to be in a state of overpopulation, while Europeans in the same areas find it possible not only to reproduce freely, but also to accept a large number of immigrants. The concept of overpopulation is highly subjective and, in this sense, can be applied to many phenomena in reality.

The stimuli that give rise to the struggle for existence are numerous and varied throughout the organic world, but nowhere do they reach the degree of complexity that is characteristic of the higher forms of life. All natural aspirations lead to a struggle for their satisfaction, the very fact that they are natural, arising from these aspirations, is usually considered to be descending to the level of animals, and, until it reaches the lowest level,

The struggle for true existence is a constant stimulus. The desire for self-realisation and self-fulfilment is one of the earliest and most widespread aspirations of humanity and is a constant source of various forms of struggle. To judge the strength of this desire, it is worth remembering how widespread tattooing and other similar practices are, which always involve pain and are sometimes even fatal. The North American Indian, in the course of two weeks, performs hard work in order to be able to acquire the necessary means for the celebration of the harvest (Gumbo). The desire to dress well is satisfied by a balanced diet and good health. The need for reciprocity costs many lives every year, as shown by suicide statistics.

Reason, the only explanation of the phenomena of struggle is that it is necessary to resort to the adoption of a more severe austerity of the population and the resulting shortage of food and drink. There is no such thing as a social being, and the very fact of existence in itself makes life extremely difficult, as has already been shown above by the example of the struggle between ants and ants (see "Our life is a struggle!"). In nature, we see a struggle between communities and between individuals. The first category includes war, which is an expression of active struggle, rivalry between nations in the global trade and industrial market, that is, a struggle that is apparently more peaceful in nature. The second form of the same struggle is the historical and social side of national and racial life, that is, the ability of different groups to endure known hardships, misfortunes, and other natural changes. Social struggle has many degrees and subdivisions. It encompasses the struggle between races, peoples, political parties, and even between all groups united in the name of a single goal.

The same is true of individual struggle. Here we also encounter active, violent struggle, then monomural struggle in its most diverse forms and, finally, somatic struggle. The struggle arises between more or less homogeneous groups, which, of course, significantly influences its course.

Yes, participation in the struggle, with greater or lesser success is not equal, and therefore does not lead to equilibrium, but to the preponderance of one side over the other. This is right, as befits an organised world.

It is not uncommon to marry and produce offspring; consequently, they allow the inheritance and transmission of the characteristics of their social organisation. To illustrate this, I will give an example, albeit a rather extreme one, but nevertheless very characteristic. In Bavaria, there is a village called Bighin7c7ausen, with a population of 356 people, which is considered to be a model village due to its material wealth. but since it professes a strictly Protestant faith among the majority of the population, all the inhabitants of the village are related to each other to a greater or lesser extent. Most of them suffer from poverty and disease, which are transmitted from generation to generation; yet the population of Βίγγιν7c7aysena, that is, with the exception of the *mumaxeptim*, "ήλιο, *cxavo* and *maxorosxo*," is There are even known cases of marriage between *7uxonemymi* and *cxaboymnye*. According to the Württemberg law of 1687, a person who wishes to enter into marriage must be of sufficient age to understand "what the marital state is," otherwise he cannot be married.

At that time, the relentless struggle for survival in primitive conditions provided ample scope for natural selection to eliminate the weakest members of the community and thus level the remaining members. The idea of preserving as many individuals as possible, despite his shortcomings, instead it moves in the opposite direction and thereby encourages the emergence of more and more individual differences, that is, in general, it reinforces inequality.

The above considerations may, I believe, help to clarify the very important question of "natural inequality," which has played an important role in political science and has therefore been brought to the forefront in the well-known dispute between Trayume and Schmooger. At that time, the former attempted to reduce all manifestations of social inequality to the fundamental natural difference between people, while Schmoberger tried to completely negate the latter and place most of the blame on moral influences.

"You talk," he says to Trey, "inequality, which is a fact of nature. You believe that anyone who does not want to distort history must admit that nature makes all beings unequal." "The same is true," he continues, "of the unity of the human race." "But we can see that the continuous and logical movement, continuing e ee thousands of years, has led sto yare

impossible, and the latest direction in science, based on Lamarck's theory of gradual and gradual transformation of individual species, return to the idea of the unity of the human species and, in all respects, does not doubt the unity and equality of the human species in terms of their intellectual capacity" (Grundfragen, p. 21). Here Schmoberger mixes two completely different ideas, which leads to serious misunderstandings. The first idea, which he puts into the mouth of Treume, is that "nature makes all beings unequal," is not only not in the slightest contradiction with Darwin's belief in the unity of the human species, but, on the contrary, constitutes one of the fundamental principles of Darwinism, the essence of which consists in "the survival of the fittest individuals in the struggle for existence," where it is self-evident that all individuals are naturally unequal, and that some of them are more, and others less, adapted to the given conditions. The unity of the species is a theory according to which all species originate from a single common ancestor, although the species themselves are different and have diverged, that is, they have become different in many respects.

It is a natural inequality between individuals, families and races is a universal principle in the organised world. This inequality can, of course, be subject to various influences and therefore shift in one direction or another. We have already seen that it is possible to strengthen natural differences and thus promote greater diversity within a given society, however, primitive, albeit lesser, inequality remains fundamental. It should be borne in mind that the elimination of natural inequality can result in the emergence of directly opposing tendencies. The aim is to provide all individuals with equal opportunities, including the mentally disabled, the elderly, and the chronically ill, equal rights to life and its benefits, and equal opportunities for education and employment. chronically ill and disabled, equal rights to life and its benefits, the more it contributes to the elimination of natural, hereditary, and social inequalities. On the other hand, equality also contributes to the elimination of inherent inequalities, which are often linked to natural factors, by granting equal rights and privileges that enable people to overcome their natural disadvantages and achieve victory over the more talented and gifted.

Three types of inequality (first, primitive natural inequality, ; second, ; third, , reinforced by мушкетерной

natural, and, on the other hand, мухътырой in the context of natural inequality) are often mixed together by the disputing parties and therefore lead to the impossibility of reconciliation. I will have to return to the subject, but now I will try to explain that the natural inequality between individuals and groups is inherent in the human race, and that in the competition between the former, there must be an advantage on one side or the other, and in the end (according to the rules) there must be winners and losers.

Now, of course, the question arises: is it possible to find any objective criteria that would allow us to distinguish the victors from the vanquished and, on that basis, predict the outcome of the struggle? Naturalists who have written about this express themselves quite clearly and definitely on this point, although they mostly decide the question in the negative, without making any preliminary ~~and~~ the possible positions. For example, here is a summary of the conclusions reached by the well-known German theologian Preyer: "The weaker," he says, "that is, the less capable of life, dies, while the stronger, that is, the more capable, the more perfect, wins ~~and~~ survives." In relation to ueховemy sto, this position is applied ~~and~~ developed by him in the following way: "The more we will understand the consequences of rivalry between people, the more they will seem to us." "In the struggle for existence ~~in~~ the world of men, good and all that is perfect triumphs over the worst and the less perfect, but it constantly turns into a struggle for a better and more noble existence ~~and~~ gradually brings us closer to perfection, although under the existing order of nature we cannot achieve it immediately. But even this has considerable significance, for it shows us that by rejecting the bad, we harm ourselves, and that immoral actions bring pleasure. Thus, we come to the conclusion that the weapons with which we fight for our existence are none other than acts of good morality, honesty, and justice. Like a kind of martyr, Preyer concludes: "The idea ~~of~~ a natural process, of an inevitable and unstoppable progress, about the development and improvement of the soul, does not present us with anything incomparably more precious than the wonder we feel before the harmony of nature, the motor in action at all not

Does it exist? The harmony of the seven elements, the balance of opposing forces in nature, the immutability of natural laws, the victory of good over evil, not blindly exalted, but understood through reason, there, where there are no laws, where we are forced to invent them artificially, where, on the contrary, everything happens in accordance with necessity and causality?

By replacing one idealism with another through friendship, Preyer does not remain without followers and successors. A naturalist of the highest order, a renowned anatomist and anthropologist, who died in 1871, that is, during the Franco-Prussian War, he essentially expresses the same ideas as his predecessors, but, perhaps in a more concise and precise form. "Just as," he says, "victory ~~trade~~ and industry is achieved through hard work, so too, in the higher realm, no matter how separate the causes may be, good triumphs over evil, truth prevails, and justice remains just. And if the laws of nature are immutable, then there is natural selection in society, that is, the accumulation of good qualities acquired in the struggle for existence. This conclusion is applicable in society and in the struggle between peoples.

Among similar idealists and naturalists, we must include Professor Bementov, who first published his views in public forums (see "Bestni Evropy," 1873, October, especially 74aby III), as well as his predecessors — Preyer and 3mmnep. But not only among naturalists, that is, scientists, who were opposed to the new ideas and judged them with greater a priori bias, but also among representatives of the scientific community who were interested in the new ideas. On this point, for example, Shlsh, one of the most prominent contemporary sociologists, stands out. In an attempt to derive the foundations of morality and law from the struggle for existence and natural selection, he puts forward the following axioms: "the most moral societies are at the same time the most powerful." "Natural selection is not only an instrument of social improvement, ~~but~~ also a judge, the only empirically comprehensible law of the moral structure of nature, which elevates the more perfect and destroys the more imperfect," etc.

It is not difficult to understand how, following an a priori path, one can arrive at such conclusions; but in order to be familiar with the subject, inductive verification is also necessary. Many writers, says Mamiev,

The images of the seven states and republics are so beautiful that it is impossible to find their real-life counterparts. What is the purpose of these images? Meanwhile, people live, and the distance between them is immeasurable. Let us try, in the first place, to turn to reality and draw from it information for resolving questions about the course of the struggle for existence between people.

II

The origins of social relations in human society. — The role of the individual in social relations, the influence of the individual on social relations. — We are proud of our achievements and our future plans.

Competition between people is an inevitable consequence of the mismatch between needs and the means to satisfy them. The greater the discrepancy, the more diverse the needs and the greater the desire to satisfy them, the stronger the competition will be. Culture, with its amazing discoveries, constantly provides new means of satisfying existing needs, but at the same time, by raising the level of development, it also increases the complexity of the most basic needs. Hence, there is an intensified conflict of interests and an intensified struggle for an incomparably more demanding existence. From this point of view, it is easy to understand the phenomenon of universal monmurenia between the members of a large and complex society appears to be extremely important and essential, and to a certain extent similar to inevitable natural phenomena. The opinion that монмуре́ния is not са́мoжна там 7убо́мо in це́ловецтве and constitutes a це́мo устрани́мое, пресвы́шайно шатмо. "It is well known," says Адо́ль[Ва7ner, — the modern system of free монмуре́ныа is a product of recent history, and it is not at all clear why it should represent the monumetrical past in its present form. As a living history, depending on the conditions of space and time, it, on the contrary, has the meaning of a certain stage of development and is not necessarily transient. In my opinion, it is not necessary to attribute to the meaning of or against the concept of about the inevitability of монмуре́нии, and it can be applied to the "contemporary system of free монмуре́нии." But even according to the most ardent supporters of this system, the latter does not constitute a reality that has already come into being, but rather an ideal to which we must strive. "In a well-organised system of world economy," says 3min7c7aus, "monopoly would be insurmountable, permanent, and its actions would be

be defined, like the actions of nature itself. Our opinion on monogamy in nature can be seen clearly in the seventh chapter, and also in the following explanations.

Competition in the wild, as well as in the world of all other social animals, is a phenomenon that is very similar to that found in humans. Every society consists of related individuals who come into conflict with each other; but, in addition, we see competition between individuals of the same group. In trade, for example, "first, there is a struggle between buyers and sellers; the former want to acquire the required goods at the lowest possible price; the latter strive to sell them at the highest possible price. Secondly, buyers compete with buyers and, accordingly, sellers with sellers. In all such competition, the stronger side wins" (3min7sec). Of all the types of struggle, the most important, perhaps, is the struggle between the most homogeneous elements. It is this that we will keep in mind.

Competition tends to strain all forces and therefore contributes to a high degree to the development of productive activity. This position can be accepted as obvious, as it is confirmed by daily observation. The elimination of competition usually leads to the elimination of innovation.

"But," says Rosher, "free monarchy liberates all forces, both good and evil." Thus, it promotes not only knowledge, enterprise, diligence, honesty and virtue, but also eradicates cunning, deceit and other aspects of the intellectual nature that are generally considered immoral, which are usually considered immoral. At the same time, active struggle contributes to the strengthening of the positive aspects of the mind, that is, the strength of the will, the unity of the mind and the harmony of movements, while peaceful monarchy contributes, in a significant way, to the development of all aspects of mental activity.

The influence of monarchy is especially noticeable in the modern European world, where, due to the above-mentioned motives, there is a constant struggle for existence. On the one hand, there is a significant increase in intelligence, knowledge and diligence, and on the other, there is a disregard for moral principles. The adherents of monasticism themselves admit that "a broad conscience helps to achieve

victory in measure; with the same great certainty, it is harmful in the commercial sphere (3min7sec). Herbert Spencer, in his fairly lengthy article "Commercial Morality" (Essays, vol. II), provides sufficient data to judge the influence of commercial morality on morality and, more importantly, shows us the process by which people, who are not themselves motivated by moral considerations, are led to commit acts that are clearly immoral. Herbert Spencer cites a number of tricks used by merchants to achieve their goals, tricks that go as far as deliberately simulating honesty and integrity. "Explain to us, if you can, a more refined method," writes H. Spencer, "one that you yourself use, though in wholesale trade and to such an extent he is often accused of cheating, though he pretends to be honest, despite all the efforts of his fellow traders. The problem was that he wanted to appear simple and honest; at first, he gains their trust by pointing out the shortcomings of the goods they sell, and then, having gained their trust, he sells them poor-quality goods at high prices. Various tricks, some more cunning than others, but all based on the accepted model of immorality, have spread throughout the modern world, and we must resist them with all our might. "The greater the temptation, the easier it is to succumb to it," says Spencer, "and the more widespread the temptation, the harder it is for the rest to resist. The pressure becomes more and more intense. Honest people have to fight an unequal war: they are deprived of one of the branches of profit, which their opponents use to attack them, and they are forced to follow in the footsteps of the rest. The following passage from the same article is extremely important: "We know the story of one merchant who wanted to give his conscience the right to live in his own home and free himself from all the deceit that was common in his profession..." "That is why, when the time came to sell, he remained unsold and died without selling, because he had two sons who were not worthy of him. Nevo, who told us about the circumstances of the case, assured us that the trader had caused more harm to the victims by declaring bankruptcy than he could have done by ordinary commercial fraud. However, the question remains to a certain extent, and it is difficult to determine the criminality of the act.

similar situations. He always has to struggle with two personalities. If he conducts his business with strict honesty, sells only genuine goods, and takes only reasonable measures, then his competitors, who are dishonest, have the opportunity to sell cheaper: The market becomes empty, and the poor are very hungry, so that he will not be able to fulfil his obligations and support his family. What should he do? "...Follow the example of the landlords and resort to fraud... This seems more reasonable not only to him, but also to other people. But will he not ruin himself and his family in his attempts to live differently from his friends? And he decides to do what his friends do. It is not surprising that modern social scientists are divided in their views on the influence of money on morality. "With free money," says one of the most prominent representatives of the new school, Adolphe Banner, "It is not the most capable who prevail, but those who are most cunning and unscrupulous, who are unrestrained by the moral constraints that would otherwise prevent them from achieving their goals." "But even those who are honest are forced by the success of others to act just as unscrupulously. In this way, the overall level of industrial and commercial morality inevitably deteriorates." Shmoger, another representative of the same school of thought, says: "No one who has had the good fortune to be acquainted with the most honest entrepreneurs will deny that that they themselves are beside themselves from all that they have to see and that they themselves must endure in this monstrosity."

This is the opinion of both experienced and scientifically educated people. It is to be expected that the side of the monomaniacs may be subjected to criticism, statistical analysis, but in all cases, there is a tendency for the spirit of initiative to be stifled, and we have to observe behaviour that is inconsistent with the moral standards accepted in Europe. The lack of moral principles in the last seven years has contributed to the emergence of this phenomenon. Of particular interest in this regard is the case of Baron Olenheim, a prominent politician in Austria, who, who was the former minister-president, received "the highest praise" in court, and the former minister did not notice "the extremely important step" taken by his friend. The court found that such illegal practices are widespread in the business world, mam sro

between, among other things, the letter from Oren7eyma himself. "We want to run our business honestly, transparently and straightforwardly. If we do not meet with the attitude on their part (that is, on the part of the influential and powerful), they will force us to resort to fraud and deception, and perhaps surpass the local authorities in their wickedness.

Shmogher duvo metmo, although and nesmo7ymo exaggerated, characterized the victors in the modern industrial struggle.

"Three types of people," he says, "believe only in money and the stock market; only virtue is respectability, that is, the outward appearance of a good life; the success of their enterprises is the only thing they respect, and material possessions are the only thing they strive for." This last statement is not entirely accurate, but the rest is true. Especially important are the the are Herbert Spencer: "People of the most diverse occupations and positions, who are by nature honest, unwilling to submit to the humiliation to which they are forced, all express to us in one voice a strong conviction conviction, uro in the industrial life there is no possibility of preserving order. The opinion of all and each of them is that a highly disciplined person must die here. "Life in our world," he says, "requires us to adopt a moral code, to stand no higher and no lower than it, to be no more and no less honest than everyone else. Those who fall below the established standard are destroyed; those who rise above it are knocked down to a safe height and brought to repentance." The words of the wise, collected from more than three hundred sources, are obviously applicable to our time. "It is impossible," says Mamiev, "to be in every respect honest and upright in our day, to live among the godless and wicked majority. And it follows that anyone who wants to hold on to it may not be virtuous, but he must certainly acquire

the ability to adapt and not be swayed by circumstances.

If our education were based on the principle of contradiction, our minds there are a priori conclusions of theorists about the struggle for existence with the reality of life, then we could be guided by the above considerations. However, since the answers to the questions that concern us are insufficient, we must try to penetrate as deeply as possible into the essence of the struggle between people.

the causes of the conflict between the parties.

Why is it so common and often completely inevitable that people resort to means that they themselves consider immoral in their struggle against others? In a frequently cited article by Herbert Spencer, we find a consideration that will help us answer this question. "Conscience," he says, "is strong enough to prevent actions that immediately harm a known person, but it may not be strong enough to prevent actions that cause long-term harm to an unknown person. It is concluded that the conclusions confirmed in the present case are correct, namely that moral obstacles to certain acts vary according to the clarity of the concept of the consequences of those acts. Next, who would not even think of stealing something from a friend's house, without thinking twice, steals expensive goods; nevertheless, who would never even dream of spending a single coin, takes part in the work of the volunteer banks.

The more complex a society is, the more confused its relationships are, and the more the consequences of a given action become unclear and lose their original clarity. A mistake made in one place can turn into a disaster in another, and vice versa. The death of one person can save the lives of dozens of others who might have suffered and died from the consequences of the first mistake. The suppression of one idea is often carried out in the name of the supposed good of the whole society, while the interests of the society, which are the most distant and unclear, are often sacrificed to the interests of more powerful social groups. "The complexity of the conditions of life," says L. S. Migu, "is to blame for the inability to establish rules of conduct that would not require exceptions." (Utilitarianism, p. 58).

From this, on the one hand, there follows the general uncertainty of all judgements and, consequently, the vagueness of the idea of all the consequences of a given action, and on the other hand, the extensive scope for conscience and justification of one's behaviour. "There is nothing more unusual," says Nemi, "than those people who represent the image of honesty in public life excuse and even justify the most outrageous manifestations of political dishonesty and violence." "This is a surprising moral paradox," adds he, "it is not uncommon, political

crimes related to national wealth" (I, 135). The more widespread the crime, and the more it is committed by larger and larger groups of people, the more difficult it is to determine the severity and harmfulness of the acts. It is difficult (if not impossible) to form a clear concept of "public good" of a people and of a vast and diverse state, but it is immeasurably more difficult to determine the good of a state, present and future, and on the basis of this to determine the appropriate course of action. On the contrary, it is incomparably easier to take into account the interests of the smallest groups, *мамовы*: the family and the community, which is something small and defined with clear boundaries, such as a monastic brotherhood. In the case of a conflict between the common and undefined interests of the community and the interests of a small but defined group, victory must be on the side of the latter. We have already seen this in the example given by G. Spencer, who acts in accordance with the rules of strict justice but yields, not wanting to ruin "himself and his family." The family and all the friends who are united in a common cause, providing ample scope for activity inspired by self-sacrifice and other high moral motives, the more it takes away from actions in the service of the greater good. This explains the apparent inconsistency of many people and the scale of their morality when judging the actions of "real life," which are often *7уавным обрасом*, in the family, and the actions of a wider social activity. Therefore, in order to form a correct opinion about this family institution, at least in European societies, it is necessary to recall the struggle that had to be waged against the most determined opponents of matriarchy, with the most determined enemies of organisation, and a belief that was based on a strong sense of justice and vitality. "As soon as we begin," says Goguen, "we encounter fierce opposition from the clergy themselves and from the clergy, *мам сапределение вступления в брам священникам*. Во все времена, — he adds, — *насиуьственное вторжение самона в семейную жизнь представляюось одной из труднейших садаи*». The economists of the old school obviously had in mind the inequality of the conditions of struggle between the aspirations of the family and the interests of the vast social group. Hence their main focus on the general interest (to which it belongs).

the significant interest of this community, but also the interests of the whole family) is the main driving force behind economic activity. This is clearly expressed, for example, by Matus: "Our current situation requires that everyone keep in mind, in a general way, their own needs." With regard to children, who have an unquestionable right to the labour and care of their parents, it is obvious that the attachment that prompts them to fulfil their sacred duty is equivalent to their love for themselves. We have every right to assert that, with the exception of a few rare cases, the latter will be divided equally between them. The testimony of experience shows that even the most ignorant people work for the good of others, even if they are not motivated by the desire for happiness. In order for creation to be a constant and continuous motive for our actions, and in order for it to be an unchanging basis for our behaviour, it is necessary that we be familiar with the causes and their consequences. "Such a well-ordered existence, I believe, would be destroyed if it were ruled by one person, and all would be in turmoil and disorder: poverty would give way to need. And the fertile fields would become desolate (Experience of the Samon People, II, 359). This position is justified by numerous examples of harmful consequences, actions, at the root of which lies the most sincere desire for good. It is well known that, instead of alleviating real suffering, cruelty often leads to the accumulation of hatred and revenge. In view of these circumstances, I have come to a paradoxical conclusion, at first glance, that "by rejecting virtue, you are holding back," and build your well-known teaching about the impossibility of morality in the historical process.

The representatives of the manuesterstmo shmoya adhere to the same principle. "The success of the people's economic development depends on the unity of the people," says Smith. Smith, the liberal, sees only one possible way, namely the freedom of each individual to contribute to his own welfare as best he can. Everyone understands that helping their own is helping themselves, helping their friends, helping everyone else. This is the basis of the old way of life. It is based precisely on the position that "obje bxa7o" in itself is vague and indefinite, while "uastnoe bxa7o", on the contrary, is clear and definite. The new immaterial smga

economists, calling themselves "scientists" and claiming that "Moral activity is based on morality," which is opposed to immorality. But in order to fight with equal weapons, it would be necessary to engage in a direct and thorough investigation of the theoretical foundations of the theory, and practical aspects of the theory and establish some kind of guiding principle. However, one of the most prominent representatives of the school of economic thought, who put forward the following requirement, can be considered one of the pioneers of this school: "We already know enough about the actions of the government, but the consequences, on the contrary, are unknown to us, we cannot build a truly democratic economy, because we do not yet have a scientific theory of morality, and we will not have one without a thorough understanding of the science of economics." Success in everything is impossible given such uncertainty and instability in the foundations of science, which is encountered in the works of the most prominent representatives of scientific economists. Shmoger, a motto repeatedly cited composition, is considered "the most important foundation of the modern scientific economy" (A. Ba7ner, 1, p. 3), and motto views are shared by adherents of this school of thought, does not directly raise the question of the moral nature of the principle that could be taken as the basis for a new political economy. Incidentally, in arguing against the five fundamental rights recognised by Treymen, he concludes that "the most radical principle of modern morality can be recognised in the position of Scheyermacher: no one should be a means to an end for another; on the contrary, every individual, even though he fulfils a role for others, must at the same time be recognised as having his own role, recognised as a monad" (1, p. 121). The meaning of this statement is unclear, and cannot even be understood by the person who quotes it. Neither Treymen nor anyone else asserts that the unity of all things is determined by their external properties; the degree of its destruction is determined by the above-mentioned interpretation. It is therefore clear that Shmoger did not use it to establish his theoretical views. At the same time, he does not even attempt to answer the fundamental questions. The moral principle to which he refers in his argument is summarised by him as follows: "The essence is and always will be that we move forward in the direction of economic development, that we

produce more, distribute production more fairly, so that our consumption may be directed towards satisfying the most urgent and highest needs, as well as the lower ones, so that we become more educated, more capable, more intelligent and more just people" (p. 51). Here, as elsewhere, we find references to concepts from everyday life, which are subject to the most diverse and often contradictory definitions. The most important principle, which is not found in any other work, is precisely this uncertainty and accessibility to popular interpretation. The supreme principle put forward by Nan7e is distinguished in every respect by its incomparable clarity and precision. "A decision, once made," he says, "must be kept." Nan7e considers this principle to be universal and unquestionable, and therefore he intends to base on it the establishment of a new society, or at least the elimination of the struggle for existence in its present form.

One of the main principles of the state is to protect free competition, and from this point of view it is of great interest to us. But on this question, as on the fundamental moral principles, the Shmoga does not give us a clear and definite answer. Its main representative, Shmogger, clearly recognises the beneficial effect of monogamy, at least in some cases and within certain limits. He also speaks of its positive consequences in the competition between the representatives of large trade organisations. The same is stated by and with the following and :

"The inequality of wealth is justified, because it is determined by the talents of individuals; but the latter explains more clearly why bank X has earned only one in the last seven years, while firm Y has earned twenty million, and therefore worker A has become an apprentice with a salary of six hundred per year, while worker B remains a labourer with two or three hundred." Here, of course, the fairness of the victory of one rival over another is evident; the same is true in the following lines: "All should stand on the advantages of education, but not on the privileges of wealth and birth." The very theory of "distributive justice" (Vertheilende Gerechtigkeit), i.e., the distribution of goods according to merit, obliges us to give more to those who are more deserving.

"I am not sure," says Shmogger, "that goodness is born on stom in the world, что приучение, возышая

activity and great tension will not be in vain, the more all the strings of the instrument are stretched.

Summing up, it is necessary to come to the conclusion that Shmoger admits the existence of moral values, consisting in rivalry between individuals who are recognised as moral beings, but he rebels against it when immoral means are used, that is, cunning, deceit and violence. - and the advantages conferred by birth and wealth. True, he does not anywhere express a materialistic view of life, and often contradicts it. For example, he rebels against freedom of religion "in all areas where the rich worship with the poor, the patient with the impatient, the wise with the foolish, the strong with the weak." The first two statements can be reconciled with the theory summarised above, but can we reconcile the recognition of the advantages of the weak and the restoration of the status quo with the victory of the clever over the stupid and the strong over the weak? Can we reconcile the theory of fair distribution and monopoly based on the recognition of the advantages of talent and education with the right of inheritance recognised by Shmoger? "I recognise the right of inheritance," he says, "because it is natural, logical, and moral." The absence of a clear formulation and the contradictory nature of Shmoger's basic provisions make it impossible to recognise his views on the distribution of property as a positive contribution to the positive law. Constant references to moral principles ("goodness must decide" questions of distribution, the participation of the common good in the tension of economic activity, the recognition of the right to property, its moral significance, etc.) and the derivation of the basic principles of economic science from them leave the issue no less unsatisfactory, since it would be difficult to find a clear formulation and development of the relevant principles in Shmoger's work.

Всё же, similar to the one the one we found in the writings of Shmoger, but it is incomparably more profound, precise and consistent, been written ten years before the appearance of "Grundfragen" by the well-known populariser and public figure Büchner. He considers the struggle for existence to be unavoidable and therefore raises the question of the equality of the means of struggle. "Let them take away our weapons," he says, "but they will never take away our will to fight."

At least, to some extent, the inequality of social struggle will be reduced, and social and, at the same time, labour issues will be addressed and, at least provisionally, resolved. "This solution has been found," he continues. "We have no reason to abandon it, since it is a means that is easy to apply, does not directly contradict the existing conditions, and, moreover, it is a measure that, with gradual implementation, becomes increasingly effective, that significantly improves the situation of the poor without directly harming the wealthy, and that, moreover, has the potential to eliminate social inequalities and, at the same time, not only does not hinder but actually promotes the development of the economy. reduce social inequalities and, moreover, not only do not weaken, but, on the contrary, strengthen the stimulus and motivation leading to the improvement of the whole. The means consists in the gradual and peaceful transformation of the existing order into a new one. The essence of this view, which is at the heart of our question, is quite clear: Büchner opposes competition based on natural inequality and, conversely, rebels against participation in the struggle for the existence of momentary, temporary inequality.

Maurus' opinion is incomparably less radical. Like Büchner, he also does not consider it possible to eliminate the struggle for existence. "In contrast to the radical opinion the necessity of destroying all monarchy and eliminating capitalist production in general, — he says — we, together with the bourgeoisie, consider poverty to be a necessary evil and think that it would be a mistake to think that the bourgeoisie can be replaced by a new class, directly through the abolition of labour and the abolition of private property, and replace it with another, with a less economical organisation of production. The inequality of the conditions of struggle, like many other socialists, reduces to natural inequality. "The desire to establish material equality between people," he says, "will always remain a dream, because it will be destroyed by the individual nature of human beings. All attempts, even those of the most enlightened systems based on material equality and the abolition of property, will be defeated and will continue to be defeated" (p. 11). In view of the inevitability of inequality, Maurus proposes measures to eliminate some of its harmful consequences and, with a view to the future, advocates the intervention of the state, which должен определить саработную пўату, «подвер7нуть

The device shall be subject to state control, guided by the law and the principles of labour, and thus protect them from exploitation, etc.

Adol Bacher has a completely different view. "It is true," he says, — people are by nature unequal, and this is not individual inequality, just as all members of the same species are unequal, so too is the composition of nature itself. From this, one could deduce that this applies to all other things, but not to human beings, because it is necessary and desirable for those who are more gifted by nature to prevail. I assert this on the basis that, at least in theory, it is possible to equalise natural inequality through education and culture and through protection, which society can and must provide to its members. Natural inequality leads to the requirement that not all goods be distributed without distinction, and that the best not be sacrificed to it. It is from this that the further protection of free monogamy must be derived, which in modern times is being implemented more and more in practice (institutions for the protection of children, the elderly, etc.). (l.c. 200).

The above opinions can be grouped into two categories. The first category includes the opinions of scholars who consider the struggle for existence to be a phenomenon inherent in nature and therefore inevitable, and therefore unavoidable, and, in view of this, those who seek to eliminate historical inequality and allow humanity to enter its natural state. The second category, however, seeks to struggle, the success of which depends on some kind of privilege, for example, the victory of a rich fool over a poor but intelligent rival, and, conversely, it recognises as legitimate rivalry between people who are equal in terms of social status and material circumstances, but different in terms of natural abilities. In this form, this view can be compared with the views of some representatives of the Manchurian school. One of its most ardent supporters and, at the same time, a fierce opponent of the social order, he predicts its imminent collapse. He argues that "natural differences in social status do not justify other inequalities, and inequalities in social status do not justify other inequalities," and that inequality is unjust.

"Is inequality not universal," he asks, "is it not manifested everywhere in society, equally and universally throughout the world?"

Can natural social inequality be eliminated? — You can see for yourself that is there an antagonism between art and ordinary painting, because the former consists of original creations, while the latter consists of mediocre copies, and therefore the former is preferred to the latter? If you wish, I will also antagonism, struggle production, and consumption, and distribution, — struggle between the useful and the useless, but, but conscience, the you can impute her attribute to the social economy? — And do you, my friend, accept it?». The same argument can be applied to the theory of money. In considering the question of the influence of morality on the struggle for existence, he emphasises the importance of the influence of wealth and the majorat on circumstances, which tend to distort the natural course of the process; he does not attach particular importance to the first obstacle, since the number of wealthy people is never particularly large and, moreover, they often squander their entire fortune through incompetence. Conclusion between the parties is possible, under certain conditions, on the basis of not the present forms "freedom монтуренции", committed on the basis of privilege and other moments of historical inequality, but the form of struggle for the existence of which would most closely approximate the conditions of unimpeded and natural selection. At the same time, as Büchner rightly points out, the incentive to struggle will not diminish, but rather increase, and all forces, "both good and evil," will be liberated to the greatest extent possible. At the same time, it is possible to achieve the same degree of natural equality that is found in the unhindered course of selection in living nature, where, in a struggle based on natural inequality, the victors will remain the "the adapted to the struggle," while their rivals, lacking the necessary qualities, will be defeated. In the result of the struggle, all participants in it are perceived as equal, and between them and the "strong",

They should gradually become more and more peaceful.

A. B. Bener takes a completely different view. He does not want unhindered struggle between people who are naturally gifted; he rebels against the elimination of natural inequality and, consequently, advocates the preservation of inequality as a means of preserving natural differences. He demands that nature give man the means to survive the struggle with his stronger rivals, and therefore wants to expand the already existing privileges with the poorest.

Protection of the environment. Bossrenie sto directly stems from the moral principle that all living beings are equal, and that "life, life, once begun, should be preserved" — a principle that Laplace considers "the most noble duty of our nature." Taking this position, Banner naturally refers to the system of charity, which is supposed to compensate for the consequences of natural inequality. However, when discussing the application of this system, he cannot help but see numerous sources of abuse. After running through some of them, he comes to the following conclusion. "True," he says, "but all these evils can be eliminated with the right application."

The "mariative" system, especially if it adheres to the principle of cautious individualisation in meeting the needs permitted by the system. But it is clear from the outset, and all experience confirms, that mistakes in this regard cannot always be eliminated, and with the passage of time they become more evident and diminish, etc. (1. p. 222). We do not find a way to establish the "correct" application of the marital system in Bäumer, nor do we find a way to eliminate the objections first raised by the authors. Lapin summarises these objections as follows: "In the dimare, all differences in temperament and spirit are eliminated, and those who survive are usually endowed with good health. We, the oppressed peoples, are doing everything possible to prevent the process of destruction: we are building shelters for the homeless, the poor and the sick; we publish books for the poor, and our enemies use every means possible to prolong the life of every person until the last possible moment. There is reason to believe that vaccination has saved thousands of people who, given their circumstances, would have died from smallpox. In this way, even those who are not vaccinated can spread their genes. No one familiar with the breeding of domestic animals will have the slightest doubt that this circumstance is extremely unfavourable for the survival of the breed. We are struck by the speed with which insufficient and improper care leads to the degeneration of domestic breeds; and with the disappearance of the breed, масаюле7ося само7о цеуовема, едва Үи найдется стоуь невежественный заводчим, чтобы допустить т размножению худших животных». "We would not be able," he says, "to restrain

Our conscience, following the dictates of reason, without destroying the most noble qualities of our nature... and we must unquestioningly endure the undoubtedly harmful consequences of suffering and the spread of evil.

Gemme considers the protection of the most valuable species to be the highest priority.

"medical selection" and, emphasising its harmful consequences, even suggests means of its elimination. The most moderate of the possible means is to consider the prohibition of marriage for people suffering from chronic diseases. This measure is in no way inconsistent with the modern moral code, that is, the desire to preserve life, ~~and~~ it is accompanied by the most terrible suffering. "But there is no poison more terrible than that which can be poured into the heart, the accusation of hopeless love," asks Domtor Gartsen, who is opposed to the current status quo of medical selection.

It is evident that that by giving free rein to our conscience, that is, by acting contrary to natural selection, we thereby weaken our power in the struggle for existence, just as we weaken it in animals protected in our domestic households. Even if we could limit the manifestation of our consciousness within certain limits and bring it into equilibrium with the conditions of the struggle at a given moment, with the intensification of the struggle, due to overpopulation, and other factors, the balance would be disrupted. There are two paths to choose from. Following one of them, guided by "the most noble qualities of our nature," we can "restrain our desires" and submit to natural selection with all our might, but in that case "we must unquestioningly endure the undoubtedly harmful consequences" of such a system and fearlessly go to defeat in the struggle for existence. "Following reason," that is, choosing the second path and striving to preserve and protect our community, we can be more confident of victory. But it is not enough to resign ourselves to the present situation, which is the result of the humiliation of the most noble side of our nature. At the same time, the same question arises before us on a larger scale, which, as we have seen, inevitably arises for everyone who takes part in the industrial and commercial struggle: to uphold the demands of high morality and win, or to act in accordance with these demands and remain defeated. The choice between these two alternatives depends on the subjective moment, on that

The mixture, which is the essence of the character, is composed of the following ingredients.

Everything we have achieved so far is due to the struggle between the victory in the struggle for existence ~~the~~ satisfaction of broad moral aspirations. The unity and consistency of the interests of an individual and the group closely associated with him constitute the main reason why ~~in~~practical life, these interests prevail over all others, that is, the interests of the larger group, whose well-being (i.e., the highest moral aspirations) is considered to be of the highest importance and impervious to either scientific investigation or direct decision-making. That is why any theory based on the interests of the individual and the family (Selbstinteresse) has a better chance of finding practical application, than theories based on scientific principles, since the latter are not yet firmly established.

III

Complexity of the relationship between human groups. — Blurring of social boundaries. — Role of the individual and the group. — Omcmunlevue with the aim of punishing the possibility of remission of the punishment imposed on the convicted person. — Verification of the conclusions of the model calculations for the existence of small waves in America. — Kumatsy as a source of water in the region. — Conclusion.

V ueyobema, like other social animals, the connection in society has a significant influence on the process of struggle for existence. Under certain conditions of sociality, competition between individuals may be weakened or even disappear altogether, but then it is directed ~~to~~ competition between social groups. In fact, there is social existence in all forms of life, and that it, in ~~what~~ form it takes, must unite into larger and smaller communities, develop within itself a certain degree of subordination, the ability to sacrifice one's own interests to a certain extent for the sake of the community. In this sense, there is nothing new or unusual about it, according to Shlush. In many animals, sociality is developed to an incomparably greater degree. Not to mention insects, which have developed special organs for social purposes, and in which individuals are often sacrificed for the sake of the community, there are many lower animals where the individual is sacrificed for the sake of the community and reduced to the level of a mere organ. In the present state of society and in the ideals of the future, the individual always retains its individuality and, to a certain extent, is subordinate to society. However, at the same time, all animals "Social instincts do not extend to all individuals of a given species" (Darwin), but humans have at least a tendency to unite all members of their species into one large society.

When studying the struggle for existence between different communities, we naturally focus our attention on anthropological and social groups about which science has the most data. In this way, we move on to the question of rivalry between peoples and the displacement of

of one by another.

In his treatise on the struggle for existence in the universal species, Mmper extends his view to the struggle between peoples.

"Whatever our regret (regarding the past)," — he says, — we must nevertheless acknowledge the law of nature, applied with romantic necessity, the law according to which, in the struggle for existence, the higher species prevails and displaces the lower." He expresses this in the following words: "The recent (Lithuanian-Prussian) war shows us that the history of peoples is also based on natural laws and consists of a series of inevitable necessities, a series in which the motor of moral and intellectual progress always prevails. Thus, one cannot deny the existence of a moral system in the fate of peoples." Here are two quotations which succinctly and concisely express the opinion held by many who have thought deeply about this question. The same is said in the following lines by Shishkin, the most recent author on this question. "The progressive civilisation," he says, "gives the highest degree of self-preservation, and victory in the struggle against nature and enemies of the species."

Arvin, who was deeply involved in the question of the struggle between races and peoples, came to the conclusion that that "the degree of civilisation is, apparently, the most important factor in the success of civilised peoples." As for the content of the statement itself, he concludes: "How dark the future of education may be, we can nevertheless see that the progress made in the past has produced the most highly educated, brave, patriotic and virtuous people, who are capable of achieving the highest intellectual achievements." brave, patriotic and virtuous people, who are capable of overcoming the less gifted." He expresses this thought in the following way: "The education of well-endowed people and progress in morality undoubtedly give one people an unquestionable advantage over another." From this it follows that "at all times and in all societies, one people supplants another, and that morality plays a significant role in the success of a people, then morality everywhere tends to improve, and well-endowed individuals should gradually become more prominent."

Alongside these psychological motives, Darwin also recognises the influence of the somatic moment and therefore explains the extinction of many primitive peoples mainly by a decrease in fertility and an increase in infant mortality, due to changes in the surrounding living conditions, even those cases where the latter are not harmful in themselves.

However, considering the current situation, it does not cause any concern, neither in terms of the number of cases nor in terms of the severity of the symptoms. (he is particularly opposed to motorcycles) on the participation of mentally and morally healthy individuals in the struggle. "Indeed, he says, "the highest race is indeed that which is higher in spiritual terms, but it does not necessarily constitute a rule, as Mam thinks." In confirmation of this observation, he refers to the fact that that the Indians of Central and South America defeated the Spanish conquerors, and that in Belgium, the Germans are undoubtedly inferior to the French, etc. "Thus," he concludes, "in the struggle for existence, it is not always the spiritually superior race that prevails, but the one is always better adapted to the struggle, and the decision is sometimes made by other, more important qualities."

Therefore, in order to resolve, as far as possible, the fundamental questions ~~the~~ the struggle for existence of living beings, it is necessary to clearly identify the essential moments of this struggle, in most cases, these are quite obvious.

It can be argued that the victory of Europeans over many primitive peoples played a very important role ~~and~~ was accompanied by significant social phenomena. In many places, it is evident that Europeans have successfully eradicated diseases that are still prevalent in other parts of the world, even in those regions where they themselves do not suffer from them. Here, of course, Europeans are the unwitting carriers of the disease, just as they are in smaller communities. In the most backward countries, there is a firm belief that the arrival of foreign workers is the main cause of the spread of disease. Smallpox plays a particularly important role in this regard, taking the lives of many unvaccinated people. In America, it killed ~~at least~~ at least half of the entire population. It is also dangerous for peoples of the Pacific and Australian regions. ~~On~~ the Sandwich Islands, in the winter of 1853, between five and six thousand people died from it. On the Pacific island of Ponape, smallpox

It was brought by a single sailor and, in a short time, wiped out three-fifths of the population. It is known that it raged on the islands of Fiji not long ago. The extinction of the mamuadagov is largely explained by their mortality from the same disease. The appearance of a smallpox epidemic often causes panic among the unvaccinated population. For example, the sick are abandoned, leaving them with water and food, but despite this, the disease continues to spread. The same thing happens with mothers who leave their children in the streets, mostly sick and without any care. Some attribute the high mortality rate among the Mummies to smallpox. But besides this cause, there are others, perhaps even more serious, in the same direction. During my stay among the Mormons, I often heard them say that they were incomparably more susceptible to infection and mortality from smallpox than Russians living under the same conditions. Neither vaccination, to which they often resort, nor care for the sick, which is usually provided by women who have already had the disease, offer any serious guarantee. To get an idea of the intensity of the epidemic, let us imagine in one place, in the vicinity of the steppe (in Khoshoutovo), in the winter of 1874, out of fifty families, only one remained alive. Some people assure me that in one hundred years (1874) a third of the entire population died. It is difficult to give a precise estimate of the population of the steppe, but it may be fair to say that where poverty, due to proximity to Russians, is particularly severe, and in the 7хубине steppe. There is reason to believe that the very organism of the Mamys (and other peoples equally susceptible to smallpox) is more sensitive to the perception of smallpox, than that of their neighbours, who lead a way of life quite similar to theirs, but are incomparably closer to the centre of the plague, smallpox does not cause such devastating devastation.

When their way of life changes, primitive peoples are extremely susceptible to disease. Most people who transition from a primitive way of life to a European way of life die prematurely, for example, among the Mormons (Noyons), the Uighurs, and others. The mortality rate of the latter, under similar conditions, is estimated at 164 out of 1,000 Australians living in and , according to Tremevda, " and of the first

в семидесяти австралийской расы", через четыре года, only three remain alive. The seven, distinguished by their remarkable insensitivity and sharp wit, are united by a common goal. One unnamed prisoner, aged 1800, who had been transferred from the Antilles to Gibraltar, died of starvation after fifteen months in captivity.

In addition to its impact on mortality, the coexistence of primitive humans with domesticated animals is also reflected, often to a significant extent, in the fertility of the former. Since ancient times, the most primitive peoples have had a relatively low fertility rate. Some authors explain the extinction of the sandwuians, Maoris, Indians and many others "Dimarey" is precisely the meaninglessness of their wives. There can be no doubt about the existence of this phenomenon; however, no satisfactory explanation has yet been found. They see in it simply the domestication of the assumption that the "lower" classes are the least worthy; Others explain it by the submissive position of women, the gentleness of their behaviour, etc. Grasio draws a parallel between the promiscuity of primitive women and many animals kept in captivity. He explains this in the following way: "A man who has been taken away from his homeland by Europeans no longer feels at home there, and although he remains in his native land, he longs for his homeland; he tries to forget it, but then falls back into it again; he is tormented and tormented and suffers, like an animal in captivity. Suffering from captivity, he is enough to cause suffering to other animals; dogs, constantly kept in captivity, lose all their instincts. The same reason may explain the sterility of the dogs of Pomerania and Australia. In recent times, a similar idea has been put forward by Darwin, who, as we have seen above, considers the absence of a single cause to be one of the main reasons for the extinction of primitive peoples. He does not explain this with the psychological motives that Grasio uses, but bases his argument on detailed observations of the similar extinction of many animals that have been attempted to be domesticated. The reasons, which are based on the degree of adaptability under changed conditions of existence, are considered sufficient to explain the behaviour of children born under such conditions consequently, their high mortality rate.

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somatichnye yaveniy on the course of the struggle for existence, it is necessary to pay attention to their participation in the spread of European peoples, which are particularly resistant and, at the same time, have extensive resources available to protect themselves from harmful external conditions. On Madagascar and in Senegambia, for example, no European people has ever shown any ability to accumulate wealth. On Rve, and indeed on the islands of the Macarena archipelago, despite all the efforts of the colonisers, they have been able to adapt to local conditions. Similarly, in Algeria, despite its striking similarity to southern Europe, most Europeans are dying out, and only a few, such as the Mauri and the Spanish, are managing to survive. the Maghreb and Spain, manage to integrate.

When discussing the displacement and extinction of peoples, it is necessary to bear in mind, first and foremost, the historical moment in all its diverse manifestations. This helps explain, first, the extinction of peoples who, despite their close relationship with other peoples, display a distinct way of life, such as the Maori, a people distinguished by their ability to perceive the universe and adapt to circumstances. On the other hand, the same point can help explain the often paradoxical experiences of peoples. Bejot draws attention to the fact that in ancient times, dimari did not die out, despite their numerous relations with massuem peoples. Both he and L'Arvin see in this a remnant of the intense influence of the current degree of civilisation, which, however, can be explained by the fact that the dimari who came into contact with the ancient civilised peoples belonged to the same anthropological group as them and were therefore less subject to violent attacks. The same (at least in part) may explain the absence of extinction among the peoples of the Caucasus, despite their isolated location and, in some places, extreme poverty and generally poor, often primitive living conditions. Meanwhile, some peoples, such as the Mam, have survived for centuries, while others, such as the Mam, have undoubtedly died out due to contact with the Russians.

Now everyone is convinced that such a significant and serious phenomenon as the extinction of peoples does not depend on a single cause or even on a single set of causes (e.g.,

For example, the aforementioned moment, but from the sum of immutable, often very diverse circumstances. We can see the favourable disposition of many peoples and their ability to adapt to changing external conditions, but these phenomena are not permanent in themselves. Thus, a people that is not subject to other causes of extinction may recover and eventually prosper. In this way, some primitive peoples, such as the Tonans, do not die out, while others, although they continue to die out, do so at a slower rate than before, which gives Garand reason to express the most optimistic hopes for the future of these peoples. European peoples quickly recovered from the most severe and numerous epidemics. Perhaps the endurance of the Germans, the Magyars and other peoples, who had long been in contact with many other peoples, was acquired not suddenly, but gradually and at the cost of great sacrifices.

In addition to the ideological struggle, there is also a struggle for existence between nations, which is carried out on the basis of economic competition. In this case, one people strives to completely displace the other and to make it more or less dependent on itself. The more similar two peoples are, the more likely the first scenario is; the less difference there is between them, the more likely the second scenario is. The result of the rivalry between primitive and civilised peoples is well expressed in Mishima's dissertation "On Giana and Her

Penitential Beliefs". "The mind and life," he says, "are fundamentally incompatible with each other, and at the same time they cannot exist on the same plane, and in their struggle, victory is not in doubt. This is the struggle between the spirit and the child." The primitiveness and impracticality of primitive people, in fact, bear a childish character and constitute a phenomenon so widespread that it is impossible not to notice it even in the most remote areas. It is understandable that this trait of theirs was a frequent cause of conflict with more primitive and warlike peoples. This is clearly evident from the words of a single mythological figure, quoted by the missionary traveller Gyu: "Are you not surprised that all the children are naked? When they want to go to the city, they have a desire to buy everything they can get their hands on. They usually have no money, and we help them."

We sell them goods in advance and, in fairness, charge them more. If the goods are sold, we do not charge a large profit — from thirty to forty per cent. Это, впрочем, делается только с монголами, там там в Китае это запрещено императорским законом. But we, forced to constantly wander through the "land of grass," money, can demand profits for profits. Isn't that right? Isn't that completely fair? Монгольский доход никогда не уменьшается; it passes from one form to another. Every year we send out profits, which are paid for with sheep, goats, horses, cows, etc. This is incomparably more profitable than a day's work. Monopoly costs us little, but we sell it very dearly on the market. Oh, monopoly, you are so beautiful! You are the true source of happiness. This is just one example of many similar practices among non-literate peoples. In the same way, mamim монголы are chosen by митама, and the smpxyatiya of махмуров, bashur and many other peoples are carried out by Russians, Māroross and Pōjamov — Jews, and so on. The same capable people, the Mamoris, in their early relations with the Anguanians, deceived themselves by signing montramts and vemsets, the meaning of which was completely incomprehensible to the "dimarys".

Thus, ignorance and injustice are among the seven most important causes of poverty in the struggle for existence. In general, it can be said that the integral qualities of a people play a primary role in this regard. This is what P. Bromas emphasised (during the famous debates in the Paris Anthropological Society on the question of extinction and the improvement of the race) about the Australians, can be accepted with some reservations. "There is no connection," he says, "between kindness, gentleness, gratitude, love for one's family and other moral virtues on the one hand, and foresight, order, inventiveness, perseverance, generosity, and abilities derived from intellectual faculties in the strict sense, that is, abilities that make one capable of living and understanding the sacrifice of one's freedom for the sake of the common good, to live in a justly organised society — in working with others to reap the fruits not for their own benefit, but for the benefit of all, and, ultimately, in submitting oneself to the will of the community for the sake of the community. to be able to enjoy their fruits oneself. Races, understanding the social foundations, can be divided into

To a greater or lesser extent; some can act independently, while others do so through imitation, persuasion, and coercion, depending on the nature and degree of their intellect; those who do not understand the meaning of words remain in a state of ignorance. This does not mean, however, that they are completely devoid of moral qualities or even intellectual abilities; it means only that they do not possess certain intellectual qualities. The conclusion, however, should not lead to the rejection of all knowledge in the struggle for existence, and especially of all moral qualities. Some of them, such as the degree of solidarity between the opposing sides, which is independent of race, often play an important role in the outcome of the struggle. The same applies to courage, which Darwin refers to as one of the essential elements of victory, but its importance should be relegated to the background. Undoubtedly, in some cases it plays a significant role. But in general, by fostering a particularly warlike spirit among the people, it is a source of danger. The peaceful form of struggle for existence gives much better results than military success. The well-known bravery, inseparably linked, as is usually the case, with the spirit of independence, has a powerful influence on the suppression of anti-Indian sentiments and on the extinction of many peoples. The Maoris, the most warlike and freedom-loving of the indigenous peoples, rose up against the English rule, proclaiming that "it is better to die than to live under foreign rule." or live under their rule." Of course, this decision, which did not prompt the Maoris to take up arms, led to a decrease in their numbers and, consequently, to their extinction. "A warlike and proud people, unwilling to submit to national slavery in their homeland," — says Voghech about the Papuans of New Guinea — must inevitably face the same fate, *нам воѣм и ти7р.*" We must consider whether the renowned bravery and spirit of independence of many peoples of the Caucasus have brought them more harm than good; one can imagine (if such questions can be decided in advance) that the same circumstances will lead them to the same fate. Meanwhile, the more peaceful, although, generally speaking, not at all more moral peoples of the East (primarily the Armenians) will suffer incomparably more. Even peoples who have achieved a high degree of civilisation, such as the Romans and the Greeks, are cruel to *тiоwпe*

warlike spirit, — маество, closely associated with снаутежьной храбростью. Among the present European peoples, some nations show signs of decline and, alas, even of extinction, signs undoubtedly connected with their former bellicosity.

It refers to "spirit" and "goodness," meaning that the development of these qualities should contribute to the struggle for the existence of peoples. If this is the primary characteristic, then it forms the moral character of the individual, and the spirit is directed not towards the individual, but towards the collective. In all cases, it is an important factor in victory and survival, but only under the condition of its subordination to reason and moderation. The same applies to virtue, which is the condition for victory in the struggle for the existence of peoples, and is therefore highly questionable. As we saw in the previous chapter, L'Arvin himself points to the "undoubted harm" caused to the state of society by the exercise of virtuous feelings. If we imagine the highest degree of preservation of the race, we will see that the results may be quite different. In addition, it should be added that the exercise of sympathy, by developing sensitivity, makes people more willing to participate in the struggle for existence, which even in its highest form is connected with the infliction of suffering. It is well known that compassion is more characteristic of women, that is, of those who stand aside and do not take direct part in the struggle for existence. At this psychological moment, Herbert Spencer draws attention to the following conclusion: "The indifference is an external manifestation of poverty and misery," he says, "necessarily (i.e., sympathy, supports) a proportionate indifference; and since indifference is an inevitable companion of the endless struggle between the members of a single society, it is also an inevitable companion of the class struggle between different societies.

In the unequal struggle between Europeans and primitive peoples, the former, in the majority, display not only immoral but often savage feelings. It is well known that it is necessary to stop at this point. Gerhard expresses a similar opinion on this matter: "Let them not say that the shortcomings discovered by Europeans originate solely from individual cases, and that

Therefore, they must bear this responsibility: such actions are committed, to the same degree, by all members of the community and, in all respects, deserve the highest degree of approval from them. "For the same reasons," says the same author, "moral perfection is achieved unusually quickly and is accompanied by intellectual development." "Everywhere, the spirit of Oran7-Putti (that is, a devout Christian) permeates everything," said one Javanese in a conversation with a Russian missionary. "Loyalty and trust are disappearing, and drunkenness, на7уость, immorality, greed, ыиШемерие and наси7ие are following in its footsteps, striving to establish themselves everywhere, wherever it stops" (Bastian). I do not share this opinion, but there is a grain of truth in it. "Honesty, loyalty, decency, hospitality, trustworthiness, and unwavering loyalty are found in greater abundance not among Europeans (i.e., European monarchists), but among the oppressed primitive peoples," says Gerrand, one of the most prominent contemporary writers. Even in those countries where the government and certain missions are doing everything possible to improve the lot of the oppressed peoples, but they have not been successful due to the diametrically opposed aspirations of the monarchists and the revolutionaries, i.e. those who are in direct contact with the "dimary". In the most remote corners of the world, for example, there is a ban on the import of alcoholic beverages into places inhabited by primitive peoples who have no knowledge of them; but nowhere is this rule observed by the local European-style authorities. Having established New Eeja, the government, in its attempts to support and develop the local population, encountered a serious obstacle in the form of the "new Eeja company," i.e. a society formed under the leadership of wealthy and influential Anglicans who had ruthlessly exploited the completely inexperienced Maori. One could cite many examples of such actions. Our government, in order to protect the people, has decided to take a number of measures to bring them to their senses and to a more reasonable way of life. It is proposed to rebuild all the existing roads and build new ones. In many places, it is not possible to rebuild the roads, all the roads were blocked by Russian troops, and thus a fairly large Russian population appeared in the settlements, hostile in every way.

Measures to protect primitive peoples. Many representatives of the latter may rise to the level of modern humanity, but this is not yet the case and in some cases is highly doubtful. Meanwhile, by leaving the most talented individuals in the primitive tribes and restraining the European missionaries from going there, we are helping the former to catch up with the latter. It is obvious that these tribes are capable of producing incomparably greater wealth than the civilised Europeans, who have often not even reached the stage of primitive tribes. From this it follows that the artificial preservation of the current dinary can be achieved only by the living and future Europeans, and moreover, the preservation of the minority will be the preservation of the majority; and it is necessary to leave the struggle for existence to its natural course and not to hinder the displacement of primitive peoples by civilised Europeans. This view is held by contemporary writers of this kind, for example, Gervard, as can be seen from his comments on the extinction of the Native Americans in the United States:

"The statement of the idea of a peaceful coexistence," —he says — does not contain within itself the seeds of its own destruction and does not pose a threat of its own abolition, but, on the contrary, suggests that that the extinction of free people is now only a matter of time and offers the most fundamental and most favourable of all possible outcomes. Meanwhile, the union will be completely freed from the yoke of the "dear brothers," and the people will celebrate a victory that will always be linked to the complete destruction of the old order.

No definitive answer to the question under consideration can be given due to the great complexity and uncertainty of the factors ~~and~~ and the vagueness of the definition of "obje7o бага." Should we take ~~in~~ account the current situation of the living relatives, and should we take into account the future situation? How can we weigh the material and moral costs of the displacement of Europeans against the moral costs of disenfranchisement, which is inevitable in this situation? Bearing in mind the oppression and cruelty of the authorities directly involved in the expulsion process, and also take into account the possible mitigation of the rights of future generations, who will no longer be witnesses to the process of racial struggle? Can we take into consideration the protection of primitive peoples in the interests of science, which is now the driving force behind

Should we take them seriously, and should we ignore them for the sake of immediate economic interests? There are many similar questions that are difficult to answer objectively. Therefore, when making a decision that requires the exercise of state power, there remains a wide scope for subjective choice, the direction of which can be, at least to some extent, predetermined. In all cases, it will be determined by the nature of the conflict between the two sides. Этнограф, ближе всего знающий природу и нравы первобытных народов, будет настаивать на их сохранении и вообще будет склонен к пристрастию в их пользу. The economist, being most familiar with the interests and needs of the people, who are burdened by the harsh conditions of their native land, will be more inclined to grant them freedom of worship and to strive to free them from the ignorance of superstition. The missionary will be more inclined to agree with the opinion of the monologist, while the practical man will side with the monologist. The naturalist, I think, will completely withdraw from the decision on this difficult question, just as the pathologist and the anatomist, with their greater knowledge, refrain from judging the sick. The predominance of one or the other sentiment in the government may significantly influence the measures it takes; the reality, however, will overtake them and bypass them, regardless of necessity, and the struggle for existence by direct and violent means will lead to the victory of the strongest over the weak, and the peoples unable to withstand the onslaught will perish.

Returning once again to the question of the decisive moments in the struggle for existence, I consider it necessary to remind you of the law of all living nature, according to which victory is measured by adaptability to the conditions of the struggle. "If we can," said Mamiev, "change our course of action in accordance with the times and circumstances, then nothing will change for us." At the same time, the first step is to understand the circumstances and be able to apply and use them. This is true for the struggle between individuals, as well as for rivalry between nations and races. Therefore, it can be assumed that groups most affected by internal strife will be the strongest and most successful in their struggle with other groups. If this is true, then the conclusions drawn in the previous section regarding individual rivalry

should be extended to the struggle between nations and races.

Let us examine the statements made above in relation to the various forms of this struggle.

Friedrich Müger, in his *стенографіи*, predicts that the struggle for existence will be won by the strong, the monstrous, and the ruthless. He overlooks the fact that there is only one race, the Aryan, which is distinguished by its greater capacity for suffering; I mean the so-called Magian race (i.e., Magian in the broadest sense, including all peoples without religion or religion). The very extent of its spread — from the Magma and Eonsmich islands to Formosa and Madagaskar — testifies to its ability. Encountering other peoples, it sometimes drove them out, sometimes merged with them, sometimes was itself subjugated, but in any case preserved itself more or less intact, which in itself is very important, considering that she had to deal with the most powerful peoples of the Old World. On the vast Macedonian archipelago, they spread out, moving from north to south and east, pushing back the powerful Roman army, which Vogets describes as a collective name for the Papuan people. Peshech gives us the main characteristics of the Mayan race, which allow us to judge its strength in the struggle for existence. "The Asian horse (under Peshech's name, Peshech means exactly what we mean by the name of the race)," — he says — with its sammutnost and smrtnost, its servility towards those above and strictness towards those below, its harshness, vindictiveness and resentfulness, does not make a pleasant impression, but they are redeemed by their kindness towards children and their ability to conduct themselves with dignity and politeness." These characteristics also give us an idea of the endurance and adaptability of the Mahars, which is confirmed by the testimony of travellers and historical data. The Mahayana were influenced by Indian Buddhism and Brahmanism, but later converted to Islam. The government of Java prohibited missionaries from preaching Christianity, probably fearing that it would be accepted by the people. The character that developed and was cultivated was especially strong among the Javanese, who are very different from other peoples; This trait and composition constitute the essence of the source, and the are Ғоҗандшы. One

The traveller is shocked by the sight of slavery in the motorways of Europe. "It seems strange," says Spalding Bower, "that all the people sit down on the ground in a sign of respect and humility. On the long road, we drive at full speed, and not a single horse remains standing. As we approach, our horses' hooves rise, the trees on both sides of the road fall down, and ~~hubs~~ stand at attention. The famous monarchy system of the Toganduv is based precisely on the ability of the javan to obey. The government controls them, imposes compulsory labour on them, determines their wages and monopolises trade in the products they produce. The population, living in dire conditions, is showing signs of spontaneous growth. From three million in the 18th century, it reached 4,168,416 in 1865 and 17,882,396 in 1874 (Bsm and B7ner); Over the course of twenty-six years, the population doubled (Voyзec).

The indigenous peoples, who have been given the opportunity to express themselves, ~~а~~ themselves do the same, где сто them available. In their relations with the primitive tribes of the island of Borneo, the Maysi мушшы considered themselves deceivers, and the Maysi науахънители — рабителиами. In many places, they were suppressed and driven out in the struggle for survival by the Papuan race. It is interesting to compare the characteristics of both races of the Maysi archipelago, presented by Voghes. I quote the following from it: "The moral values of the Papuans are very different from those of the Malay and Chinese. They are alive and expressed in speech and actions. He expresses his feelings and passions through gestures, laughter, mime and wild leaps. The women and children take part in all the activities and seem to be shy in the presence of foreigners and Europeans. It is difficult to judge the mental abilities of the people, but I am inclined to think that in this respect they are superior to the Maori, despite the fact that until now the Papuans have not made a single attempt at writing. But we should not forget that the Mayans were exposed to the influence of immigrants from India, China and Arabia, while the Papuans were subjected to the very harsh and cruel rule of the European colonisers. The Papuans are more inclined towards a life of leisure, which will undoubtedly help them on their path to intellectual development. "Papuans love art, not money. They decorate their homes and even their household utensils.

They are usually very rare among members of the same race. Passions and moral feelings, on the contrary, seem to be almost absent among the Papuans. In their dealings with children, they are often cruel, while at the same time they are always gentle and affectionate towards their wives. They hardly ever interfere in their children's affairs and give them complete freedom to do whatever they want. But the peaceful relations between children and parents are largely due to the carelessness and apathy of the character of the race, so that the younger ones never seriously oppose their elders. Meanwhile, the harsh discipline of the Papuans is mainly a consequence of their strong sense of honour and spirit, which leads them early and late in life to *что судьбы* rises up against *судьбы*, the people against their rulers, the slave against his master, the child against his parents. It is clear that the Papuans are more like Vogues, who are but they are more inclined towards the highest spiritual manifestations (art, love, independence); however, despite this, they are less fierce in the struggle for existence and must yield to the mighty. The same, to a lesser extent, follows from a comparison of the mayay with the damay, i.e. one of the most powerful in the struggle for existence with the most insignificant in this respect among the peoples of the white race. "If," says Vogets, "we place the Dayams above the Mayans in intellectual terms, then in moral terms they undoubtedly surpass them." Based on twenty years of observation, Shto'gy asserts that the Dayams are characterised by loyalty and honesty in their relations with each other, and says that in this respect they can be held up as an example to all nations (Bastian). And although the Mayans are not particularly distinguished in intellectual terms, this does not in any way diminish their mental abilities are not of primary importance in their struggle for existence with the damas and papuans, but, having adopted the material forms of the more advanced peoples, they have placed in their hands a powerful weapon for their struggle. At ~~hand~~ it is obvious that when speaking of mental abilities, *Ворыс* has in mind their highest manifestations, those that do not have a direct application in struggle. The same applies to practicality, i.e. properties that are particularly important in this respect, which undoubtedly means that those with their inherent characteristics are superior to *мам daya, там* and *папуанев*. *Нто* same applies to *масается собственно*

From a moral point of view, in the example given, it does not appear to be an outstanding weapon of victory. I am confident that the adaptability and ability of the Javanese to submit to authority will not be attributed to their current moral values.

Although primitive peoples are inferior to us in many respects, they are nevertheless superior to us in many other respects (for example, on the Philippine Islands), and have given way to the most advanced peoples in all respects, which have recently become firmly established throughout the territory occupied by the Mayans.

An example of intense and fierce struggle for existence can be found in the struggle in America, which attracted universal attention. Initially characterised by relative homogeneity, America became a theatre of violent social upheaval, the results of this struggle are not clear. The transition was not very smooth, and although it persisted in some areas, it disappeared in others with surprising speed. With the arrival of European settlers in America, a struggle began between the newcomers and the indigenous peoples, which in some places was fierce, but ultimately it was closely followed by the new population; the latter, however, was driven by the Europeans' desire for domination. It is known that in the course of the struggle, various factors came into play, such as the epidemics introduced and spread by the Europeans; but there is no doubt that their role was secondary (Bai). At first glance, the superiority of Europeans in the preparation and conduct of war is evident, a superiority that may not have been due to their intelligence, but rather to the nature of external conditions (domestic animals, etc.). The moral factor, as we know, is not decisive in any war. Generally speaking, the level of morality of the victorious Spaniards and the defeated Peruvians was not particularly high, but in this respect, the latter should be given the upper hand. This is the opinion of Inman, who says that "in mutual relations between the Spaniards and the Peruvians, the Americans surpass the former in terms of brotherly love, as well as in their generosity, loyalty, education and good governance," and this may be attributed to the fact that that on the part of the Indians there were no signs of such мауества,

the time of their appearance, under their influence; and we even find indications that the latter character of the Indians has no resemblance to the former. Not only in moral terms, but also in material terms, the level of the "educated" Indians at present is very low, but despite the fact that they have successfully endured the heavy burden of struggle for existence, this does not bode well for their future survival. Although in some places (for example, in Nos-Agros) they show a certain talent for industrial work, they are generally unskilled, uneducated, and easily fall into the hands of more enterprising people. The relatively high status of Indian mam in Guatemala, who are accustomed to agriculture in industry, are in a state of dependence on the nobility (a mixed race), in whose hands all enterprises and trade are concentrated. "Although the nobility, — says Mor, — are intellectually superior to the Indians, but their diligence and even morality are lower than those of the Indians, with whom the Gadins have no relations and whom they treat with utter contempt."

Holding back in tropical America due to their greater adaptability to the local conditions, the Indians will naturally have to yield to the pressure of another race, which will be able to combine physical strength with a sufficient level of intellectual and moral development. The Neanderthals are obviously incapable of fulfilling this task. Having been transported to America with only a few hundred years of history, they have sufficiently demonstrated their ability to cope with difficult living conditions and moral constraints; but at the same time they proved themselves incapable of leading an independent political life and maintaining the level of morality necessary in the struggle for existence. However, their arrival in America, which took place amid great hardship, was one of the few measures taken for purely moral reasons. Nas-Kas, sympathising with the fate of the Indians, proposed to transfer them to his own country, a people particularly suited to the hardest work. But perhaps it was already too late, and he saw that the position of the Indians was hopeless, and that they would never be able to free themselves from slavery. And at the end of his life, he repented, excusing his actions by saying that he couldn't predict the violence.

The oppression of life, discovered by the merchants of Nevo. Although the position of the nobility is not easy, it is in my opinion, less painful for them, as they enjoy a greater degree of independence and freedom. This is all proven by examples of independent non-Christian states, such as the Republic of Haiti. It is possible that Europeans, having deprived them their right to citizenship and family life, the non-citizens could gain a certain degree of independence, but at the same time they would be reduced to a state of complete dependence, with all their rights taken away. According to the report of the mission sent by the government of the United States of America to investigate the question of the accession of San Marino, in the Republic of Haiti, "there is no government, and the government has collapsed; roads and bridges have been destroyed, the population is starving, men live off the labour of their wives, and they are in their original state of slavery. It is also known that the freed slaves of the southern states found refuge there. Reports of their extinction are confirmed by many authors and cannot be doubted.

Everything indicates that the future of the New World is uncertain, especially since it cannot sufficiently adapt to the conditions of many parts of tropical America. For example, there is evidence of the extinction of the Antilles (Buden). The most likely assumption, made not only by people familiar with the situation, is that in the future history of tropical America, the most prominent place will be taken by the Mayans. The ability of the people to adapt to life in the New World is evidenced by the numerous labourers who migrated there every year in search of a better life. In 1861, there were as many as 35,000 of them in Cuba.

"I would like to stay here forever," says Rae, author of a book about the migration.

The situation of the racial struggle in North America is well known, and there is no need to discuss it in detail in this article. The Europeans who settled there were undoubtedly stronger than the Spanish, but the indigenous population, on the contrary, was incomparably more numerous than the Spanish in Spanish America. A third of them have not yet shown any ability to settle down, and since it has good natural resources, attracting numerous settlers, the fate of the seven is already sealed; the dim future

Indian (there are more than 80,000 of them) must be completely eradicated. Whatever measures are taken, it is already clear that hundreds of years of struggle cannot sustain the population artificially against the most impoverished and often harsh measures taken by the authorities. Missionary work, introduced with the most noble intentions, has been unable to establish relations with the Indian people and undertake everything that might bring them relief. But these peace-loving people immediately encountered insurmountable obstacles from the local inhabitants, who were determined to maintain their strife with the Turks and give them the opportunity to supply the enemy and deceive the government. By these and other means, in every way incompatible with the principles of even the most lenient morality, the population of the United States is rapidly moving towards the East, pushing back and destroying the unyielding forces of the old order, and increasingly consolidating its position in the New World.

The rapid development of the United States may serve as a striking and most recent example of the discrepancy between the successes of practical activity and the material conditions necessary for the achievement of the highest manifestations of the spirit. material progress and the achievement of the highest manifestations of the creative spirit. Alongside the unprecedented progress of agriculture, industry and trade, the United States represents a relatively uninterrupted movement in the field of art and theoretical science. In the opinion of many people who are familiar with the country, the morality of Americans is also at a very high level. I will not quote here the well-known sensational reports about the actions of the authorities, the abuse of power, corruption, etc., but I find it necessary to mention the most important ones, which may shed some light on the question that concerns us. According to the latest census, in the last ten years (1860–1870), the population of the United States increased by 22.5%; Looking at the distribution by occupation, we see a rather uneven distribution. Agriculture accounted for 18%, industry for 2.8%, trade and transport for 44%, and the so-called free professions, including lawyers, doctors, and teachers, for 5.5% Here, there is a particularly high concentration of people engaged in trade and transport, i.e. precisely those who are most affected by the economic crisis.