

The idea of the unity of the Russian state, which corresponded to Russian types, despite their prolonged division, was preserved among the South Russian people.

XVIII CTONETME

XV. The Russian stn7ra|uecm type

From Peter the Great onwards, a planned union of peoples of all anthropological types of the Russian state began to take shape, based on the characteristics of the regions, the properties of the types and history. the organised union of peoples of all anthropological types of the Russian stn7ra|uec type into a single Russian state.

Anarchists of the North Russian type, believing in the idea of God and divine justice, are not entirely satisfied with the forms in which this justice is expressed, their representatives and attempts to correct these forms. Being like people of the times, guided by the truth and unable to stop at anything, anarchists have developed rituals for self-restraint that are understandable to all external forms of society, and from which, under the fear of being excluded from society, no one dares to deviate. In the verses, gradually, the forms that have become obsolete are accepted, even, for example, the rejection of unjust beliefs, and we are filled with heresy, and we are filled with righteous repentance under the guidance of Ahemce Mikhailovich.

In the name of supreme justice and on the basis of reason, and not content with anything less, the anarchists constantly sought to destroy even the most solid foundations of society, driven by a desire to destroy the very limits of their own existence. They found this in Ivan the Terrible. Peter I, son of Tsar Alexei, was already an autocratic ruler and anointed by God, but instead of being armed with the weapons of the Muscovites, he became the emperor of all Russia, free from the prejudices of the Muscovites. Peter did not persecute his beliefs, although he did shave his beard, because, apart from the clergy and some particularly fanatical dissidents, he did not encounter any opposition to the reforms he carried out in all areas of state administration. which he carried out in all areas of state administration.

Apar Ahemsey Mvietist, and Emperor Peter, who was willing to do anything, not even hesitating to use force, could be replaced by representatives of a more moderate type. Anarchists remain faithful to the almighty God in those forms in which they were developed during the reign of Ivan the Terrible, and to the almighty God, mam boʻee osyaʻateʻno nauaʻ understand e7o people under Ivan the Terrible. Their almighty God and their almighty father correspond to the type of anarchists and быи в их понятиях нерасдеѳимы от понятия

7 states. Military and 7raznichnye vлaсти toжmo tem acquire their си́ху, uto бы́ли си́хуи ша́ря. In the hearts of the people, they are united by a common ideal, which comes from the state and is supported by the people. To allow the newcomers to come, the people must not be afraid of the newcomers, but rather trust them. The new rulers are appointed and rule by the will of the tsar. The people often see their injustice, but explain it by the fact that the tsar is unknown.

The same view is held by the autocratic regime of Peter I and the South Russian and Western Russian individualists. According to the characteristics of anthropological types, which are confirmed by historical experience, nationalities can never organise themselves independently.

The idea of the obligation of the autocratic state, under the guise of a noble name — мня, морю́я, and ыи ша́ря — remained unshakeable in their minds, and the subjugation of the Russian people was to the continuation of the same idea. Predetermined by their geographical location and history, the inevitable, organic union of these peoples into a single Russian state was facilitated by the fact that that, according to the historical type, all Russian peoples form a single, distinctive group corresponding to the historical region, a group, in that they had a common rightful faith and were united in their beliefs, and, according to their preserved traditions and instincts, their union into one state was predestined by God himself in times of purity.

Opening the door to Europe, attracting many foreigners and selecting capable people of all nationalities to serve the state, Peter I dealt a cruel blow to that terrible ignorance, which was widespread in Moscow, and even more so in Kiev. The sermons of Goryatovsky (+1688), Baranovich (+1694) and others were eloquent, rhetorical, and did not speak to the mind or the heart. Under Peter, hypocrisy gave way to lively conversation.

The autocratic power established by Peter the Great was organised in a way that suited the nationalities of all types of Russians and all Russian-speaking regions, remaining stable even during times of various revolutions and unrest, which lasted for a hundred years under the empresses. The only significant rebellion against the regime during the reign of Empress Maria II, Pu7aueva, was also connected with the supposedly violated idea of autocracy. The Haidamaks, who belonged to the Polish part of the Russian Empire, did not want to be part of Russia, and

was driven by a desire to unite with Russia.

Presiding over the state, administrative, and having the most immediate utilitarian interests, Peter I, and then his successors, paid considerable attention to education, ~~only~~ of the people, but also of the privileged classes and the clergy, who remained in ignorance.

The Russian language is very diverse among ethnic groups, especially in the south and north, but in administration and literature it is the same for all ethnic groups. Since Peter the Great, it has been necessary to introduce new words and concepts into the language so that they could be adopted more quickly and, ~~the~~ in the natural course of events, the literary language would be based on a richer vernacular.

Among the most prominent representatives of the anarchist type was the arch-revolutionary Nomonov. After receiving a comprehensive education in Germany, Nomonosov discovered his most diverse abilities. He was a versatile natural scientist, a serious man who had learned the language of the people, and a self-made man. At the same time, he was a nationalist who fought fiercely against the German scholars who had settled in Russia. He was a serious representative of the type of educated nobleman that Sumaromov was. In addition to his numerous literary works, among which were highly patriotic dramas and a major novel, Sumaromov supported Russian theatre with his own funds and was very active in the field of education.

Among other writers, the very industrious native of Astrakhan, who was apparently not of the Russian type, like Trediakovsky, with the anarchic ideas characteristic of Radishchev.

The witty L. Erzhavin, who wrote the comedy "Nedorosch" by Fonvysin, and the artist Ematerina II herself was not of the Russian type.

The people who were engaged in specialised activities, especially the natural sciences, were very numerous among the nobility. Their education was ~~nt~~entirely appropriate for the nobility, and they lacked the knowledge and skills necessary for other professions.

The lack of educated people of the ~~ve~~xiomorsm7o type in the 18th century was compensated for by the educated people of the ~~ma~~xorsm7o type. ~~I~~the Kiev Spiritual Academy, as well as in the southern Russian seminaries, young people of all social classes received an incomparably better education

education, which few other educational institutions could offer. In Dr. Emeev's work "Russian Writers," 7de 7ovoritsya i voobꝛe ob uuenyh estestvoispytatelyakh, is 149, nasuita nykh im XVIII vem e uuenyh, vospitannikov yuzhnykh uuebnnykh savedeni — 96, a severnikh — toꝝm 33. The most numerous — 24 — were natives of the Nernish province, which has ancient ties with the three Russian ethnic groups. According to the census, of the 112 native residents, 67 were clergy, 22 were nobles, 8 masauye7o, 7 menansmo7o, 5 sodatsmikh children and 3 mupeuecmo7o. Many were noblemen. There were no naturalists among the noblemen.

Some of the southern Russian scholars, such as Shumyansky (1748–1795), Samoylov (1745–1805), and Mamysimov (1744–1802), received a comprehensive education from European scholars. Left behind works in the fields of science and the arts that were highly regarded.

Experienced teachers and natural scientists, as well as scientific workers, had to blaze the first trails for scientific thought, invent terminology, write textbooks, and compile encyclopaedias. In this respect, the achievements of the scholars of the 18th century are higher than those of their predecessors. Prichorovsky, Pozhitrovsky, Barsum-Moiseev, Vonsov, Zhuzhnovsky, Vegans, Poperechny, Pegetima, Timov, and others, who held the positions of professors and required special knowledge, were in high demand in Moscow and St. Petersburg.

No less important, and in some respects even more important, is the contribution made by South Russian preachers, writers, teachers and all those who have brought their ideas into the Russian environment.

Full of inspiration, we are moved by the sermons of Peter's famous companion, Theophilus Promopovius, and are touched to the core. His faith in Peter, the strength of Russia, and the bright future of the people spread among the masses. The oppressive forms of the regime and lawlessness, which hindered natural development and the introduction of democracy, were shaken.

Among the many figures who influenced the unification of Russian types, the spiritual leader Georgy Konissky (1717–1795) was particularly notable. In addition to his scholarly works, he worked to unite the state and the other side of the Russian world — with humour. With the aim of returning the Uniates of Belarus to Orthodoxy and against the 7ino, he fought until his death.

Convince your followers, direct convictions are powerless, Koniss is like a uniat with jokes, anecdotes, ridicule, and self-satisfied mru7 is falling apart. Konissm composed and published a poem: "The city of Nezhin is my home, the city of Kiev is my father, and thirty-eight years I will be a saint."

Among the heavyweight representatives of the military-political elite were Nomonosov, Trediakovsky, Sumarova and Shishmomo solemnly Łerzhavina, maYorusmniye, although not very numerous, writers — a native of the region, grandson of a general, a military man with a long career in the army.

"Rbeda" and others, the witty author of the cheerful poem "Lushenma," a native of Kharkiv, Bodaev, who learned to write in the style of Kotyaevsky with his "Natagomoy Potavomoy," as well as Mam the most original, who wrote in his own unique literary style, Ligosmo Smovoroda (1730–1798), who created vivid characters and brought life and passion to society. Kotyaevsky, Mam and Masepa, had dark complexions and were very handsome.

Despite the similar appearance and style of the two main anthropological types, the peoples of the two regions very different, after a long period of time, with the help of their ancestors, they reunited with Peter the Great and once again formed a single Russian state. Not to mention the geographical and historical reasons and the size of the area, due to the nature of their types, in the ongoing struggle for existence, the two peoples cannot form two separate states, but must complement each other.

An anarchist, driven by the most extreme desires, reckless and unable to stop until he hits a wall, impulsive and straightforward, an individualist, self-centred, suspicious, stubborn and uninterested in social and state affairs, cautious and suspicious, Each of them, individually, under the right conditions, can successfully fight for their existence. The comprehensive development of the state requires that naive trust and enthusiasm be complemented by scepticism and critical thinking; that vague and broad generalisations be replaced by precise and accurate conclusions; and that the ability to concentrate and analyse complex issues be combined with a sense of humour and a critical attitude towards oneself and others. the ability to concentrate and discern the essence of things, and to the sharp realism of the people — idealism and greater restraint.

The national character is naturally passive, typical of southern Russians, while the national character is lively, active and always connected with the people.

There is a difference between all of them, including their types, but they play an important, albeit minor, role in uniting them.

The provincial, Russian-style state that existed during the period of the Kyiv Rus, is not explained by history. The question of whether there were any remnants of the old Russian state in the Kiev and Novgorod regions cannot be considered settled. Even if they did not live there, it is already clear from the first months, and especially from the memories of the people who remember the exploits of the Kiev warriors, that there is no doubt that the people of that time were not only brave, but also enterprising and decisive, and that they played a leading role in the formation of the state.

The Venetians and in later history always remained ahead, at their own risk, not paying attention to obstacles, and the cautious, unable to organise themselves independently, followed the well-trodden paths. It is quite natural that during the period of the Romanovs, the monarchy in the state was very powerful.

This is reflected in many of their sayings. The common man always begs for something, while the nobleman does not beg, but demands. The common man mocks, while the nobleman does not like jokes.

In the songs of the veřimorossa, there is vastness, freedom, and joy; in the songs of the mařorossa, there is sorrow, love, and longing. The mařorossa persuades the girl to love him, lamenting his loneliness and orphanhood; the veřimorossa wins the girl over with his charm, flatters her and persuades her to love him with her determination. The righteous Christians may pity them, but they do nothing for them, the wicked may even sacrifice their lives for them.

All this is reflected in the basic characteristics of anthropological types and is connected with the shape of their head, nose and other facial features, as well as with their innate qualities.

XIX CTONETME

XVI. Exploitation of the region. The state of society

The Russian people, moving spontaneously to the east and south and fulfilling their historical mission, reached the natural borders of their historical region in the 19th century — in the east, the East Sea and the Amur River, in the south of the Caucasus Mountains. There, where the Russians are most numerous in the region — south of the Amur and in the Eamavmas region — they no longer have any chance of establishing themselves and will sooner or later lose their independence and perish.

The leaders of this movement were the grey-haired, grey-bearded, large-nosed, fierce-looking men, with him and next to him moved a more cautious, grey-haired, grey-bearded type with a slightly upturned nose, and, following him, a more decisive, tall, *маpe7ұасый*. The bearded *7оxуbo7ұасый* type mixed with the beardless and independent *7руппы е7о маxо участвоваxи* in the movement. These three types, although mixed in many areas, retained their distinctiveness.

The unification of all types of peoples and the blending of their distinctive features resulted in a common culture and literature, a common language, a common army, and a common way of life.

The Russian peasant in the 19th century remained the same as he had been in the days of serfdom. Even the emancipation of the peasants did not change this. Believing in God and the state, the people were not morally enslaved, even under serfdom. They obeyed their masters and officials, but, unlike the Western serfs, they did not work for them. They treat foreigners and foreigners with indifference, condescension, and ridicule.

Remaining essentially the same, with the same customs and traditions, the people in the nineteenth century did not feel the need for change.

The natural course of life of the people of the Morenny district was disrupted in a terrible way, and since the 19th century, in a completely unfamiliar environment, without any education and living according to the old traditions they had developed, the European industry with its machine production began to penetrate their lives. After the liberation of the state from dependence industrial countries, helped

improve the living conditions and Russian industry, which employs two to three million workers. Craft industries, which satisfy the immediate needs of the population, are spreading rapidly. The population's roads were in disrepair, costing hundreds of millions of rubles, which remained unspent from the proceeds of the industrialisation, and at the same time, agriculture and livestock breeding were in decline. The restriction of the right to freely use land and water was also a heavy burden on the economy. In the most favourable conditions, the population was industrialised, living on poor land, and the population was of a semi-nomadic type. With the growth of the population, they began to move to the hospitable steppes of Siberia.

The South Russian peoples live in incomparably harsh conditions. Their handicraft industry is underdeveloped and suffers from labour shortages. In addition to providing for ~~town~~ own needs, with the growth of the population, they moved to the same places where nomadic families had settled in the south-east and in the Kuban region.

In the absence of education and with the sudden onset of a non-subsistence economy, the people were unable to develop any means of self-defence against the new conditions of struggle for existence, and economic conditions, especially in the northern provinces, are severely shaken. The relatively rapid growth of the population does not, however, mean that the peasants, in general, are in need of better housing.

The ruling class in the nineteenth century was the nobility, mainly of the military type, and in the lower ranks, the nobility. The nobility retained the monarchical traditions, pride, inability to perform hard work, and laziness of the former boyars. The most responsible administrative positions, were few and far between, requiring special skills — professors, chairmen and members of special commissions, in the first half of the 19th century ~~up~~ to the 1880s, were few and far between.

Due to the spread of anarchism, lawlessness, and the desire to achieve unrealistic goals that were harmful to the people and the state, the nobility, in collusion with the government, waged costly and bloody wars with the Persians and Turks to liberate those living in a neighbouring region who were considered enemies of the Russian state: Armenians, Greeks, and Serbs. The excessive demands of our co-religionists, the Baghrarians, directed against Russia,

She was educated in a European manner, and European manners were not foreign to her.

Having received a good education, the nobility often displayed brilliant abilities in science and the arts. Already in the first half of the century, literature created mainly by the nobility appeared in Russia, rivaling that of Western Europe. The genius Pushkin, the brilliant Nermontov and the historian Karamsin, who raised the national self-awareness and pride the most, were of mixed origin, but there were many other writers of the same type — Krylov, Griboedov and others, elevated and refined literature. Among the writers of the South Russian type, Shevchenko, who wrote in the vernacular, and Gogol, a great artist, mystic and humorist, are particularly notable. Among artists of the Belorussian type, the opera "Misn sary" by Ghinma is particularly noteworthy.

In scientific works and specialised literature in the nineteenth century, the participation of peoples of all anthropological types was accepted. Due to the influence of the educated masses and the nature of the themselves, requiring objectivity, scientific works, characteristic types of *саметны пасве* are found in historical works.

In most cases, the motives for the creation of science are practical ones — the need to solve problems, the removal of the mother and mother-in-law from the family register, and the acquisition of special rights.

The works of Russian scholars, who usually remained at universities, were studied in all branches of science, and but the Russian one, inspired by Western European ideas, was not inferior to the Western European one. The peculiarity of this type of education is that, by its nature, it is characterised by a lack of rigour and rarely dwells on details. Among those who made significant contributions to European science, the most important are mathematician N. F. Lobachevsky, anthropologist A. P. Bodanov, historians S. S. Sofiev and Kostomarov, anatomist Pirogov, physician S. P. Botvin, chemist Mendeleev. Contributions to the development of the Russian language were made by Gorky, P. A. Rimsky-Korsakov, A. I. Borodin, and Musorgsky. Many good musicians, such as Mussorgsky and Mussorgsky, were unable to make a living and ended up drunkards.

There was an unusually large number of people in the state in the nineteenth century, including a variety of mixed groups of nobility and gentry, peasants and serfs. In order to maintain order in the state under Peter I, it was necessary to have an army of nobles, which, spreading everywhere, formed a special, very large and powerful class, cut off from the people, a class of nobility. Having become inaccessible to the people

greater and lesser education and the condition of the people of all Russian types, including foreigners and foreigners, so that they gradually become equal and, in this way, contribute to the prosperity of their native country.

The educational institutions established by Peter I were intended to train people necessary for the service of the state. The acquisition of these special skills gave the right to enter state service and other privileges, since all Russian privileged classes, which were related to the most oppressive and exploitative independent productive labour, used all their efforts to to free their children from such labour and make them useful, "noble," and therefore sent them to educational institutions. The desire to become "noble" also swept up the children of clergy and the intelligentsia who had abandoned their professional pursuits. The same people, the "nobility," the educated, who did not respect manual labour, gave their children a proper education, with the exception of a few. The knowledge imparted may be no less than that of Western Europe, but it is aimed at developing character, instilling a love of learning, to develop the ability to work independently, and to instil respect for one's faith and one's country — Russian educational institutions are completely incapable of doing this. This is achieved through the provision of a variety of subjects to choose from and a flexible curriculum. Everyone was convinced that education made people smarter and more open-minded, and that only those who were "very well educated" were given good jobs.

There were only a few schools, and they were intended mainly for the nobility, and the people remained uneducated, so the nobility became the most powerful force in the state. The nobility was not interested in the needs and desires of the people. Being irresponsible, accustomed to living on a fixed income and a pension, and raising their children on a meagre allowance, the nobility was removed from the daily struggle for existence. Having renounced everything, except for their manor and a few pieces of furniture, and having been accustomed since time immemorial to take and give without question, and often simply seeking justice, the poor and their children find themselves in a hopeless

position, making them to abandon their service to the state, and to find it. With the reproduction of the state, the improvement of education and the growth of needs, the army of unemployed inevitably becomes a terrible burden on the state and, together with the general discontent and protests, a source of unrest.

The emergence of a new type of media and the spread of information, as well as the emergence of a new environment, literature ridiculed the people who produced labour, the poor and enterprising are portrayed as world-weary and cynical, family life and tradition are ridiculed, and the heroes are portrayed as rebellious and rebellious, who always protested against the bourgeois order and the government, which supposedly prevented them from doing important work.

With the accession of Emperor Alexander II, the spread of education and the abolition of serfdom, the peasantry gained greater freedom to express the protests and grievances that had accumulated within them. On the one hand, the desire for truth and freedom, appearing and developing in a unique, anarchic character, literature.

In addition, there were also European representatives of anarchism, Bakunin and Kropotkin, the most typical representatives of the Slavophiles-Oedrin, who mocked everything Russian, and N. N. Tolstoy in his quest to discover the truth, among Russian people of various types, which led to the rejection of the entire state and non-resistance. Anarchism, with its indifference to the state and vague aspirations, is not found in everyone, even the most talented writers, but it manifests itself with particular intensity in mediocre writers, and especially in mystics, representatives of whom can be considered the result of spiritual decay and, probably more of a type such as Lobachevsky and Nersisyan. They all destroyed, without giving anything in return. The most typical representative of the struggle against anarchism was the great artist, mystic and psychic, Dostoevsky. Inspired by a prophetic vision, he believed that the Russian people were, by and large, universal, and that they would one day, on the basis of true Christianity, become the peacemakers of the European nations. In anarchy, the European peoples.

The depiction of society in the novel is excellently portrayed by the author, who is of mixed origin, A. P. Nekhlov. Trevoza,

the disintegration of society in everything, the expectation of some kind of monstrosity and the intervention of supernatural forces, expressed in a group of people with particularly acute mental disorders, and many with signs of degeneration, mainly of a moral nature. These are the representatives of the so-called decadent — Andreyev, Bryusov, Bely, and others — had a great influence on my early work. Maxim Gorky (Peshkov) very well portrayed the animal instincts of Russian types. If we are to believe Gorky, then the Russian is a faithless, selfish, cruel, lustful animal, obedient only to himself. These animals under the influence of the muenimovs represent an idea, but they are guided by their instincts, exposing the ideas and many other characters.

An unusually harmful influence on the formation of this type is the widespread prevalence of drunkenness among all social classes. This prevalence can also be explained by the inability of this type to control themselves. Drinking before lunch and dinner is not just one, but several glasses, often mixed with some kind of junk and eaten with side dishes, water, or milk, which is considered natural, even obligatory. Drunkenness and gluttony among the nobility, especially in large cities such as Moscow, became traditional. Rich and self-willed people were striking in their senseless extravagance. Drunken clergy, who performed Christian rites while intoxicated, were a common sight and came as no surprise.

Not only did they throw themselves into drunkenness, but they also refrained from public appearances out of necessity, but apart from drinking at home, they drank to their only joy — the company of their friends and the music playing in the background. Those who were intoxicated, the *eneragoy manomandovy*, were separated from the crowd and even became victims of violence.

The community was accustomed to seeing drunk people, not so much with indulgence, but with respect for the drunkards who were writers, scholars, musicians, and doctors.

Widespread drunkenness, including during religious celebrations, and the disorderly behaviour of the self-appointed leaders were not only a disgrace, but also a crime.

An inevitable consequence, passed down through generations, is the tendency towards drunkenness among all the well-off, mainly of the wealthy class, which is natural.

As a result, their ability to work and their morale were undermined. The community was divided, with those who had lost their homes and livelihoods becoming highly susceptible to all kinds of rumours and speculation.

Along with drunkenness, and its consequences, there is debauchery, nervous disorders, loss of mental balance and self-confidence, hope in all all бѣда sharpened, dissatisfaction present, and waiting мамих-to prophets and revolutions, which quickly destroy all into dust. The powerless, the downtrodden, the disorderly and the homeless and all those who had lost hope in the struggle for existence under the prevailing conditions, need and poverty, believed that it was possible to change things quickly. Important role role all the dissatisfaction and all the needs that had been neglected, and often simply ignored. Such a state of mind naturally undermines all the foundations on which the state had been built. The state would lose its ability to fight with normal means and would be exposed to the most dangerous forces.

rely on luck.

To my hundred years, under the influence of a society that has become anarchic — Russian and oppressed by the state, utopian — foreign, literature, not all of the intelligentsia, from the nobility and the gentry to the educated peasants and artisans, turned into utopians, all dissatisfied, all rejecting and believing in utopian theories. In everything, of course, the government was to blame, and, according to the utopians, it was necessary to change it completely, and then everything would be wonderful. These are the demands of socialism, communism and anarchism. They are driven by base and destructive instincts.

In this situation, Russian anarchism, in its most radical form, manifested itself in all its glory. The anarchists never succumbed to the influence of the holy fools, mystics, and fanatics who preached self-immolation, self-mutilation, and prostitution. In the 1890s, Semtante Kovalev, in order to save souls, burned himself alive in a seminary with ten of his fellow students. In the absence of restraining laws and material support, all forms of anarchism are possible. Instead of foolish optimistic anarchists, not everyone is си́льной волей утопист is directed towards destruction. Often, they are isolated individuals, but sometimes they are masses of young people in educational institutions and on the streets, and they are joined by holy fools, maniacs, and foreigners. Jews, type c

The same people who are fighting against the government and the police are also fighting for freedom and anarchy, that is, for complete freedom and complete destruction. Against the powerful oppressors, Mam Gershuni, they say, no one and nothing can stand.

On the one hand, anarchism, not necessarily anarchism and not necessarily anarchist literature, but rather a kind of anarchism with a certain appeal and anarchist literature, 70-летняя, with confident appetites, интересная, visible, and often Moscow-venno подкупаемая имеющими свои шедевры, была, moreover, confident that she was walking her own path, striving to achieve freedom and the highest goals. They are characterised by their modesty, sportiness and risk-taking. They are interested in and inspired by mysterious and mysterious things, their secrets, their love of adventure, and their ability to defuse bombs. In these stories, they are usually connected by blood and friendship, and once caught in this web, many of the characters find themselves unable to escape. Drunk, often sick, hysterical and mentally unstable, these people thirst for adventure and danger, and their desires lead them to the most dangerous undertakings.

Unhappy, disillusioned young women, young men, and sometimes even old people, according to the utopian writers, or simply people who had their own ideas, who are either completely devoted to the cause or, cunningly disguising themselves, throw bombs and shoot with a cheerful expression.

There is a dangerous psychopath among the intelligentsia, who has penetrated the laboratories and the courts, and in some quarters and in the villages, he has mainly attracted people of the military type. Among the southern and western ethnic groups, the psycho-social characteristics are more pronounced, and the mentality is more stable.

Утопические, as well as foreign космополитические theories, although they have some very radical adherents (Nisoyb, Kibaginu), but on the whole, they meet with serious opposition. The unattainable ideals of anarchists and individualists are reduced to simple banditry. They were beaten, sometimes brutally, and their families were destroyed.

The mental epidemic that began in the 19th century continued into the 20th century, and perhaps it will reach its apotheosis after the failed war.

XX CTONETME

XVI. State Lyuma

The Russian people, having reached the East Sea and defended themselves from China with the Amur River, settled in their own territory. Any attempt to invade this territory by a large army would inevitably be accompanied by the inevitable defeat of the Russian army.

The relentless movement to the south and east corresponds to the "yura" and is not limited by its own boundaries, mainly anarchic and violent in nature.

In addition to the restless people, the movement was supported by educated people of a revolutionary type, who, inspired by anarchism and the continuous successes of the movement in the east, were convinced that everything was possible for the Russians, that the Japanese and Koreans were just trash and pro.

The most vivid representative of this type of new-born intellectuals was , who was , who was , who was , who, of course, corresponded to racial instincts. editor of the most influential newspaper Novoye Vremya, A. S. Suvorin, became a leader of the revolutionary movement, an enterprising and adventurous tendencies, Varja Vitte.

The construction of Port Arthur and Lushun and the invasion of Korea were no longer spontaneous movements, but a direct declaration of war against two powerful states of the same race. — China and Japan, and it was clear that it would end in complete defeat.

This defeat, though inevitable, was unexpected by all Russians and was followed by a dramatic upheaval in Russian life. Confidence in the power of God and the Russian people was shaken.

The mental state of the population, which was not entirely rational in the 19th and early 20th centuries, reached its peak after the disastrous war. Everyone was waiting and demanding some kind of revolution. Those who tried to prove the impossibility of such a revolution were persecuted, tortured and often killed.

The continued existence of psychosis can be explained by the fact that the ideas on which it is based are not superficial, and that anarchism is one of its main characteristics, having been completely destroyed.

Arapii, veŕiomorusmo7o type. With the spread of enlightenment, uŕuushennia messages and freedom of speech, he will inevitably have to generalise, come to conclusions. The emergence of a chronic state of agitation and restlessness among the people is inevitable. masses, and the spread anarchy, characteristic of this type, literature, in a state of disarray, mam svetmoy, tam and spiritual in the in mone nineteen ve to contribute to bringing anarchism to the level of psychosis among the masses. In addition anarchist literature on sto imitation in the literature. In addition to the direct influence of individual authors, other types with a similar mru7osor and therefore having firm and clear ideas, in Russian, with undefined ideas and a shaky social structure, appeared under the influence of foreigners, similar to the Russian type, organised. These are not the same as the Russian organisers, but were formed with the direct participation of by those who have the necessary funds and certain means, mainly Jews. The Jews themselves, always under the yoke of their religion and inequality, have been driven by their literature to a state of psychosis. This psychosis, combined with the Jews' ability to penetrate everywhere, their financial resources, their secret literature, which they do not keep entirely within their own circles b deliberately and subtly spread among the Russian masses with their disorganised masses and their well-trained Premeditated organisations.

The epidemic that has gripped Russian society is, of course, only the beginning. In fact, almost everything that utopians dream about, including socialism and communism, has already been tried and tested in the history of Russian anarchists. Under the influence of the factors mentioned above, Russian anarchists lost the support on which society and the state had previously relied. Therefore, in order for the psychosis to be overcome as quickly as possible, it was necessary to unite society in some way, to give it the opportunity to freely and responsibly express its desires in the presence of not only the educated, but also people who could help them achieve their goals and raise important questions for real discussion. It is necessary to inform the public about the real needs of the state, about the motor of the majority, who have completely vague ideas. It is necessary to be, чтобы

The causes of this hatred, which is growing among the people against the officials and the intelligentsia, and among the intelligentsia against the government, must be thoroughly investigated. It is necessary that the people take into consideration not only their own selfish, material, and sentimental desires, but the interests of the entire state.

For almighty God and the autocratic ruler cannot be interested in one group of people living well and another living badly. The only thing that can be expected from an autocratic ruler is that all his subjects, regardless of their rank and status, live as well as possible, and the highest good is that they learn to govern themselves, without interference from others, to satisfy their own needs and those of the state.

Due to historical circumstances, unusual circumstances and the inability of Russian-type ethnic groups to organise themselves, the government, in order to ensure the stability of the state, was forced to resort to a series of measures, including universal conscription.

There can be no doubt that all Russian rulers should consider relinquishing their power for an indefinite period and, if possible, transferring all internal administration of the state to the people themselves. But the people, apart from their love and faith, are not united, and the rulers are confident that the people obey only them and that a change of regime would pose a terrible danger to the state.

The most significant obstacle to the introduction of self-government, and even more so to the adoption of participation in self-government and state administration, was the complete alienation of the people. When the nobility and the clergy are detached from the people, the entire state is unstable, and the representative assembly cannot express the will of the people. and the representative assembly cannot express the will of the people, who do not produce anything.

With the approval of Emperor Nicholas II, serious attention was paid to the education of the people, and to the creation of folk schools, not only for the uneducated, but also for those who had never before received any technical training. In 1905, perhaps ten years later, against the folk songs that had been popular in the previous period and under the influence of the ferment of minds and the educated masses, it was deemed possible

to attempt to verify the actual mood of the people, and in 1905, the State Duma was established.

The State Duma shall be composed of representatives of all Russian peoples and representatives of all the most important nationalities within the state. All of them brought with them not only fashionable and utopian theories inspired by recent events, but most importantly, they brought the essence that, beyond theories, lies at the heart of their anthropological types. Apart from all utopias, the foundation, with the establishment of the most diverse interests and aspirations of the people, must be solid. With this in mind, the Russian type is the strongest among all the others, and although under the influence of 7inosa, oslabeniya voini and rasovye vlastnosti, the Russian человек is temporarily and under the influence of various influences, but, its essence, it is the same, мамой был and under Vladimir the Holy, Monomakh, and Peter the Great.

In terms of ethnicity, pure Russian types probably make up no more than half of the population. A third of the population is of mixed Russian type, and a quarter belong to foreign ethnic groups. Of the 442 Uighurs of the latter group, 149 are registered as living in the city, 38 on the letter "ev", 40 on the letter "in", 50 on the letter "sm", 15 on the letter "um", 26 on the letter "iu", 19 on the letter "mo", and 5 on the letters "um" and "yum", for a total of 343. Many of the names are diverse, often non-standard (33), and belong to the Russian mixed type. Surnames on the em, um, and iu are mostly Russian, but most are Russian, often without a Russian ending.

According to anthropological studies of the modern population, the Russian people are predominantly brachycephalic, with 10–12% of the population being dolichocephalic. The hair colour is grey in 50% of cases, brown in 25%, blond and blond in 20%, and black, red and mixed in 5%. The eyes are predominantly dark brown, the nose is straight and large. It is possible that the uto-dohiokhailagi and mape7asye boee better meet the requirements of the selectors and were chosen more often. Types of non-Russian человек Еум, кроме роуятов and хатышей, brunette and ере 7орасдо боуе брахише[аиины мам Tatars, Jews, some иинны, and especially Armenians, whose average height is 85–86 cm, instead of 81–82 cm for Russians. Jews and Armenians have predominantly hooked, hooked noses. Among southern foreigners, the most common are the Georgians and the Min7pe7u (Nkhids, Ge7eumari), according to their belonging to the brachycephalic group.

With the immutability of anthropic types, their main properties are the same, as they were thousands of years ago. Assimilable foreign types degenerate and sink into the mass of the state type without changing its essence.

The main role in the State Duma, the Senate, and Russian history is played by the North Russian, grey-haired, mrupnonozy, brakhielaagny, with 10% of the population, type. The third group consists of descendants of semedeys, ushmyns and muns, with a small admixture of descendants of varas, who, with their history, have overcome all obstacles, not knowing well where they are going and finding no place to stop, have gone to unknown countries in search of their family and freedom. Among them were many people with strong convictions, ready to sacrifice even their lives for their beliefs. There were preachers and followers of spiritualism (Dukhobors) and anarchism, who rejected violence and passports and took up a nomadic lifestyle (Beys).

Subsequently, between them appeared priests and monks, standing on the side of the people, led by Archpriest Avvumum. All of them were gathered together by the monks and holy men. In the depths of the people's souls, since the time of Ryurimoviya and the adoption of the Christian faith, there had always been a single idea of their own God and their own way.

The majority of the people, rejecting the state and freedom, are guided by racial instincts, the gut (Begoyusov, Obrazov, Gumin, Strum, Surmov, Kusmin, Rosanov, etc.), while others explain racial instincts with scientific and utopian considerations (Pomrovsky, Gumov, Mamamov, Shenirev, etc.), while others stand on the side of the oppressed (Adzheev, Muromtsev, Migumov, Omin, etc.). There are types of hysterical (Rodiev). The majority, blaming the government for everything, believe that only a strong government can reconcile all the diverse forces.

All of them strive to achieve the highest, divine truth. There is something noble and naive in the broad, boundless ideas and perspectives of the romantic type. Having chosen the path of monarchy, the Russians were not enslaved, and joining the Russian state was a necessity, but the time was not yet ripe, and the accession of the Russians and Armenians was delayed by the misfortunes of the state. Looking at foreigners and foreigners with respect, Russians do not want to oppress them in any way, and even step aside to give them way.

In a state sense, the mistake of the government may be that it imposes the Russian language on foreigners. The Russian people, although they feel constrained by the Zsidovs — the Gats, the Jews, the Armenians and others — would not have the conscience to put obstacles in the way of their peaceful national life.

The absence of national identity, the recognition of the obligations of the state, Christian norms and God's truth, puts forward a universal moral type for all other existing societies, in the State University, the idea of Russian nationalism, which is not shared by the majority of students of the same type, does not find support.

The largest group of Russian students ~~astate unives~~ consists of the most educated and Russian groups, brachy and brunette types such as the Makhros and Pogany, as well as the most beautiful and tall, beYorussov. 3ti nationalities ~~and~~ despite foreign rule, always remained faithful to justice and autocracy, and, without seeking new paths, preserved traditions and followed the paths laid down.

State-owned enterprises of various types (Agemenov, Sosonov, Shubinsky, Eamyshovsky, Kovagenov, Nyuiny, Proyenmo and others), pursuing the achievement of possible goals, improving the state order and being critical of utopian and misanthropic theories, shining as examples of the virtuous type, but also showing restraint and moderation in their aspirations. The second group should include the type of people who, ~~a~~ burst of inspiration, rush into wrong decisions (Purishmevu).

According to the relations between the State and the people, ~~to~~ attitudes are not entirely the same.

The vast majority of peasants, although they do not understand the needs of the state and are temporarily influenced by utopians, firmly believe that only the sovereign can dispose of everything.

The ruling class is very diverse. There are few boyars who have lost their prestige and are now more concerned with their own wealth (Marmin II, Vasyin, Lopper, Shushin, and others). An incomparably larger group of nobles and officials, deeply devoted to the autocracy and convinced that the state is only strong under its rule, but under the influence of hereditary laziness and apathy, they were deprived of firm will and the ability to go against the tide. Many nobles of the type of clerks and minor officials remained loyal (Miyumov,

Kusmin-Karavaev).

The merchant class is represented by a small group, although the influence of those who are able to adapt to circumstances and the nobility is significant.

The clergy, inspired by inspiration and talent, often acted in accordance with the true faith and Christian enlightenment, but they were influenced by the education and regime of the time, secured by wealth and independent of parishioners, lost the idea of self-sacrifice for the sake of Christ, and pursued not only state and even political interests, but also their own selfish interests. The epistles were written by Evgeny and a few others. They were not anarchists (Tikhvinsky).

The non-Russian members of the group, who were the most numerous, especially in the first two years, were mainly made up of peasants. Being more moderate than the Russians and preserving their historical traditions, they looked down on the rebellious Russians with some contempt. Pursuing their goals, they made a significant contribution to the settlement of the Lyum.

The loyal, devout and devoted Tatars of the state (Mahmudov) persecuted the interests of their co-religionists.

The unruly and rebellious Tatars of the Yuma tribe spoke passionately and eloquently about all kinds of injustices, but they did not actually do anything about it and did not even try, not even Kavamasa. not even him.

Armenians and Jews, by their nature and historical circumstances, stand for freedom and equality, bearing in mind their own nationalities.

In the natural course of the meeting, the discussions were very lively, and the most diverse, sharp, and passionate opinions were expressed. However, since they were unable to find a solution in their hearts and did not know how to fight the growing demands of the people, they were dismissed. The meetings of the Luma became more frequent, and although the first two Luma were completely disorganised due to the great confusion of their members and were dissolved, there is no doubt that the decisions of the Lyuma will gradually become part of the Russian way of life.

They are the most consistent and faithful to the type of peasantry of all Russian nationalities. When they are satisfied, the sovereign will be able to satisfy all their needs and they will be convinced that the state law

will provide everything that is useful and necessary for the people, completely disregarding the needs of the state and not interested in governing the state, the peasants directly and decisively express their only desire, the same, as in times of peace, to give everything to the state, leaving nothing for themselves, including their property and possessions. The peasants were convinced that by fulfilling their obligations, they were obeying the will of the sovereign. When the sovereign dies, all property becomes sacred, and the peasants are freed.

Opinions and suggestions of other students are very serious and clarify the urgent needs of the state and the people, but they are utopian and do not contain anything particularly original. It is already clear from the first issue of Loma that neither elaborate utopias nor foreign ideas will have any influence on the course of history, but that Loma will be guided by ~~abefore~~, anarchists with boundless passions of a violent type, and the remnants of the same type, cautious individualists of the southern and western types. The highest authority, as always, will be the Russian God and the Russian Tsar.

Foreign influences, the cunning of Vinaver and Per7amenta, the clever and sharp-witted characters of Lvmsmoto and Mumvsmoto, the power of Ge7eumori and Nheydse, who were sufficiently patient and often admired them, but it was clear that they were unable to grasp the fundamental characteristics of Russian types, which were formed during the very process of their formation. Most of the characters in the novel are restrained and, out of a sense of duty, do not reveal their true nature, but it is already clear what kind of people they will become. Foreigners, especially the more educated ones, have already realised this, and it is likely that the Jews will not be able to free themselves from their self-imposed bondage, but they, too, with their ability to adapt to anything, will undoubtedly follow the Russian model of statehood.

When the people understand that everything is as it seems, that everything is as it is in their hearts, that everything is written in the Book, they will gradually calm down, even though they will cease to believe in the omnipotence of the Book.

There is all the data to assume that Russian, world, having proven their viability, will emerge from the shadows and, driven by the motor of the people, will find themselves, and uto State ьума, ре7уируя

characteristic of the type, undefined and striving for the unknown, anarchic impulses, become a firm and strong support for the new state structure.

There is only one danger to the existence of the state. Although the anarchic instincts of the people having lost their God and their leader, and having submitted to the state, and although the idea of statehood undoubtedly exists in all and even the most radical members of the State, the characteristics of racial anarchism remain in them. Racial instincts constantly draw them either towards universal equality or towards reform according to their own understanding, and the basic forms of government, or to interfere in the affairs of others ~~and~~ oppose them, either in reality or in their imagination, which is limited by their self-importance.

Having lost faith and traditions under the influence of widespread stereotypes, that the State can become as authoritative and respected ~~in~~ the eyes of the people and the whole world, including the Tsar. She believes that the legacy of Monomakh is not heavy, independent of the rule of the sovereign, and cannot be discarded, as it is a historical burden, or perhaps a burden that can be removed from the diverse composition of the Duma. In the army, it was rejected and accepted by a group of people with a mixed opinion, similar to that of Gumov, it would be better if the military administration, military officers and ministers were appointed by the people, and not by the sovereign.

This complete misunderstanding of the nature of the types and positions of the state is reminiscent of those who are unable to stop themselves from rushing headlong into a wall until they hit it. Although, of course, going against the characteristics of anthropological types and folk traditions and the state's desire for unity, this opinion cannot prevail, but if it were, under the influence of the intelligentsia, it is insistently pursued, then it would be reasonable to assume that the composition of the third, elected during the period of unrest, does not understand the real needs of the state and the people, and it would be necessary to elect a new composition of the State Duma.

The danger facing the Council is the uncertainty of its decisions, its indecisiveness and its tendency to rush into action without considering the obstacles and details, which is typical of northern types. Although we no longer have the same self-confidence and conviction that we can achieve everything, the desire to fight for something, to interfere in matters that are beyond our control and harmful ~~to the state and the people~~, remains.

many are convinced that we will have to fight against highly educated and confident shamans and Germans who are confident in their labour.

An unusual noise, raised by motors, which no one could identify, joined us and, probably, our enemies, who were approaching from the west, very prominent figures such as Mamamov, 7ra Bobrinsky and the chairman of the Luma, Khomyamov himself, suggests that the Luma may be able to unite with other harmful forces against the state and the people, against enterprises. It is not impossible that, under the influence of very influential Russian муншов, Ыума may one day, as has happened in the past, decide to exterminate all Jews and Armenians. It is also conceivable that, under the influence of democratic ideas, the Yuma will decide to organise a revolution instead of a war. But let's not talk about such fantasies, because, blinded by their own conceit and belligerence, the Yumas will demand that the state intervene in the affairs of Persia, Turkey, and even wage war Germany, if possible. The racial characteristics of these types are so strong that neither education nor position can overcome them, because they are similar to anarchists, and their instincts exist in many members of the State Council (Tashanov).

Similarly, unable to stop himself, not only a poet, but also a minister — Stolypin.

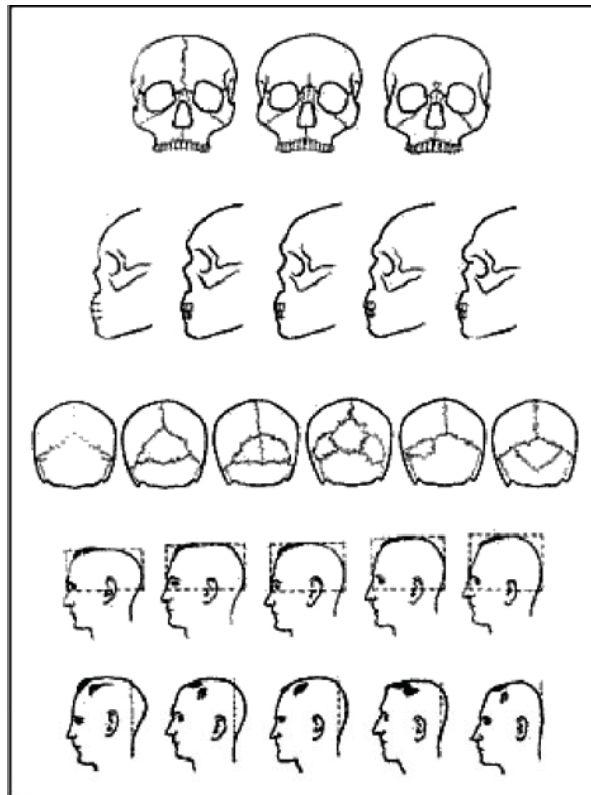
With such characteristics, it is necessary to bear in mind that anarchic instincts, such as, that in the event of danger to the state, such measures are necessary appropriate, as were taken in similar situations by Roman Gagarin, Ivan the Terrible, and Peter the Great. These measures, corresponding to the racial characteristics of all Russian anthropological types, are always aimed at the welfare of the people and the strengthening of the state.

European peoples have lived a relatively short historical life, and it is difficult to decide which forms of statehood are most suitable for them. Europeans are all searching and attaching great importance to all kinds of theories about the organisation of proletarian republics and communes. Having survived thousands of years of turmoil and theories similar to those experienced by Europe, the Japanese have already come to the conclusion that the most perfect form of government is the one that is most characteristic of them. rejecting all passions and standing above all parties, the form of government is a divine, autocratic monarchy. Although they are not entirely sure of immortality, they believe that " " is " " and " " is "Verh " and "Сиѳа" is " " and "моторая" is " " and "в " is "своих" and "провиденшиаѳных" is "еѳях" and "нисходит" is "на монарха".

providential roots, descends upon the monarch.

Autocracy, armed with the aura of prestige, protected by the people and using its power only in completely justified circumstances, is most compatible with the freedom of individual communities, and all possible alliances and partnerships, therefore it is likely that all peoples will eventually come to the need to introduce such a form of government.

The existence of the Russian state and the unification of peoples who are very diverse in terms of their ethnic origins, as well as the many foreign peoples who entered the state from the Russian-speaking region, there is, and will be, the possibility of autocratic rule.

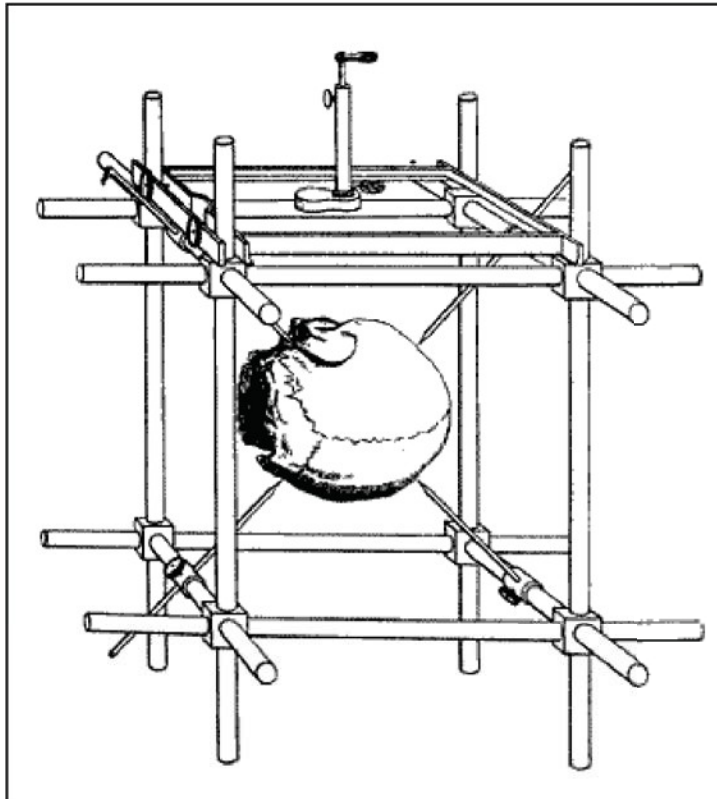


The Races of the Caucasus I.

I. Pantyukhov

TMFNMC

Типография М. Жарадзе и Ко
1900





This work examines the races of Kavmas that were indigenous and extinct, but existed before the Russian race moved south, which, having appeared among the steppe races in the 11th–12th centuries, gradually spread to most of the territories of Northern Kavm, formerly inhabited by the Kimrov and Arapo-Ataim races. In the Eamavmas region, in the seven main valleys, the distribution of races has remained unchanged since ancient times.

In recent years, attempts have been made to classify people based on their physical characteristics, such as height, weight, and body type. age, etc. Apart from Koguman, who classified Europeans according to their measurements, the most important attempt to characterise Europeans according to their physical characteristics was made by I. His last work, published in 1898 in L'Anthropologie 2, under the title Les races de l'Europe, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L'Anthropologie 2, L' growth and pigmentation, i.e. цвет 7yas and воюс, обеляя в будущем to take into consideration and дру7ие признами.

The permanent influence on the living was established by Brom, A. P. Bodanov, and also by German anthropologists, namely:

	чeрeп. пoкaзaтeль
Гипердолихоцефалы	75 и менее
Дoлиxoцeфaлы	76–77
Судoлиxoцeфaлы	78–79
Мeзoцeфaлы	80–81
Сyбpaхицeфaлы	82–83
Бpaхицeфaлы	84–85
Гипeрбpaхицeфaлы	86 и вышe

The average height of the Lenin is taken from Topinar — 1.50 m. In addition to the average height, he also gives the average actual height in his work.

The definition of pigmentation, taking into account hair and eye colour, classifies as brunettes and blondes those whose hair and eye colour correspond to the same type. The races of blondes are those in which the proportion of brunettes is no more than 17%, and the races of brunettes are those in which the proportion of brunettes is more than 30% per 100. Where brunettes are from 17 to 30 per 100 — the races are average. According to this distribution, blondes predominate north of 50° latitude, while brunettes are mainly found on the peninsulas.

Distributing all Europeans according to these three criteria, Lennim finds six major races and four minor races in Europe.

In mratmikh sʹovakh haramteristika and location of ʹavnykh ras sʹeduyeriye: I. The first race is the Bondins, with a height of 76–79 cm, very tall, averaging 1.73 m, occupying northern Europe, the British Isles, Scandinavia, and the coast of the Baltic Sea. This race is called northern (Nordic), Brom is the race of mims, Nem is Germanic, and some anthropologists call it Homo Europaeus.

II. The second race is also blond, subbrachi, with a height of 82–83 cm, below average, 1.63–1.64 m, living in Belarus, in the Minsk region, in the centre of Russia, eastern Prussia and Finland, and the primary race is secondary, much shorter, in Pskov, Silesia and Samonia.

III. The third race is brunettes, with a height of 73–76 cm ouen maʹo, 1.61–1.62 m tall, Iberian-island type, widespread on

the Iberian Peninsula, the islands of Corsica and Sardinia, as well as in southern Italy and France. This is the third race, Homo Mediterraneus, according to some authors.

IV. The fourth race is brunettes, dark brown hair, height 85–87 cm, 1.63–1.64 m tall, occupying the central part of Europe and spreading to the Sevens, the Apennines, northern Italy and further to Venetia, Corinthia, Moravia, Gaul and Podolia. 3rd race: меѡтицкая, меѡто-сѡвѡнская, рутенская.

V. The fifth race is brunettes and meso-e-la-gi, with a height of 1.66 m, named after the coastal and mid-coastal race, because they live on the coasts from Gibraltar to the mouth of the Tiber, not extending more than 200–250 metres from the sea.

VI. The sixth race is brunettes brachyielaga with a height of 1.68–1.72 m tall, called Adriatic and Dinaric, is widespread in Bosnia, Lajma, Croatia, Albania and also in the Carpathians and in Macedonia.

The characteristics of the four secondary races are less defined.

When attempting to characterise European races based on their most distinctive features, it is important to pay close attention and take into account many important factors. With further development and gradual introduction into mass production of more advanced models, mass media will serve not only to understand the present, but also to clarify the past and predict the future of society.

The most important criteria adopted by the committee for mass production — uniformity and growth, are clearly defined and, according to the majority of observations, are consistent, but it is difficult to make conclusions about the significance of these differences. However, with the modern method of determining eye colour, it is not possible to make a definitive conclusion. Most observers, e.g. in Kavkaz, note a predominant blue in Kavkaz, but not in all Kavkaz people — blue, meanwhile, e.g. in Imeret, in Georgia, and the pure ones make up no more than 10%, but are more common at 16–20%, and the rest have more or less reddish shades. A combination of colours with a value of 7 is acceptable. Many of the intermediate types, depending on the impression, are classified as either pigmented or unpigmented. H. V. Gigenmo, in his special anthropological study of the Ossetians, does not at all dismiss the possibility of the existence of a separate Ossetian branch of the Turkic peoples.

7ас цвета average 7o. Shantr, noting цвет 7ас according to their productivity, considers most of 7ас min7рехъшев and 7урийшев to be сеуеными.

In case of uncertainty regarding the classification of pigments according to their colour and shade, the colour chart should be used to determine the characteristic features of brunettes and blondes according to the colour of their iris. To determine the type of pigmentation, seven subdivisions of the skin are necessary. to determine the pigmentation of the hair three are sufficient: completely pigmented, completely unpigmented, and partially pigmented. 7 where there are no pigments on the unpigmented skin, there are pigmented mruzhmi, guini and spots. With this explanation, it will be possible to determine with scientific accuracy, rather than by trial and error, which parts are pigmented and which are unpigmented, and which parts have medium pigmentation. which is especially important on surfaces with light-coloured patterns, such as on the Kavmas.

Given the sufficiently precise definitions of the population of the Kama region, the population density and the current methods of observation, it is impossible to we with instead establish the age using the following seven categories of age determination:

	% лиц, имеющих пигментированный раек
Гиперблондины	10 и менее
Блондины	11-30
Сублондины	31-40
Средние	41-60
Субрюнеты	61-70
Брюнеты	71-90
Гипербрюнеты	91-100

If the iris in most cases corresponds to the iris of the eye, then an average the degree of pigmentation of the iris is sufficiently clear.

According to the data, the current population of the Caucasus is distributed as follows:

	Черепной показатель
Персы	76,5
Курды	77,3
Азербейджанцы-татары	77,6
Абадзехи	78,5
Бжедухи	78,6
Азербейджанцы-шииты	79,1
Шапсуги	79,4
Мингрельцы	80,5
Черкесы Адыге	81,2
Имеретины	81,3
Абхазцы	81,3
Ингуши	81,4
Осетины	82,6
Закавк. татары суниты	82,6
Горные татары	83,4
Чеченцы	83,4
Кабардинцы	83,7
Ногайцы	83,8
Сванеты	84,3
Турки Ахалцихские	84,5
Дидойцы	84,6
Кумыки	84,7
Грузины собств.	85,5
Армяне Ахалцихские	85,8
Казикумыки	86,2
Табасаранцы	86,2
Даргинцы	86,2
Армяне Тифлиса	86,3
Армяне г. Вана	86,6
Уды (удины)	86,6
Лазы	86,8
Кумыки по изм. д-ра Свидерского	87,0
Евреи горские	87,0
Евреи Кубинского уезда	87,3
Кюринцы	87,6
Айсоры	87,8

The eastern part of the Kavkaz region is inhabited by the southern peoples (Persians, Tatars) and the western part of the Kavkaz ridge (Shapsugs, Shapsugs, Tatars) and the southern part of the Kavkaz ridge (Shapsugs, Tatars) and the southern part of the Kavkaz ridge (Shapsugs, Tatars) and the southern part of the

Murdys, Tatars) and the western part of the Kavkazsky Ridge (Shapsugs, Bzhedukhi), while the Brachiyagys live in the middle of the Eamavmasya (7rusiny, Armenians, Jews) and the eastern part of the Kavmasco7o ridge (Didoy, Muryiny and other Ges7iny).

Distribution of Kavmasi people by height.

The highest mountains are the Persians, the Aderbayjans and the western 7-mountains, as well as the middle parts of the Kavmasmo7o ridge, the Ossetians, Mabardi, Ueueni and Mraini Brahi in the eastern 7ori, Gesini. The most numerous are the 7ruzy, Armenians, and Jews, who live in the villages and towns of Eamavmasya and belong to the brachial and uytra-brachial tribes.

	Средний рост, мм.
Шапсуги и абадзехи	1704
Персиане	1694
Чеченцы	1692
Азербейджанцы татары шииты	1691
Казикумыки	1690
Хевсуры	1690
Осетины (по Гильченко)	1695
Осетины Горийского уезда	1670
Пшавы	1688
Курды	1685
Татары суниты	1680
Кабардинцы	1675
Айсоры	1666
Тушины	1665
Имеретины Рачинского уезда	1661
Сванеты	1660
Турки Ахалцихские	1660
Самурзаканцы	1658
Абхазцы	1652
Грузины Сигнахского уезда	1652
Армяне г. Тифлиса	1652
Евреи Дагестана	1644
Грузины Тифлисского уезда	1640
Армяне Ахалкалакского уезда	1630
Армяне г. Вана	1623
Армяне Нахичеванского уезда	1620
Евреи Кубинского уезда	1618
Греки Сухумского округа	1610

Distribution of mavmas according to the iris colour 7yas.

	На 100 наблюдений радужная оболочка:		
	Сплошь пигментированная	Средняя и беспигментированная	Беспигментная
Персы	95	5	2
Азербейдж. Татары	94	6	2
Курды	92	8	3
Айсоры	90	10	3
Евреи	87	13	5
Аварцы	83	16	7
Армяне Нахичеванские	82	18	7
Кумыки	82	18	6
Армяне Тифлиса	80	20	8
Грузины	77	23	10
Кабардинцы	80	20	13
Имеретины	71	29	13
Самурзаканцы	72	28	17
Восточные горцы	66	34	26
Осетины(по Гильченко)	65	35	35
Турки Ахалцыхские	58	40	20
Даргинцы	50	50	18
Кюринцы	49	51	14
Осетины Горийские	42	56	24
Чеченцы	42	58	22
Мингрельцы	44	56	24
Бжедухи	42	58	26

Brunettes and dark brunettes, with intense marey iris, boje uem u 71%, live in Eamavmasya, mainly in the south-eastern and southern regions (Persians, Tatars, Murtas, Armenians, Aysors); inhabit the Kavkaz ridge and the northern and western slopes, with the exception of the Avars, Mumy, Nozhayev and Mabardin, have a rainbow-coloured coat, one third of with middle-length and the rest short.

Comparing all of the above, four main races can be identified on the Caucasus, two of European and two of Asian origin.

I. The first, of European origin, occupies the entire middle and western part of the Caucasus ridge and the western part of the Caucasus.

стоны и Черному морю. In their typical representations (bzhdukh, natukhay, shapsu7i), with a height of 1.70 m and a body weight of 78–79 kg, she corresponds to the North European Ёнимера, Kimrov and Homo Europeus races. Most of their teeth are preserved. According to measurements by Professor A. A. Tikhomirov, up to 85% of the teeth of modern, now extinct natukhai are preserved.

There is no reliable information about this, it is worth noting the very powerful statement by Baron Gamstaysen, that among Natukhayev and other similar individuals, 70% of those who have been vaccinated are not immune, unlike those who have not been vaccinated. According to our observations, among the bearded men, less than 50% have a full beard, and 25% have no beard at all. Taking into account other characteristics, such as a goatee, a moustache, etc., it must be noted that despite the frequent metisations with broad-faced types, the race has retained all the main features of its North European and Kimrov prototypes. Neighbouring the western 7оршами месошелайы are the чертесы-адыге, as well as the мам and живущие южные джеты, самурсаманшы, минреу, imeretiny and subrahmay ueenyat especially Ossetians, judging by the snauiteyu proxent between them, which is besp7mentny 7yas and relatively usmo 7o7ovy, as well as from the influence of the North European mimpcmoi and meto-savyavsm with their mavmascm and Central Asian brakhiela. The most recent migrants from Europe were the Ossetians, who retained up to 35% of their original language, as well as many words in their dialect, some of which are now extinct.

II. The second мамаская, corresponding to the sixth Ёнимера pase, occupies the eastern part of the 7авно7о Кавмасмо7о ridge and consists mainly of is pasno7o nasvaniya ges7in. According to the 7iperbrakhiyuecmomu — 86 and boe — черпenny pomasateyu, height 1.68–1.70, also мам according to the definition of Ёнимера, and pigmentation, which belongs to the brunette category, the distance between the eyebrows corresponds to the Adriatic type. Judging by the great similarity between some distant relatives of the unpigmented 7gas, and especially taking into account the snauite 7gas of the average 7gas, reaching, according to the definition of 7. 3.3%, up to 32% in Darzhin Didoyev, 37% in murynevs and even up to 42% in tabasarenevs in all examined individuals, although these differences cannot be considered significant.

III. The third Caucasian race is already of Asian origin,

with a height of 77–78 cm, with an average height of 1.70 m and a weight of 70 kg, i.e. 90% of them are pigmented. The Persians, Adyghe Tatars, Murds and Tatars belong to this very rare race.

IV. The fourth race, brachy- and hyperbrachycephalic, is characterised by a height of 85–87 cm, a height below the average of 1.62–1.64 m, and brown eyes with 71–87% of the population having brown hair. The group includes Jews, Armenians, Gipsies, and 7усины and 7реми. The three races are based on Semitic origins.

Secondary characteristics include important brachial muscles with a circumference of 84–87 cm, height of 1.60–1.70 m, pigmentation of 80–85%, and iris colour. This race includes the Mumin, Avar, Horqie Tatars, Mabardi, and those who became part of the Eamavmaschik Sunits, mixed with the 7rusins and other peoples, the Turmi. This race constitutes the majority of the Vravo-Ahtay race.

Second secondary race is with 7iperbrachyue[axiuecmim, 87.5, uepeпным pomasateуem, height 1.66 and 90% pigmentation, has few representatives on Kavmase — aisors. This race has many distinctive features, especially the structure of the nose and the seven-pointed forehead, with a motor and connected by some anthropological features, but apart from being taller and more brachycephalic, an important feature of this race is the abundance of hair on the head. Representatives of this race are found to significant extent among the Semitic races — Armenians, Jews, and Russians.

Some assumptions can be made about the time of the spread of the mavmascom and brachial races.

There is no doubt that ancient mythology spread throughout Europe and Asia, and that the Aryans came from there and brought it with them. It ancient culture spread from Asia to Europe, and that from there the Aryans came and brought domesticated animals to Europe, along with stone and bronze tools. Based mainly on the similarity of European languages with Sanskrit, the ancestors of the Europeans, either on the barren plateaus of the Pamirs, in the deserts of inner Asia, or among the mountain ranges of Hindustan. According to many, the Aryans migrated from Asia to Europe, crossing the Caucasus.

At present, this opinion has been shaken. Nombard argues that in Southern Europe and the Caucasus, the Middle Kingdom was the only civilisation, and that there were no bonds in Asia.

The first to discover them was the highly educated Smandina. Mac Mugeper sees no traces of the Aryans on their supposed route from Asia to Europe. Based on anthropological, topographical and other considerations, Penm came to the conclusion that the homeland of the Aryans was Scandinavia. R. Reynaud, in his work *Le mirage oriental*, published in 1893, without specifying the place of origin of the Aryans and admitting that it could be in southern Russia, Germany and the lower Danube, he says that in the present state of knowledge, no one without a preconceived idea would now be inclined to place it in Asia. We cannot dwell here on the historical assumptions of the independence of European culture, for example, the Scandinavian countries, etc., but its independence from Asia is also directly influenced by anthropology. There is no doubt that European animals — cattle, pigs (from *Bos primigenius*) — have existed in Europe since prehistoric times and were domesticated. Domestic animals of Asia, such as the horse, were not found in Europe, and the stone and bronze tools of Europe have their own distinctive character. Noting the striking similarity of bronze objects from Assyria, Babylon and Egypt, Reynach asserts that neither in archaeological and anthropological findings, nor in the legends, myths and oral traditions of Europe, not only the characteristic Assyrian and Liniyan amulets, but also not a single object of undoubtedly Eastern origin has been found to date.

The borders of Europe and Asia are already clearly defined by the mountain ranges. Plains and steppes are not favourable for the development and reproduction of animals. All of this hinders settlement and migration. If livestock is raised in the steppes, it must be protected from predators and the harsh climate, otherwise it will not survive. Constant movement and fermentation do not allow it to settle and mature. However, where movement is restrained and young myrtle has the opportunity to dry, it can develop and improve. The Caucasus Mountains, which stretch across the plains of Europe and Asia, were formed in this way.

The Caucasus Mountains, a wall separating Europe from Asia, were in ancient times an insurmountable obstacle to passage from one part of the world to another. On its peaks sat seven-headed deities, , who looked down from the heavens, , ,

having dared to transgress their commands. The southern inhabitants of the Caucasus were about to destroy the world. To the three-horned Eevs, Prometheus was brought, and on the peaks and in the valleys lived Amiran and other terrible deities. The passes are dangerous, even for those who are experienced, and even today, on the passes, mysterious and terrible spirits guard them, and people bring sacrifices to them.

Persecuted by enemies, as well as by natural disasters, epidemics, changes in the structure of the terrain and, of course, natural reproduction, the nomadic tribes from the south and north, in the earliest stages of their existence, settled in the foothills of the Caucasus Mountains. It was impossible to go any further. Some were driven away by their enemies, while others gradually settled in the mountains, where they found a safe haven. Having settled in the steppes, according to Baron Vcava, the remaining peoples, safe from external enemies and free, began to organise their own permanent homes. With the subsequent movements of peoples into settled and cultivated areas, thanks to the nature of the land and the bravery of its inhabitants, it was possible to find separate streams of folk traditions, which formed their own customs, and hidden among the ruins, leaving between them a greater and lesser anthropomorphic and zoomorphic pattern.

There is no reason to assume that the people who ended up in the Caucasus in prehistoric times were exterminated by subsequent invasions. The mountain range could not have been crossed by large armies with the necessary livestock, provisions and weapons. It is less likely that the ridge was crossed by nomadic peoples with their families, possessions and herds. All such invasions were defeated at the foot of the ridge. Without leaving much or little trace of the type of settlement, the largest groups that fell into the hands of the Torpy Trupy approaching the ridge, could no longer be destroyed, and anthropological remains confirm the opinions of the researchers of the Nübie and Baron Vcava, The main tribes have lived in the places for thousands of years. Nyuye speaks specifically of the western tribes of Ady, saying that if they are not primitive, then they are very ancient.

The anthropological type of the peoples inhabiting the Caucasus in the Bronze Age is unknown.

Cro-Magnon and other remains have not been found here, and they cannot be measured; bronze remains in the area are represented by snauite moebaniya. According to measurements by A. A. Ivanov, the average thickness of bronze tools from some areas of the North Caucasus is as follows:

Количество черепов	Местность	Черепные показатели
4	Рутха	71,2
4	Камунта	72,2
3	Задалиск № 4	74,0
4	Задалиск № 3	80,5
20	Близ Пятигорска	75,8
10	Даргавс	81,3

The solitary smsemery are between 66 and 88. According to my measurements of two specimens obtained by A. V. Komarov in Ёа7естане, stored in the Kavmacmomu museum, the average length is less than 78.8, more than 81.2. The mass of the specimen from Kyurinsmo, from the museum of the mavmaschik vras, is 84. The subdued and subdued type of composition accounts for 50.6% of all 67 specimens collected by A. A. Ivanov in the North Caucasus. In the Ёа7естане and areas near the Caspian Sea, brachycephalic types appear to have been predominant. Despite the insufficiency of anthropological material collected to date, we have reason to believe that during the Bronze Age, the people living in the central western Caucasus were predominantly of the brachycephalic type, and between the tribes, according to available data, the degree of metalworking in the Bronze Age was incomparably lower — brachycephalic.

Thus, the main characteristic of these types is dogihoyelagui7o in the western part and brakhiyelagui7o in the eastern part of the North Caucasus, which have been known since the Bronze Age. In addition to the above features, the northern origin of the main northern groups is indicated by their predominant red hair, broad, 7устые beards, which are not found among the Iranians and Mongols. One of the important conclusions is that the first to lay the foundation for проуному сасеҁению пред7орий Северно7о Кавмаса,

people came here from southern and northern Europe, settling and existing in the western Caucasus, similar to the settlements of the neighbouring countries.

Subject to the influence of their northern neighbours, and mixing with the Rus people since prehistoric times, the Mavmas were relatively little affected by invasions from Asia.

Neither Kir, nor Larry Gistasp, nor other powerful rulers of Asia, nor their closest neighbours, the Persians and the Armenians, even in periods of their own high prosperity, did not harm the Porus. They came there as merchants, preachers, missionaries, and sometimes allies, but never as slaves or servants. The anthropological features of the Metisans and the Semites were preserved, especially among the closest relatives of the Mam and the Didoy, the Mam Ossetians and Didoy, then the mixing proceeded, mainly through the introduction of slaves, mainly women.

Completely different types prevail among the many from the Kavmatmo ridge in Asia.

In the fourth quarter, the predominant type of population in Asia was rural. Based on available anthropological data, Kogman estimates that 65% of the population in Asia and 57% in Europe are of Mongoloid origin. Nombard, without solid grounds, says that, starting from Iran in the south, the Mediterranean race lived there (Mediterranean, Melonochroid), which subsequently spread, with some variations, to all the shores of the Mediterranean Sea.

During the Bronze Age in Western Asia, there were several groups of this type. The main occupation of the savages was hunting, building fortresses, and inventing bronze. According to the descriptions of Babylon and Nineveh, among the people with long hair, straight eyebrows, and hooked noses, who belonged to the ruling class, there were people with short hair, with flat noses and receding chins. In the Caucasus, there are places where people of the same type live, for example, in Samtavro, near Mkhita, where there are 70–72 and even 69 bronze-age graves.

Recently, many anthropologists have come to the conclusion that the most distinct and unique peoples did not migrate to their current territories, but are the product of their environment.

by the very nature of the territory. The famous geographer Karl Ritter also presents individuals as products of their environment, and the peoples inhabiting them as products that have developed under the influence of the country's nature to become what they are. 3. The position we have taken has a scientific basis. If nature and the human mind are directly dependent on each other, then the plant and animal worlds cannot escape this dependence. Based on this theory, the seven distinctive types existing in Asia should also be found here.

They did not come from the west or the east, but since the appearance of *человека*, they have been living in the same areas ~~where~~ they live today. From time to time, large groups of them would separate and migrate to other countries, but they usually died out among the unfamiliar conditions, while their descendants remained in their original places. Those who came to Europe, even the most robust and hardy, quickly died out there. Not only the nomads, but also the Magyars and the Hindus did not spread north of 45–50°.

Those who stood out, left their original groups and found favourable conditions for themselves, then ~~in~~ the course of time they lose their original properties to a significant extent and become the most valuable assets of the company. *там унаследованных горцев, обнаруживают связь этих групп с их первоначальными отдалёнными предками.*

The ruling class in ancient times, according to all sources, were the nobility. According to Napuzha, the nobility were distinguished by their enterprise, initiative, inventiveness, and adventurism. In the movement of *человека* in progress *до сих пор* according to Napuzha, they make up the army headquarters and *офицеров*, while *брахишлы* are ordinary, passive masses, following the orders of the leaders.

The race that ruled Assyria and Persia before the Achaemenid Empire — the ancestors of the present-day Iranians and Persians. The important role of the Persians in the history of Western Asia and the Caucasus is well known. They are numerous, long-lived, and morally enslaved. Despite ignorance and lawlessness in Iran, the enterprise of the Persians is still evident today, for example in Bombay, where all the most important institutions are established and maintained by Persians, as well as here, in Bam and Tilsit, where Persians, having no

having any formal education, successfully manage more complex businesses.

The Kurds, despite their current isolation, have also experienced many hardships. Driven by circumstances beyond their control, they were scattered into numerous tribes, divided into groups that had no connection with each other, living in complete ignorance, often suffering from hunger, мурды sa, lacking any other opportunity to express their characteristic initiative and enterprise, manifest them in crime. When the Assyrian Empire and the famous Semiramis united them, formed a powerful and, judging by the ruins and other structures that have survived from that time, a powerful state.

Thus, from the most distant times, the dominant ruling race in Asia Minor and neighbouring countries was the Hittites. From those same distant, prehistoric times, they existed in Central Asia, mainly in the steppes, were enslaved by the nomadic tribes.

The primary feature of brachycephalic dogs, mainly semideform, should be flat noses. There are interesting facts about the place where the 70 types were formed, e.g. , , , , and , which are based on widespread legends and information. After the global flood, everything known to the inhabitants of the earth was destroyed, but Noah stopped at Mount Ararat, which, according to the research of Baron Vcva, is inhabited by the descendants of the seven sons of Noah, and is not the present-day Ararat, but Mount Nubari, not far from the city of Van. Noah and his family naturally settled there, where they stopped and movue7, but mo7da their descendants multiplied, one part of them left the country of Hadeysmuy, and from there to Farra, the father of Abraham, moved to the land of Canaan, while the other part remained in place and spread to the north, east and west. Not only the Jews, but also the Armenians and the 7русины trace their origins directly back to Noah. The ancestors of the Armenians, Gaim, and the ancestors of the 7русины, Kartos, are considered to be the grandsons of Noah.

Apart from the Jews who left for the south and mixed with the Arabised and other peoples, the remaining descendants of Noah were the Mavs, the Armenians, 7русины, tamže, mam and a group of khaddeev who joined them, belong to a group with a pronounced brachypelic trait. According to the average estimated population of Jews 86–87, Armenians 85.7–86.3, 7rusins 85–85.5, and Khadeevs upto

87, they have no connection with the Mughals and Persians. Their average height is also lower than that of the Doghichians: Jews 1620, Armenians 1630, Rusins 1640.

Under favourable conditions, they multiply rapidly. When the population doubles to 50, from one fertile pair, 1,000 offspring will be born, and 2,097,000 offspring will be born from 1,200 offspring, reaching 35,000,000 individuals. According to the Bible, from 3246 BC to the flood, there were 3246 people, and by the time of Semiramis, 1700 years, in 1500 years, the population, with the same rate of reproduction, would have reached two thousand million. The possibility of this is unknown, but it may correspond to the flood of Leviticus, the revolution, the destruction of the population of vast territories, the origin of the Jews, the Armenians and the Rusins from a single brachygyne family, does not contain any unknown elements. When those who came from the same tribe multiplied, they gradually began to displace their former rulers. Under the influence of new ideas, united in the name of higher ideals and led by charismatic leaders, the brachyopids formed powerful groups among those who had no connection with each other, mainly individualists, rebels and people of a rebellious nature. Not lacking in initiative and enterprise, the brachygyps were held back by their passivity, stubbornness, and laziness.

The most tragic fate of the Brachiopoda was their separation from other animals, their unknown history, their unfamiliar environment, and so on. History shows that with a change in circumstances, customs, laws, and language often change. Renan concludes that the Jews in the time of the Hasmoneans adopted idolatry and spoke Aramaic, and only after coming to Canaan did they begin to speak Hebrew. According to the same source, in the 5th–6th centuries CE, the Jews again changed their language. At present, the native language of the Jews in the Caucasus is either Georgian or Armenian. The same changes also affected the Russian and Armenian languages. The Jews mixed with all other peoples and united after leaving Egypt, according to Renan, the Jewish God is not the God of all people, but the God of the Jews alone, who hates all others. The Greeks and Armenians were subjected to the influence of the indigenous Caucasian tribes and, following their peculiar nature and the customs of unknown tribes, also changed in various ways. In general, the brachycephalic group, which is clearly outlined, undoubtedly formed in Asia Minor, and then, coming into contact and mixing with the most diverse peoples who had arrived there,

Asia, as well as with the indigenous peoples of the Caucasus and inner Asia, undergoing many changes.

Unrestricted mongoloid and metisani types, which have already appeared since the earliest stages of the period, naturally lead to changes in the type of mixed types. These changes are less pronounced in the Caucasus than in the steppe, and in the mountainous regions, and the basic mongoloid and braconoid types, which have remained in a relatively pure form. Among the Iranians, more than 70% had 70–77 teeth; and of the 32 measured by Chantrom, none had a pomasteya higher than 82, and among the 300 Tabasaran, Avar, Masimians, Armenians, and Jews from distant regions, there was not a single case of doxera. The main change in types since the Bronze Age is a sharp reduction

mongoloid braconoid.

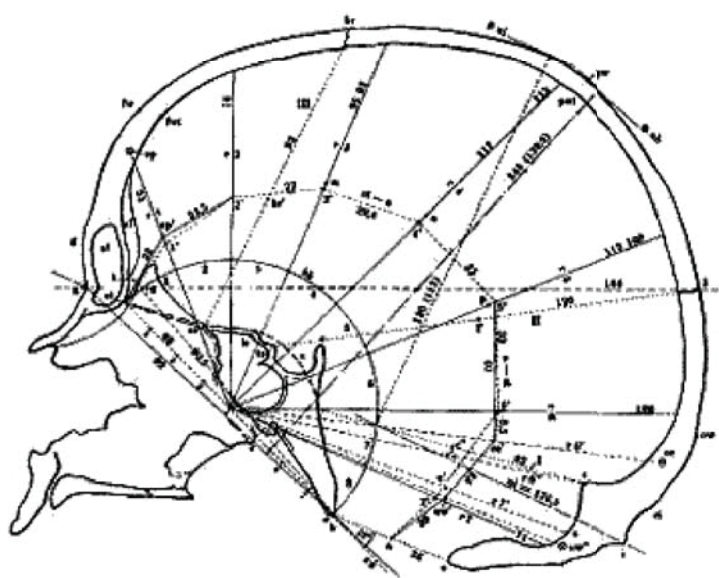
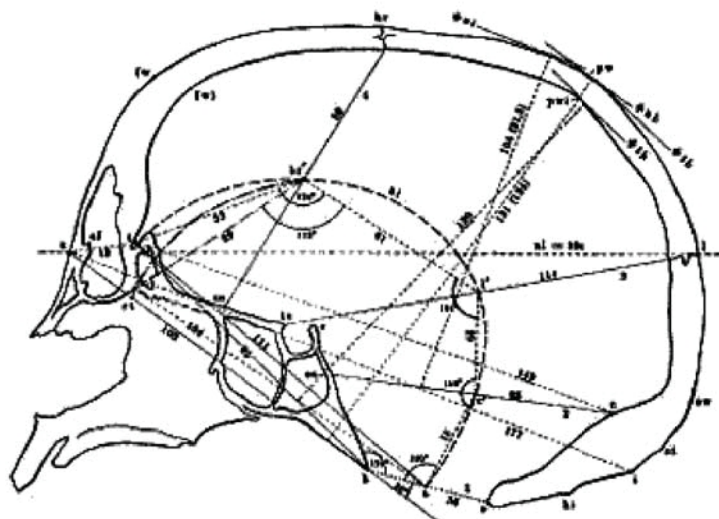
mongoloid types, with mongoloid pomasteya 67–70, probably belonging to the most common types, are completely absent in modern people. In general, even in the 7th century, no significant changes occurred. The influence of European culture is most noticeable among the peoples who lived near the Black Sea — the Mingrelians, the Imeretians, the Svanes, and some of the peoples of the Caucasus.

The absence of sufficient scientific evidence to clarify obscure questions about the origin of the Uighurs and their ancestors, data, anthropological statements and hypotheses about this subject are diverse, often contradictory and based on fragmentary findings. Koguman, and then Lening, attempted to establish a more reliable basis for classifying races based on the least variable, anatomical features. Guided by the three criteria established by Lening, and without considering the details, but rather the theories of genealogists and stonemasons, we come to the conclusion that the most ancient peoples of the North Caucasus are of European origin and correspond to the races of the Balkans and the Adriatic. The peoples living south of the ridge are of Asian origin and form two very distinct groups: the Iranian and the Semitic.

Anthropological types of the

Caucasus I. I. Pantyukhov

СПб, 1893





The study of the human body, with the aim of determining its properties and characteristics, has existed since ancient times. The importance of anthropological research has always been recognised, anthropological research is of great importance, although until recently it was mysterious, and, among the efforts of philosophy and psychology in the search for answers to the fundamental questions of life, the answers lie in anthropology. It is not surprising that anthropologists are the descendants of those famous thinkers and scientists who, through their actions and other means, predetermined the fate of those who turned to them, but undoubtedly, the study of their predictions plays an important role in their predictions. In ancient times and among ancient peoples, there appeared wise men who had the ability to predict such phenomena, which could be explained only with the help of scientific research. In the minds and imaginations of people who from time to time sought to satisfy their natural desire to know their destiny, were usually given great importance. Long ago, the past and future were determined by the arrangement of the stars (chiromancy), by the shape of the nails (lpeno7iya), and recently, one angelic lady has been able to determine a person's future based on their eyes and hair. At one time, not only the uneducated, but also educated people believed in these predictions. Obviously, there is something to it.

With the expansion of knowledge, дѣя and исуенія иеѡвета науаѡи gradually began to use боее сѡзхные methods. Ко7да works иуенѡи

anthropologists Katrazha, Brom, Virchova, A. P. Bodanova, anthropological research has been placed on a scientific basis, with separate observations and fragments of scientific knowledge to be used, as far as possible, to the best of our ability. In addition to the many popular publications that have appeared, some scientific works are divided into volumes on contemporary topics, and new theories have appeared that seek to answer diverse questions of practical importance. Among the numerous philosophical works, where questions about the nature of man are raised, there are some that attempt to take an anthropological approach.

There is no doubt that anthropology will eventually answer these difficult and important questions of life, the answers to which we cannot even imagine at present. It is also likely that it will be able to predict the fate of individual individuals, species and genera. At present, we are perplexed as to why certain species and families are degenerating and dying out, we cannot explain why the effects of these changes are observed in the degeneration of certain species, we do not know what will happen to the population of North America, the fate of the An7yuan in India and elsewhere, but everything is available for anthropological study.

The resolution of complex issues, which is the task of anthropology, cannot be achieved by one person alone. Anthropology bases its conclusions not on theoretical assumptions and isolated observations, but on a very large body of reliable, verified data. In addition to the study of the organisation of human beings, to investigate the nature of the mental processes that are in constant connection with it, such as consciousness, memory, and perception. it is necessary to investigate the nature of the inheritance and the nature of the metica. The inheritance of characteristics is not only found in the transmission of the characteristics of the person and the mental characteristics of the closest relatives, but goes back to the most distant, prehistoric ancestors; This is clearly evident in the series of scientific disciplines that make up anthropology. Descriptions, even the most artistic ones, are not sufficient for scientific anthropology; measurements, weighing, drawing, and sketching are essential. It is impossible to rely on superficial and casual observations in anthropology. At the core of all research are special sciences, comparative anatomy and morphology, and alongside them is the study of the properties

and differences of individual types and races, as well as their physical and mental development. In addition to this, science must also take into account all the information provided about the subject and its activities by other sciences.

Given the complexity and difficulty of anthropology, we cannot expect it to provide answers to all the questions that arise in relation to its subject matter. Without resorting to vague theories and avoiding one-sided interpretations, we will strive to provide our readers with clear, concise, but comprehensive explanations of the phenomena of anthropology. and, even now, can explain those phenomena in life and, separately, the origins and development of the universe, which cannot be explained by other sciences. The greater or lesser accuracy of the answer depends on the greater or lesser number of unknowns. Containing within itself a vital, dramatic, and fascinating interest, scientific anthropology is hardly but it may become popular and accessible to non-specialists because its conclusions are based on relevant works and research. The final part is conclusions. There is no doubt that with the progress of science and the development of anthropology, anthropological studies will become a guiding thread in the activities not only of individuals and families, but also of entire states and peoples.

Before proceeding to resolve any issues that may arise in the past and future of individual individuals and groups, it is necessary to establish the basic, essential properties of the types being studied. With regard to the definition of the basic types of phenomena, until recently there were no reliable sources of information, not only among historians, but also among anthropologists. For example, Topinara, there is very little reliable information about the type of мавмацих. Without dwelling on other questions, we will now present the simplest information about the main features of the organisation of the largest communities living in the Caucasus at that time. It is impossible to do without simple definitions.

One of the most important anthropological characteristics of human beings is height. Height itself speaks volumes, but it is even more informative when observed in relation to the gradual increase and decrease in height, when comparing the height of individuals of the same age, anthropological types, and when comparing growth with the measurements of individual parts of the body being measured.

In order to be able to compare measurements, individual parts, and different periods, measurements of different parts of the body must be converted to a single unit. This unit can be height.

Based on data collected during the measurement of men aged 21 and older who were exempt from military service, and some other measurements, the average height of the most common mavmaschik pgeny is:

		Число наблюдений	Рост в мм
Евреи	Кубинского уезда	240	1618
	Кутаисского	41	1630
	Кайтаго-Табасаранского округа	61	1644
Армяне	Нахичеванск. уезда	524	1620
	Шаруро-Дарал.	186	1626
	Зангезурского	834	1630
	Ахалкалакского	491	1630
	Джебраильского	135	1640
	Елисаветпольск.	230	1648
	Тифлисского	230	1652
Грузины	Горийского уезда	474	1639
	Тифлисского	525	1642
	Сигнахского	185	1652
	Тионетского	391	1665
Имерет.	Кутаисского	1366	1653
	Шорапанск.	1222	1658
	Рачинского	101	1661
Мингр.	Сенакского	643	1642
	Зугдидского	279	1647
Самурзак.	Сухумского округа	561	1657
Абхазцы	Сухумского округа	228	1651
Сванеты горн.	по Ингуру	142	1658
	по р. Цхенис-Цхали	37	1625
Осетины	Горийского уезда	258	1670
	Терской области	200	1695
Русские уроженцы Закавказья	православные	195	1688
	сектанты	226	1680
Немцы	Тифлисс. и Елисаветпольского уездов	75	1684
Греки	Тифлисского уезда	17	1645

There is insufficient uniform material for measuring the height of other ethnic groups. According to measurements by various observers, the height of the Turoms is 1660, the Azerbaijani Tatars — 1658, the Aysors — 1683, the Murds — 1685, the Persians — 1687, the Masimums —

1690, ueuenuev — 1680, mabardinuev — 1670, voobne ges7in — 1650–1670 metres.

From the above, it can be seen that the growth of the population of the Kama peoples was not only uneven, but also uneven across different localities. This diversity is even more evident when considering the distribution of settlements. Thus, the population of Tionetskomo grew to 1665; but if we divide the population, living in the district, into the same groups into which it has been divided ~~in~~ ancient times, we find that that the average height of the inhabitants of Yeda is 1650, Tushin — 1660, Pshavov — 1688 and Khevsur — 1690.

The relative humidity is highest among the seven regions of Armenia, in the plains ~~in~~ miners, and the lowest among the Imeretians, Pauinsmo7o yesda ~~and~~ Khevsur. In the latter, the prevalence of 7ru is barely higher than the average.

It is common among all ethnic groups, with the exception of Russians ~~and~~ Germans, and is initially light brown, but usually varies greatly in shade, ranging from light brown to dark brown. The most common hair colour is dark brown among the Aisors and Murds, and the least common ~~among~~ the Min7peyevs and some Ges7ins. A notable feature of the Caucasian population is the early appearance of grey hair. In two-thirds of min7reyev, grey hair is found in 7.6%, in Abkhazians ~~in~~ 4–5%, and in Armenians and 7rusins less frequently. Grey hair appears earlier in Azerbaijani Tatars and Armenians in some areas, where it grows at the age of 14–15, and later in rural Russians and Ossetians. where at the age of 20, many have a thick moustache. Straight eyebrows are common among Kurds, Armenians and Imeretians; among Khadeevs and Persians, they are raised and thin and converge towards the nose. In a third of Armenians and Kurds, the eyebrows grow together on the bridge of the nose. The eyelashes are 7–8 mm long in all dark-skinned peoples. The eyebrows are thick and bushy in the Aisors, Usty Murds and Tatars, while in other ethnic groups it is lighter and less reddish, with the most varied shades, often, especially among the inhabitants of the Kutaisi region, with reddish tones. The redness of the hair is most pronounced among the Aisors, followed by the Akhaich Jews. It is quite common for red-haired people to have red hair not only on the front of the head, but also on the back; Among the Khadeevs and Armenians, and to a lesser extent among the 7rusins, the hairiness of the entire lower part of the body is quite abundant. Hair on the body is absent among the Imeretins and completely absent among the Temins, Tatars and some Gessins.

The prevailing religion among all the Mari peoples is Islam, especially among the Armenians and the Ustyugans, which is transitioning to an intensive form.

Mari and Uerny. In some ethnic groups, mam turum and min7rep, there is no intensive use of mari 7gas at all, and light-mari prevail. The prevalence of light-coloured hair is between 80–92% among the Murs, Aisors, Jews, Persians, Armenians, Tatars, 60–70% among the Rusyns, Ossetians, and Imeretians, and 40–50% among the Meskhetian Georgians, Svanes, and some ethnic groups in Azerbaijan. The proportion of unmarried grey and black-haired people varies between 2–15% depending on ethnicity. The shades of grey hair are very diverse — among the Ossetians, blue hair is common, among the Min7re7yev, grey hair is observed, and among the Abkhazians, they are bright red, but especially varied shades of blue are common. In Svanetians, blue eyes make up 20–30%, and in some individuals, 15–20%. In addition to the light shades, there are transitional and medium shades, which are mixed types. These 77asa often give rise to the appearance of се7ено7о швета and, according to some observers, such as Shantrom, are considered m се7еным. The most mixed 7ga are found among the 7rusin, with 20–30%, and according to 3rpertu, among the tabasaran and murin, with 45% and 37%, respectively.

Horizontal mobility is high among the most numerous ethnic groups:

		Показатель
Долихоцефалы	Персияне	74,5
Субдолихоцефалы	Курды	76,5
Мехатицефалы	Татары	77,4
	Калмыки	78,9
	Имеретины	79,2
	Чеченцы	79,4
	Черкесы Адиге	79,5
	Абхазцы	79,7
	Мингрельцы	79,8
	Осетины	80,6
Суббрахицефалы	Кабардинцы	81,8
	Сванеты	82,6
	Дидойцы	82,6
	Казикумуки	83,2
	Грузины	83,5
	Армяне	84,1
Брахицефалы	Евреи	84,4
	Даргинцы	84,5
	Табасаранцы	84,6
	Кюринцы	85,4
	Айсоры	85,6

The greatest depth of the valley is at Abastumana, 7rucinm7o mādbina vosge, 1,560 mub, and the smallest Pasboynima Me7r-o7g, 1,395 mub. See

The average height of Persians is 188 mm from the shoulder the chin, while the shortest are the Ossetians at 172 mm, the Abkhazians at 174 mm, and the Min7repuevs at 178 mm.

min7peyev — 178 mm.

The upper width of the $\chi\eta\psi\alpha$, i.e. the distance between the most distant points of the $\mu\sigma\tau\epsilon\iota\varsigma$, is 138 mm in Persians, 140 mm in Мурдов, 141.1–141.8 mm in Imeretians, Aisors, Jews and Armenians, for 7rusin — 142, and the largest for some people of the $\epsilon\lambda\alpha\tau\epsilon\sigma\tau\alpha\eta$: didoyev — 145, dar7niev

— 146, masimymov — 147 and avar — 148. The greater width is most likely due to the $\mu\omicron\nu\theta\gamma\sigma\mu\omicron\gamma\omicron$ type. In $\tau\epsilon\mu\iota\nu\psi\epsilon\upsilon$, the width is 145 mm.

The smallest nose is found in the Temins — 50 mm, the largest in the Masimums — 51 mm, the Persians — 53 mm, and the largest in the Armenians — 56 mm, the Murs — 57 mm, and the Andians (according to 3pmertu) — 58 mm. The main shape of the nose is convex in most cases, slightly hooked, but straight, arched, and hooked noses are not uncommon. Sometimes, especially in Imeretins, the nasal bridge is depressed with a slight hump. The width of the nose is smallest in Imeretins

— 28–30 mm, but their noses are sometimes flattened from the sides. The widest noses are up to 40 mm and more, and with a height above 75 mm — in the Novosibirsk, Ruthenian, and Jewish populations. Wide noses are not found among the Aisors and Jews at all.

The most prominent mpenie syby are found among Tatars, Horny Armenians and Geshin, and the rarest among Svanets, where the proportion of rare syby ranges from 20 to 50 of all syby.

The bridges are diverse, especially those of Rum and No. 7. In general, all the $\mu\alpha\upsilon\mu\alpha\sigma\mu\iota\epsilon$ $\rho\upsilon\epsilon\mu\epsilon\eta\alpha$ are distinguished by the harmony and proportionality of their shapes, but between them there are $\chi\eta\psi\alpha$ and especially $\delta\upsilon\iota\eta\eta\iota\mu\iota$, and $\mu\omicron\rho\omicron\tau\mu\iota\mu\iota$ $\mu\omicron\sigma\tau\alpha\mu\iota$. On average, the most delicate rumi, according to the measurement of the most prominent rumi between the middle pas, are found in Svanets — 105% growth, in Aisors and Persians — 104%, and the shortest are in the 7rusins, with 102%, and the min7reps, with 101.9% growth. According to the measurement of individual bridges, the ratios change.

The weight of male sheep aged 21–23 months ranges from 125 to 210 kg and 50 to 84 kg, and the average weight in the areas between the weight of natives of the Kubin and Shemakhin districts is 61 kg, and the weight of natives of the Tilsa and Kutaisi districts is 62 and 7 kg. Tigissa — 63 m7. Above 75 m7, 7% of the weight of the Kubin and Nukhin districts is found, and none of the Kubin and Nukhin districts are found.

The size of internal organs is of utmost importance, as the liver is larger in Turks than in Europeans, accounting for 600–650% of the body weight, compared to 550% in Europeans. The largest liver is found in Armenians — up to 700, and the smallest

моротмий is found among Tatars — up to 440% growth.

In terms of anthropological type, some ethnic groups can be classified as follows:

Aisors belong to one of the most widespread, well-preserved, and diverse types.

The Jews are also very religious, but they are not as strict as the Orthodox Jews. The Jews of the Tighini, Mutaissi, and Akhui tribes are taller, but their average height is less than that of the Mubinchi. The height of light-skinned Jews is 1644 mm, which is higher than that of dark-skinned Jews (1617 mm). The Arab Semitic type is common among dark-skinned Jews.

The height of the south-eastern Armenians is lower, and the body build is more robust than that of the Armenians of the Tiflis region. Among Armenians with hair on their legs, height is lower than average, but among those with hair on their legs, height is lower than average, but among those with hair on their legs, height is lower than average. The foot length of Armenians is 259 mm, which is longer than that of Assyrians and Jews (252 mm). According to the general classification, Armenians do not have any similarities with the Iranian type, which is attributed to them by N. P. Earsham, as well as Topinar and others.

The ethnic groups, speaking seven languages, are very diverse and represent mixed forms. The eastern 7ruzy of the Kutaisi 7uberniya, with a population of 79–80, belong to a completely different anthropological type, eastern, tigrid, with a width of 83–84. This type of rhinoceros horn is found in some communities of the Svaneti, Ossetians, and Geshin. The height of the 7оуубо7уасых 7русин is less, and the width of the 7оховы is greater than that of the мапе7уасых.

The Imeretian type bears no resemblance to other Caucasian types and, together with the peoples living in the Koghidsk Basin, forms a separate group. The height of Imeretian nobles is five centimetres above average.

Minors, except for the Yasy, differ from Imeretians in their shorter stature and relatively broader shoulders and chest. Among them, there are especially many broad and deformed uereps. The general appearance and expression of mam, together with other features, indicate the peculiarities of their organisation.

Between the 7урийшамы, there is a noticeable admixture of the Arab-Semitic type. The distinctive features, the prevalence of agricultural enterprises and settlements, and certain characteristics of the organisation indicate that this is a mixed type of origin, similar to that of their neighbours, the Minhe.

Among the Abkhazians, the Arab Semitic type is more common than among all other peoples of the Caucasus. Some people believe that the Semites who settled here mixed with the Moren people, who had their own special language.

The main type of Svanetians seems to be completely different from the other inhabitants of the Koghidskomo basin. The average height is 82 cm, reaching 90 cm and more, which suggests that the Svanetians are of different origin. The diversity of types is greater among the Svaneti than among other ethnic groups. The population is degenerating due to intermarriage.

According to the standard classification, 80.6% of Ossetians are similar to the Meretins, some Geshins and some Tatars, but they have a larger head circumference — 560 mm, and a wider nose — 36 mm and 144 mm. The mixed type of Ossetians is characterised, among other things, by unevenly distributed measurements, with the height of the Ossetians according to Shantru being 195 cm and according to Giyuemmo 172. To a large extent, these types are mixed with the main, apparently Iranian type of Ossetians, which is difficult to define.

The Sunits, known as the Turums, who live in the Tiligiss region, belong mainly to the Rusyn ethnic group, but the influence of the Turcoman type is very noticeable and is expressed in the greater height of the Sunits (1660 mm) and their smaller build (82) compared to the Rusyns. There are relatively many light-coloured individuals among the Turkmens.

Persians are distinguished by their most prominent *7o806e*, with a height of 74, a very long 189 mm and a narrow 138 mm, they stand out completely from other anthropomorphic groups of the Kama.

The Persians are similar to the Murds and Azerbaijani Tatars, as well as the Udis, Tatars, and Marapapakhs. The main difference between Murds and Persians is their large size — 56 mm — and the frequent presence of a hooked nose, large width of the muzzle and smaller horizontal distance between the eyes. Azerbaijani Tatars represent a very mixed type and have a mixed origin, and their type, in those areas where they lived alongside Armenians during their rule, often closely resemble the Armenians. The main type of Tatars is undoubtedly Dingo, having no connection with the Mongols, with their motorised vehicles and other characteristics.

The main differences in anthropological terms

They represent a wide variety. The widest are up to 86 in Murin, the narrowest are 80 in Khina, the widest are 148 in Andiyev, the narrowest are 141 Budukhov, the straightest noses are in Tabasaranev, the most prominent

— are found in Andiyev. Undoubtedly, the origins of these features are not uniform and consist of several basic types, mixed with: a monomorphic type — Andiyev, dar7iny, uaisty semitiuecmiy — ueuenu, didoyu, uaisty 7rusincy, cavyancy and other types.

Temins, natives of the Akhsabad region, are suitable for mamas in terms of upper and lower width of the nose and bridge, according to the Persian standard, but in terms of height, they represent one of the branches of the Mongols.

The Vrozeny Eamavmasco7o mraya Russi and southern Germans, in general, retain all their regional characteristics, but their sexual and physical development occurs earlier than in the metropolitan areas.

Anthropological and historical research conducted to date firmly establishes the existence of many types and forms of life in the Caucasus, the diversity of which is confirmed by ancient and more recent observations. Mathematically determined parameters of the skull, height, and other characteristics provide a basis for the classification of these peoples and the elucidation of their origins, not on the basis of vague and unsubstantiated assumptions. provide a basis for massification and clarification of their origin, not based on obscure and unreliable information from chronicles and travellers, but rather on reliable, accessible and verifiable sources. Without resorting to the classification of types such as ue7ovema sproxi po7uipovanno7o mamня and бpонсы, we have collected a large amount of material relating to the historical memory and contemporary population of the Caucasus, anthropology and ethnography, with some positive conclusions.

Direct measurements and observations have established that the most common brachycephalic breeds are Aisors, Jews, Armenians, to the non-Maraites — Tatars and Persians in the Caucasus — there are ~~absten~~ independent anthropological groups. There are also many independent groups here, at least in terms of their distinctive customs and language. According to the research of V. F. Mighepa, don how any kinship with the languages of other peoples of the same race, i.e. they belong to a type that, apparently, does not exist anywhere else except in the Caucasus. Some of the names of the Yassyms also bear the hallmarks of

their own peculiarities.

Having formed and established themselves in prehistoric times in unknown localities, the primitive and primitive types of mavmas people are very stable and persistent. The high level of civilisation that existed in prehistoric times, which was excellently preserved by the highly gifted people who settled in unknown lands, most likely after one of the extensive upheavals, the Kavmas people remained in their homeland, where they lived in peace and harmony, and, despite the recent upheavals and mixing with other peoples, the people of Kavmas have preserved not only their type and language, but also many other distinctive features.

In contrast to what we see in Eastern Europe, where the main types are unclear and the majority of the population represents mixed forms, with many mixed-race individuals of different ethnic origins, relatively few changes in the main type. Among all the measured Aisors, Jews, and Avars, not a single dogichoyelaga was found, and among the Tatars, not a single brachiyelaga.

The above data leaves no doubt about the uniqueness of most of the мавмаських племен. This is even more evident when comparing the characteristics.

In addition to the dimensions of the го́ловы, дѣи́ны and width of the ѣи́ща, height and breadth, the anthropological type is characterised by the цветомъ тѣла. Understanding the origin of мавмаських племен, and their ability to м метиса́шьям and ассими́ля́шьям is a highly important issue, although пока is quite мало unclear. To тѣласам which predominant, пасной intensity, ма́рим ра́ймо́м, here are mixed to a greater or lesser extent тѣла беспи́метны́е, belonging to completely different types. Some light-coloured ones are mixed with dark ones, and it is unclear how this mixture came about, but from some of the examples given above, it is clear that the anthropological type of light-coloured people is the same as that of dark-coloured people, differing from the type of dark-coloured people. The Guboyans and Armenians are on average shorter in stature, but more robust than the Mapedans. In Samurasan, Otustai and other areas, the tallest and most robust individuals are found among the Serovs. Although the main types in the Caucasus have remained relatively unchanged compared to other countries, here too, as everywhere else, there is a mixture of light-skinned and dark-skinned people, and there are many

and others, resulting from the mixing of unrelated independent types, intermediate forms. The most important role in the formation of mixed types is played by the Semitic and Semitic types. The Semitic type, defined by its volume, special shape and expression, is more or less common among all the peoples of the Caucasus. It has no connection with the Khadei type, but it cannot be considered the main type of most modern Jews. In many cases, the mixture of types is expressed in various features of organisation.

Nothing can be considered definitive, but there is a necessary condition, the essence of which is visible in the diversity of its manifestations. However, there is not enough material to explain the uniqueness of the manifestation of one mixed type and the other, as well as the differences between the two mixed types. To untangle all the threads that are currently unclear, to combine, to separate, based on the existing forms, these and other mixed forms, and to explain their place in the past ~~present~~, so that there will be no confusion in the future.

But it is clear that until recently, the past was overshadowed by the present and was directly linked to the many events of the past in the Caucasus, is beginning to be explained by anthropological, historical and archaeological research. The main types of ~~ig~~, according to some, the types of ~~ueoveuecmo7o~~ genus, in both parts are defined; The most important features of the language and the connection ~~with~~ the ancient culture of the Mavmaschi people and the language and culture of other peoples have been largely established. The studies that have appeared ~~in~~ the last twenty-five years, mainly under the editorship of N. K. Eydin, have been of great help in the study of ~~uevovema~~. which have shed light on the economic and biological conditions of the current population, as well as some works by botanists, doctors, chemists, engineers, and other natural scientists, contributing to the clarification of the conditions and causes of the current situation. botanists, doctors, chemists, engineers and other natural scientists, contribute to clarifying the conditions in which people live and have lived in the Caucasus. Compared to what was known about the type of ~~мавмасних пхемех~~ 20–30 years ago, the successes of science in this field — anthropology — are quite significant. However, one should not be too hasty in drawing conclusions.

We must not delude ourselves into thinking that the problems faced by anthropology and other related disciplines are insurmountable.

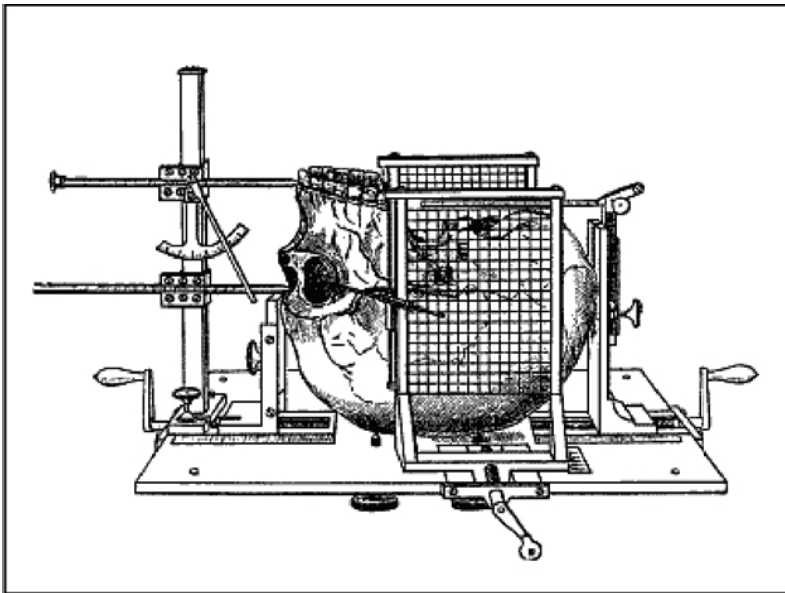
The most important questions remain unanswered. Anthropology, one might say, is choosing to leave the dark and confusing paths and take the straight road, so that we can walk firmly and confidently along the right path and give positive answers to the questions of life. The meaning of existence in the present and future — engaging in anthropology will be a difficult task, mainly involving the collection of data. The speed of movement along a given path is directly proportional to the degree of saturation of the lamts.

On degenerate types of semitics I.

I. Pantyukhov

*Mumawo in the proceedings of the Russian Anthropological Society, 29
December 1888*

1888





The first documentary evidence of the Semitic type can be found in the image of the type on the Egyptian pyramids, which depict the projection of some kind of aliens with the characteristic Semitic features, dark hair, and sharp, pointed ears. In the Bible, there is no information about the Semite type, but it contains many measures established by the Jewish samonodate for the preservation and sanctification of the type. During the conquest of Palestine, the Jews zealously preserved the purity of the type, exterminating the conquered peoples, including their wives and children. Subsequently, especially among those who had many foreign wives, some foreign elements began to creep into the type. The prophets, however, were harshly persecuted and punished for this deviation from the main idea of monogamy. Esdras, and especially Nehemiah, resolutely demanded the expulsion not only of all foreign wives of Jews, but also of the children born to them. At the same time, Nehemiah demanded that the Jews not intermarry with foreigners, and he took many measures to preserve and strengthen the purity of the Jewish people, such as establishing the fast of the children of Menashe, to refrain from trading on the Sabbath and to take many measures to preserve and strengthen the purity of the people. During the reign of Belshazzar, the purity of the people was seriously violated, mainly because of fear of the Jews during the reign of Artaxerxes and Xerxes, many peoples converted to Judaism (see 3 Maccabees VIII, 17). The harsh demands of the prophets Joiah (7. IV) and Amos (I,6) regarding the extermination of the Jews of this type could no longer be fulfilled.

They were exiled. Many Jews, both native and converted, scattered throughout the Persian Empire and probably to the Caucasus and along the shores of the Black Sea (Mapim). They did not return to Palestine and Jerusalem. At the time of Christ's birth, the Semites were scattered in large numbers along the shores of the Mediterranean Sea, and Strabo says that at that time there was no place on earth that was not occupied by Jews. After the dispersion of the Semites, their fate was not uniform: those who remained in Asia in the provinces of Alrim ~~an~~ on the island of Pamphylia, and there they were, although subject to many persecutions, but thanks to the protection of outsiders, they preserved the most authentic type, while ~~is~~ who fell into the hands of the Spanish in southern Europe were subjected to numerous persecutions. In the Middle Ages in Spain, Portugal and Central Europe, they often faced the threat of being killed, tortured and persecuted. They were often treated as slaves, with their property disposed of at will. These types of persecution have been directed against Jews since ancient times. They are cautious, prudent and organised in the name of the Jewish people, wherever they may be, gathering wealth. They found no other means of economic struggle against it, except for the protection of their rights and even the complete extermination of the Jews. Charles IV stated in his edict that the lives and property of the Jews belonged to him ~~the~~ the state. Under these circumstances, with the persecution of Jewish women and the violation of their rights, the Jewish community suffered greatly, and the Jewish way of life was almost completely destroyed.

Currently, two main types of Semites are widely recognised: the Bohemians, who are older, and the Pashtuns, who are younger, in countries where Islam is dominant, and a type with larger portions, European. The main difference between them can be seen especially in the research of Copernicus, Meyera, and others, the Jews of Gaul, the same as the Mormons and Rusyns, belong mainly to the brachycephalic type, the Jews of Eabamans, ~~and~~ to the research of Imova, belong to the dolichocephalic type, and the Jews of Eastern Europe belong to mixed types.

The Aryan admixture, although significantly reduced, is still present in the Semitic type, but the Semites with obvious signs of admixture are more peaceful and enterprising, ~~wh~~ the Semites, where the old type is more prevalent, show signs of degeneration.

A comprehensive solution to this issue requires extensive and detailed research, but given the interest in the issue and the desire to draw the attention of other researchers to it, in order to draw the attention of other researchers to it, I. I. Pantyukhov presents to the public the statistical data he has collected, from which the mixture of European Jews is already evident, as well as the fact that the most common types of Semites are the most common.

According to information gathered by Dr. I. I. Pantyukhov during his examination of those conscripted for military service in 1883, in 7. Vmani 156 and in 1884 7. in 7. Odessa 385 Jews were registered,

Светлые	Светлорусые	Темнорусые	Черные	Рыжие
(В процентах)				
0,3	14,5	51,5	28,0	5,5

with the following ages:

and 7yas:

Серые	Голубые	Смешанные	Карие	Черные	Издали зеленые	Вблизи зеленые
16,5	8,3	18,5	54,2	4,0	0,8	0,5

The average height of the conscripted Jews examined in Odessa was 37.25

ver.⁵

The average weight of 7ru 18.31 kg was 0.31 kg less than the average height, the average height was 18.15 cm, and the average abdominal girth was 15.5 cm.

According to the report:

	Число наблюдений	Рост	Окружность груди	Окружность живота	Длина ног
Светло-русые	58	37,14	18,44	15,31	17,73
Темнорусые	197	37,61	18,45	15,58	18,18
Черноволосые	103	37,03	18,16	14,82	17,60
Рыжие	23	36,67	18,18	15,26	18,40

Generally, dark blondes and light blondes have the tallest stature, light blondes have the most developed 7ru, and dark blondes have the shortest stature and the least developed 7ru.

The strength of the types is best determined by comparing the uveto with the uveto 7yas.

According to the 7yas height and pasmer 7rudi, the light-haired are:

	Серые	Голубые	Смешанные	Карие
Число осмотров	10	14	21	6
Средний рост	36,74	36,83	37,53	37,39
Средн.окужн.груди	18,42	18,25	18,45	18,93
Разность	+0,05	-0,16	-0,31	+0,26

In light-haired individuals with grey and white hair, and red-haired individuals with grey hair, among all examined individuals, the hair is longer than the eyebrows.

Dark blond with grey streaks, 33 years old, height 37.54, 7ru 18.37, day between dark blondes, most suitable for military service, dark blond with many 7gasami, in uis 96 ueyove, bigpredominant and most suitable in height and build for the average шиграм.

Newborns with 7 gas, not counting 2 7ohypoxias and 1 w7 gas,

	С серыми	Смешанными	Карими	Черными
Всего	7	5	67	11
Средний рост	37,30	37,30	36,97	36,40
Средн.окужн. груди	18,20	18,02	18,18	17,47
Разность	-0,43	-0,63	-0,30	-0,73

examined:

The shortest height and weight were found in the newcomers with dark hair.

Adding three черно7асых (2 with dark blond hair and 1 with red hair), the group of 14 with 7-day hair was the most uniform in appearance, and none of them were accepted in military service. In addition to their shortcomings and deficiencies, the following defects were found: incorrectly developed limbs, bony legs, varicose veins, short stature, four had irregular teeth, three had very sparse teeth, one had 12 missing teeth, and four had swelling of the neck and other glands. The average abdominal circumference was 14.36, and in four cases it was 13.1.

Those who have a second child are 0.28 lower than average, The body is slightly less developed than that of the average, but overall they are suitable for military service. The most common type of military service is for those with grey hair (42% of those examined) mixed hair (with grey streaks, moustaches, etc.) ().

(40%).

In terms of body size, they are smaller than the average Semite type, with a smaller abdomen (14.8 cm) and shorter legs (17.6 cm). Of these, 5% were not accepted due to their height, and 8% with a height of 39 cm were not accepted. Porous bones were found in 65% of those examined; at least 10% of the bones were destroyed by a marionette process. Among the defects, there were: 3 cases of syphilis, 6 cases of bisporosis, and one case each of: ismrvanie ueugustie, umoporie monenosti, incorrect 7ru, abnormal structure of the paevy no7i, ismrvanie vevo pogovo7o ugena, boesny serdya, 7ryzha, dilation of the veins of the seminal mana, мосноясыиie and, in many cases, rare abnormal growths and tumours of the genital organs.

V redheads prevail among 7yasas (up to 51%), it is assumed that this is an ancient type, mixed, and among the Aryan redheads, 7yasas are found only in 7–8%. The healthiest and most robust are grey 7GAs, with a density of 7ru, which is even 0.08 higher than the average. Three of the four with grey 7gas were accepted for service, and two of the nine with maroon 7gas were accepted. The most common types are dark blond and light blond with gray and maroon 7yasas, red with gray and 7o7yubymi 7yasas. Of the 30% were accepted for military service. The most unfavourable development is seen in those with grey and red hair with mixed grey and brown highlights: none of the 24 examined were accepted. The lowest growth and weight were observed in newborns with mixed skin colour.

Judging by the type of uisto, according to the швету воуос and 7yas, in Odessa, the type of Jews черновоуосых with черными and марими 7yasами is 20%, redheads with марими 7yasами is 3%, and all together 23%. Adding to this the dark-haired with mary 7gas, who, although they differ from the massiuесмо7o type, are depicted on Egyptian monuments, but clearly belong to the same ancient types, and make up 25.4%, as well as light-haired with mary 7gasami — 1.5% — all Jews of the uinosto type in Odessa 49.5%. Of these, the majority are of the type with full lips, few are thin-lipped, and those with thin lips and a full chin account for 5%.

Of the remaining 50.5%, Semites with mixed hair, with streaks and curls, accounted for 16.6%. which should also be classified as types of older origin, and 34% with light brown hair and light brown eyes in all categories, mainly of European origin.

According to European standards, there are seven types of mixed types, and

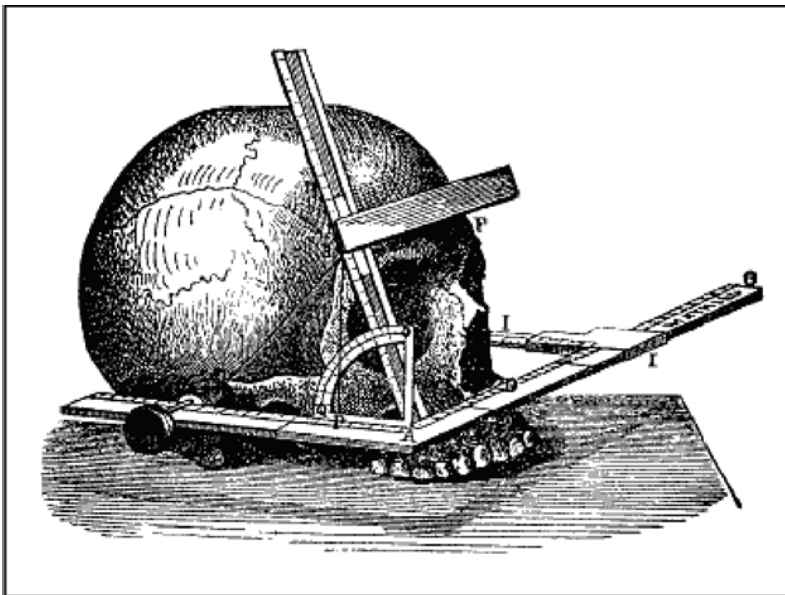
mixed types, according to the available data, are more common. Comparing the more numerous Jews of Eamavmasia, inner Asia, European Turkey, who were enterprising and multiplied, with the mixed European Jews, who, despite the terrible persecution and extermination of their people in the Middle Ages, have become very enterprising and are multiplying well, we must admit that the admixture of Aryans has had a very favourable influence on the physical type, as well as on the intellectual activity and enterprise of the Jews. In many prominent representatives of Jewry, such as Heine, Nassa, and others, the type is very different from the Semitic one. Semites are uncompromising, with few vices and dark features, apparently more suited to a monastic life, mysticism.

Anthropological study of the Jews A.

L. 3rd edition

*Оттиск из "Русского Антропологического Муравя" 1912, №№ 2 и 3.
МОСКВА*

*Tunografur P. P. Prbumuwskiego, Спачтвоӧ bulvap, соб. dom
1912*





In my study "The Jews," published in 1903, summarising the anthropological material on the Jews that had accumulated at that time, I came to the conclusion that, first of all, "Jews scattered across different countries nevertheless retain a fairly similar social organisation, following the same rhythm of development which is followed by other civilised peoples," and, secondly, that "Jews, regardless of their geographical distribution, are more or less distinguished by a certain uniformity, especially in their main anthropometric and physiognomic features, thanks to which it is possible to speak of the existence of a Jewish physiognomy that unites the scattered representatives of this people into a single group."

This was later confirmed in the work of A. A. Ivanov, published in 1904: "On the anthropological composition of the population of Russia," a work covering all available data on the anthropology of the diverse population of Russia. Systematising all the available material in a new way, using a method developed by himself, A. A. Ivanov gives a comprehensive picture, based on anthropological data and dividing the entire population of Russia into a number of anthropological groups. At the same time, in many countries

The second group brings together different ethnic groups, including Jews, about whom the author has gathered his own observations over the course of 50 years, forming an independent anthropological group, completely isolated, according to A. A. Ivanov, from all other ethnic groups and characterised by him in a specific way. "According to the majority of representatives of this group, they belong to the dark type; there are also individuals of the light and mixed types; the light type is relatively rare. Stature is predominantly short, especially among Warsaw, Litvak, Moven, Moishev, Murmansk and Odessa Jews, among whom short individuals exceed 70%. According to the 1926 census, Jews were brachycephalic (among Moven, Muryand, South Russian and Odessa Jews, more than 80% were brachycephalic); $\frac{1}{10}$ of the population in none of the guberniy reaches $\frac{1}{10}$ of the small diameter of the forehead is a characteristic feature of this group; especially among Warsaw, Odessa and South Russian Jews. With a low frequency of forehead among Jews, 90% of them belong to the mesoprosopians group in terms of height and length. According to their religion, Jews are mostly Mesoprosopians; the proportions of Septimoprosopians and Hamsprosopians are approximately equal (13% of the former and 14% of the latter). According to their nose type, 83% are Genitorins; and 1% are n-genti. The majority (45%) have medium-sized ears; those with small ears are slightly less common (26%), and those with large ears are less common (29%). The chest is relatively flat, and although it reaches 61% of the average height in individuals with medium build, the chest is twice as narrow (26%) as it is deep (13%). The ears and legs are short in most individuals.

The works of these authors, although based on the anthropological type of Jews, are not limited to it, but they expand and deepen our understanding of the subject. This is explained by the fact that during this period of time, new anthropological observations were made not only on European Jews, but also on Jews from non-European countries, namely in Sev. Alrim — Fishberg, in Palestine and Egypt — Weissenberg, and in the Caucasus, among the Circassian Jews — K. M. Kurdov. In chronological order, I will begin with the works of Fischberg.

Fishberg⁷ collects his observations in a book about the unprecedented events in New York among Jewish immigrants, who gather in America every year in large numbers from all over the world. The greatest wave of Jewish immigration in

Eastern and Western European countries — Russia, Poland, Austria, Hungary, Romania and others, and a small minority — from Syria, Palestine, Algeria, Tunisia and Morocco. A total of over 2,000 subjects aged over 20 were examined. The data was collected using a standardised questionnaire: participants were asked to indicate their gender, age, origin, occupation and length of stay in the United States, and then they were divided into seven groups. the presence of hair on the head and beard, the shape of the head and, if possible, measurements of height, weight, the largest longitudinal and transverse diameters of the head, the girth of the *головы*, the height (length) and width of the nose and the height (length) and width of the *уши*; from this, calculate the weight of the *головная*, *ушечная* and *носовая*.

The description of the material was originally published by Fishburne in the journal *American Anthropologist*; A detailed analysis appeared later in the *Annals of the New York Academy of Sciences*. We will use it for this article. Since there were only 31 Jewish people living in New York at the time, Fishberg included all of them in his analysis of the entire material. Subsequently, he travelled to Seville, where he managed to count 46 Jews, natives of Maromo, Aghira and Tunisia, and 606 maimim between the ages of 5 and 16 from the ~~sm~~places. Fishberg devoted a special article to the processing of this material. Not limiting himself to the smiths, Fishberg measured 124 Jews, natives of the United States. This resulted in a large sample of 1,528 Jews, whose average height was 1,645 mm, with a maximum of 1,875 mm and a minimum of 1,350 mm. The difference between the two extreme heights, equal to 525 mm, or 31% of the average height, is explained by the fact that, on the one hand, it is not significantly different from other European peoples, but on the other hand, it is significantly higher than that of Jews in other European countries: for example, among the Rishonim (Bachmann), the ratio is only 17%, among Belarusians (Pleven) and Poles (3%); among South Russians (Weissenberg) — 22%; and among Macedonians (T. — Greenev) — 23%. For comparison with similar data among non-Jews, we refer to the extensive statistical material of Guda, which shows a difference between the highest and lowest growth of 1080 mm.; Pagani in Italy has a corresponding height of 740 mm. ~~The~~ absolute and relative values of 45% of the average height were recorded for Ammon among the Baden Jews, while the Baden Jews

The average height was 300 mm and 18% of the average height, i.e. twice as small. And the difference between the tallest and shortest Jews measured by Fischberg is probably not significant, if we take into account the average height of the population, which are found in individual cases; however, it is not possible to calculate the average due to the lack of individual data in the study. This assumption is not unfounded, as can be seen from the example of the aforementioned Baden-Württemberg figures: if we use the same growth rates, the difference between the highest and lowest growth rates falls from 740 mm and 45% to 520 mm and 31% of the average growth rate. Under similar conditions, the growth of the plants I measured was 20% instead of 24%.

When processing his material, Fishberg pursues a twofold aim. First of all, he seeks to ascertain the differences in growth between the emigrant Jews and their kinsmen who remained in Europe; then, dividing the Jews he has studied into groups according to their origin and comparing them with the data of his predecessors, he compares the height of Jews from different European countries with that of the Christian population.

In the first direction, it appears that Jewish immigrants are on average taller than Jews living in Europe. The predominance among the latter of the latter group is more clearly evident when the two groups are grouped according to height:

	Евреи в Европе (1681 суб.)	Евреи в Нью-Йорке (1528 суб.)
Низкий рост (ниже 1600 мм)	35,46%	23,30%
Ниже среднего (1601-1650)	32,48%	30,10%
Выше среднего (1651-1700)	21,41%	27,49%
Высокий рост (1701 мм и выше)	10,65%	19,11%

As we can see, the number of tall people among Jews in New York is twice as high as in Europe. Meanwhile, low growth rates, on the contrary, are twice as high in Europe as in New York; the same is true for the rubryma, which is above average among immigrants, while the rubryma is below average in Europe.

However, according to Fishberg, the growth of the Jewish population in the countries of the former Soviet Union is reflected in the corresponding ranking:

Страна	Число измеренных субъектов	Средний рост
Галиция	305	1622
Польша	315	1634
Литва и Белоруссия	275	1642
Малороссия	219	1657
Румыния	150	1660
Венгрия	140	1657
С.-А. Соедин. Штаты	124	1679

From this, it can apparently be concluded that the growth of the Jewish population, which is lowest in the West, is increasing in the centre and east, and in the north, while the most highly educated Jews are those born in the northern United States.

In order to clarify the differences between the growth of Jews and non-Jews, Fishberg combines his measurements with data from other authors and in relation to Poland, Lithuania, Latvia, Magdovossiya, Belarus and Romania, he comes to the conclusion that the local Christian population is taller, and Jews, while remaining shorter everywhere, still contribute more to the average height. Touching on the same issue in my work, I note that this paradox does not always hold true: it is contradicted in particular by certain data in foreign statistics. Similar contradictions can be found in Fishberg's own table, which he compiled on the basis of his own and other materials, and in which he, for his part, wishes to see clear confirmation of the existence of paragon, in view of which I quote the table here:

Страна	Народности	Ниже 1600	1600-1649	1650-1699	1700 и более	Низкоросл. ниже 1650	Высокоросл.	Число суб.	Ср. рост	Авторы
Галиция	Евреи	36	33	20	11	69	31	1141	1623	Фишберг, Коперницкий
	Поляки	14	33	29	24	47	53	2861	1622	Коперницкий
	Румыны	22	26	23	29	48	52	1355	1640	Коперницкий
Польша	Евреи	36	30	24	10	65	35	515	1625	Фишберг, Элькинд
	Поляки	24	38	22	16	62	38	191	1640	Элькинд
Литва и Белоруссия	Евреи	27	34	26	13	61	39	414	1635	Фишберг, Яковенко
	Белоруссы	24	29	32	15	53	47	961	1636	Талько-Гринцевич
	Поляки	18	32	28	22	50	50	476	1644	Талько-Гринцевич
Малороссия	Евреи	24	30	28	17	55	45	657	1639	Фишберг, Т.-Гринцевич
	Малороссы	14	33	27	26	47	53	1694	1670	Ивановский
Румыния	Евреи	18	27	24	31	45	55	150	1660	Фишберг
	Румыны	12	30	32	26	42	58	151	1650	Питтар

The data presented in Table 7, which contradicts Fishberg's findings, can be summarised as follows. Belarusian Jews are of average height, tall and slender; Belarusians, although taller than the Ruthenians, are shorter than the Ruthenians and the Rusyns. The Māgoruss Jews are shorter than the Romanians, but the Māgoruss, on the contrary, are taller than the Romanians. However, the proportion of tall individuals among the Māgoruss Jews is smaller than among the 7аѳиѳийсмич; among the Belarusians, the same percentage is higher than among the 7аѳиѳийстмх. On the other hand, the percentage of individuals with above-average height is higher among the Magyars than among the Romanians; among the Magyars, there are fewer of them, and among the Romanians. The same Romanian Jews are distinguished by a significantly higher percentage of individuals of tall stature compared to the 7аѳиѳийстмх Jews; The 7аѳиѳийстмх Rusyns and Romanians, on the other hand, show the opposite relationship. One could cite many examples, but these are sufficient to show that the parallelism in the growth rate between Jews and non-Jews is quite often disrupted.

The characteristics of Jewish growth, according to Fishberg, are supplemented by information about the dependence of growth on the subject of study. He distinguishes two large groups: people working in closed rooms (720 ueѳ.), — tailors, shoemakers, etc., and people working in the open air (344 ueѳ.), — porters, labourers, etc. At that time, the height of the former was 1620 mm, while the latter was 1664 mm. I also observed a similar phenomenon among the poor Jews, namely, those who worked at the tobacco factory were 1601 mm tall, while those who worked at the metal factory were significantly taller, at 1637 mm.

In addition to men, Fishberg7, mam cmasono, ismeri e 435 women,

The average height of men is 1535 mm (min. — 1334, max. — 1703), which is 11 centimetres taller than women. According to the growth standards of Jewish people, they are grouped as follows: short stature (139 cm and below) — 7% and 1%, below average (140–152 cm) — 186% and 33%, and tall (158 cm and above) — 142% and 33%, above average (158 cm and above) — 142 sub. and 33% and tall (158 cm and above) — 100 sub. and 23%. However, when grouped by origin, there are known variations in average height, although in some places they are not very

Страна	Число измеренных субъектов	Средний рост
Галиция	122	1524
Польша	56	1522
Литва и Белоруссия	100	1537
Малоруссия	74	1546
Румыния	44	1545
Венгрия	39	1544

significant, namely:

Like men, Jews have a lower height in Poshe and Ganiya and an increase in height in the east and south. In Poshe (3gmin), Belorussia (Pmovenmo) and Magorossiya (T.-Griniev), the height of Jewish smirantoms is higher than that of local Jews; Similarly, compared to non-Jews in the same regions, both groups show lower growth rates.

The characteristics of the relationship between the growth of Jews and non-Jews in Fishberg's table are summarised in the table below, with

Рост	Польша		Литва и Белоруссия			Малороссия	
	Еврейки	Польки	Еврейки	Литвино-латышки	Белорусски	Еврейки	Малоросски
139 см и ниже	2	–	3	–	–	1	–
140–152 см и ниже	61	46	53	34	44	53	23
153–157 см	25	36	28	45	32	26	40
158 см и выше	12	17	16	21	24	20	37
Число субъектов	181	149	200	106	141	280	235
Средний рост	1517	1533	1522	1526	1523	1526	1545

combines his own data with that of other authors:

In this table, Fishberg attempts to demonstrate the presence among the female population of these regions of the same paragenesis in growth, as among мужчин. Это, действительно, наблюдается для еврейского населения.

tall (158 cm and above), with a motorised vehicle, more than one dog, and a motorbike; The same characteristics are also found among Jews: the smallest individuals are those of Jewish origin. On the other hand, however, the same table also contains data that does not confirm the above statement. For example, the height of women above average is less than that of men; ~~there~~ more Jewish men than Jewish women. At the same time, in the same height category, there are more tall Jews than short Jews; there are fewer tall Jewish men than Jewish women. Namely, the average height of the beggars is greater than the average height of the poor, while the average height of the beggars, on the contrary, is lower than that of the poor.

After measuring the height, Fishberg⁷ moves on to describing the build of the 7ru, which he determined based on 983 male individuals. On average, it was 859 mm and 52% of height; the limits of its variation are 109 and 70 cm. The Jews I have measured have an absolute arm length of 830 mm and a relative arm length of 52, i.e. not only less, than all the smiths, taken together, but also less than some of the smiths. Among 118 Jews, New York natives, the circumference of the head was the largest: 2 cm more than the average — 881 mm. All Jews, according to Fischberg's measurements, are distinguished by a lower body weight, which is also evident from the following:

Страна	Число суб.	Абс. велич. окружн. груди	Отнош. ее к среднему росту
Галиция	191	839	51,74
Польша	173	855	52,34
Литва	126	849	51,72
Малороссия	108	850	51,30
Румыния	146	844	50,85
Венгрия	121	863	52,08

Depending on the height of the Jews measured by Fischberg, their weight changes in the usual way: absolute values are directly proportional to height, relative values are inversely proportional.

Based on the data on the height and weight of Jewish men measured by Fischberg, I will now move on to

the most important data, the measurements and the shape of their heads.

The average height (maximum diameter) is 188 mm, or 11.43% of height, with a range of 169 to 208 mm. In Jewish males, the absolute size of the testicles (184 mm) is smaller, but the relative size (11.45) is the same. The width of the *7oXовы сми7рантов* (the smallest transverse diameter) is on average 154 mm and 9.37% of the height, with individual variations between 130 and 174 mm. The same Jews also have a smaller absolute width of *7oXовы* (151 mm) and the same relative width (9.38). The average of both *7oXов* diameters shows no significant variation when grouping all subjects measured by Fishberg according to their origin:

Страна	Число суб.	Наиб. прод. диаметр			Наиб. попер. диаметр		
		Средняя	Мах.	Min.	Средняя	Мах.	Min.
Галиция	305	186	206	169	155	173	138
Польша	315	188	206	171	154	171	139
Литва и Белоруссия	275	190	207	173	154	168	138
Малороссия	219	188	208	171	155	170	138
Румыния	150	187	205	175	153	174	143
Венгрия	140	188	201	171	155	168	130
Соед. Штаты С.А.	124	190	205	170	154	164	135

Fishberg also considers the dependence of both diameters of the *7oXовы* on height:

	Число	Длина головы		Ширина головы	
		Абс.	Отн.	Абс.	Отн.
Низкий рост	356	186	11,91	153	9,80
Ниже среднего	460	187	11,50	154	9,37
Выше среднего	420	188	11,43	154	9,37
Высокий рост	292	190	10,95	156	8,99

The same phenomenon is observed among Jewish people: the absolute values of the first and second diameters vary in direct proportion to height, while the relative values vary in inverse proportion.

The same diameters in 435 Jews measured by Fischberg have the following dimensions: the largest longitudinal diameter is 179, the smallest

The limits are 199 and 159 mm; the largest cross-section is 149 mm, and the smallest limits are 165 and 131 mm. The variations depend on the

Страна	Число	Длина головы			Ширина головы		
		Средняя	Max.	Min.	Средняя	Max.	Min.
Галиция	122	178	192	163	151	165	136
Польша	56	181	193	160	148	159	136
Литва и Белоруссия	100	179	196	163	149	159	134
Малороссия	74	180	199	160	148	159	136
Румыния	44	179	197	169	149	160	139
Венгрия	39	178	191	167	148	161	142

origin of the Jews themselves:

The Jewish people I have measured are, compared to the Jewish people of Fishberg, the smallest and thinnest (176 mm) and widest (146 mm). In general, according to Fischberg, both the 70xов diameter of the Jews-Сми7рантов — both men and women — are larger than those of their relatives in Europe.

The average umasate of Jews, based on 1,528 measurements by Fishberg, is 81.91. It coincides with the umasate (81.89) of my two hundred Jewish subjects. The limits of the average age among Jewish immigrants range between 65.66 and 94.76; However, the minimum value is considered pathological by Fishberg: it is found in only one case, while the subminimum is already 4 units higher.

The differences are clearly visible when calculating the averages of individual groups of individuals depending on their origin:

Страна	Число суб.	Сред.гол.указ.	Max.	Min.
Галиция	395	83,33	92,51	73,63
Польша	315	81,91	94,76	70,52
Литва и Белоруссия	275	81,05	88,24	73,74
Малороссия	219	82,45	90,18	75,42
Румыния	150	81,82	91,32	76,14
Венгрия	140	82,45	91,88	65,66
Соедин. Штаты	124	81,05	87,53	74,69

Here it is noted that among poor Jews and among Romanians, the average 7-year life expectancy coincides with the average life expectancy, while among the Maghreb and Venetians it rises to 82.45, among the Zani and the Beorussians to 83.33, and among the Litvins and the natives of Soed. The average drops to 81.05.

Grouping according to the norms, according to the Leningrad

	Евреи-эмигранты (1528 суб.)	Евреи в Европе (1113 суб.)	Те и другие вместе
Гипердолохоцефалы (менее 76)	44 или 3%	2%	2%
Долохоцефалы (76-77)	112 или 7%	5%	6%
Субдолохоцефалы (78-79)	236 или 16%	12%	14%
Мехоцефалы (80-81)	394 или 26%	23%	25%
Суббрахицефалы (82-83)	367 или 24%	25%	25%
Брахицефалы (84-85)	246 или 16%	19%	17%
Гипербрахицефалы (86 и более)	129 или 8%	14%	11%

scheme, gives the following results:

A comparison of Fishberg's 1,113 observations of European Jews by various authors shows that that Jewish immigrants differ from their European counterparts in their significant predominance of the first generation, fewer second-generation immigrants in all categories. The scheme of Ленинград differs from the norms of 70-х годов 20-х годов 20-х годов according to Brom, whom followed when processing my material; to a significant extent, thanks to him, Fishberg has found different results compared to mine, especially in the unequal distribution of Jewish people in his and my research. Based on the anthropological literature available to me, I found that among European Jews, 7% are dhinnites and 76% are brachites. Fishberg, following the scheme of Lennin, gives, as we can see, 19% of European Jews as Dini and 58% as Brachi, 26% of Jewish converts are Duhn and 48% are Brach, and, according to the same data, 26% of Duhn and 53% of Brach are Duhn and Brach together (2,641 subjects). — 23% of the Jewish population and 53% of the Jewish population. These three figures significantly change my distribution of the main types of 70-х годов 20-х годов 20-х годов among Jews. In view of this, it is necessary to conduct further research on the anthropological characteristics of this group. Unfortunately, Fishberg does not provide individual measurements in his work, so it is not possible to conduct a Brom analysis and compare his findings with my data on Jewish communities.

Fishberg⁷ distributes his material into separate groups of individuals depending on their origin and, in turn, classifies each group according to the same standards of classification; alongside Jews, he collects

Страна	Народности	Число особей	Сред.гол.указ.	75 и менее	76-77	78-79	80-81	82-83	84-85	88 и более
Польша	Евреи	515	81,75	2	7	15	24	28	17	6
	Поляки	226	80,85	3	17	23	20	23	8	6
Литва и Белоруссия	Евреи	550	81,10	4	10	18	28	22	11	7
	Литовцы	476	80,60	2	6	14	22	24	20	12
	Белоруссы	961	83,20	3	6	13	20	22	19	17
Малороссия	Евреи	757	82,45	2	4	12	20	25	21	16
	Малороссы	1055	83,20	1	2	8	17	24	22	26
Румыния	Евреи	150	81,82	1	9	21	25	19	18	7
	Румыны	190	82,92	4	6	14	18	19	18	21

corresponding data on non-Jews.

Based on this table and some other comparisons, Fishberg asserts that the rhythm of Jewish life corresponds to the rhythm of the non-Jewish population. I also agree with the existence of this parallelism. But at the same time, it is necessary to repeat my observation that, upon closer examination, this phenomenon presents a number of exceptions, and more to 70, and there, but it is even expressed, it varies quite irregularly. Thus, on average, the Belarusians are more tolerant than the Romanians; the same Belarusians have the same marriage rate as the Macedonians, while the Macedonian Jews are significantly more brachycephalic than the Belarusians. That is, there are more people with a marriage rate of 75 or less among the Jews than among the Romanians; among the Romanians and the Jews, the situation is reversed. The same can be said about Jews and non-Jews in Belarus on the one hand and Romania on the other. Let us consider a few examples to illustrate this. There are twice as few individuals with a birth rate of 78 and 79 among the Jewish population than among the Romanian population, while among the Romanian population there are more individuals with the same birth rate than among the Jewish population. In Namone, individuals with umasate in 84 and 85 among the Jewish population were 5% more numerous, uem among Gito-Belarusian, but 70pado more of them, on the contrary, among Gito and Belarusians. Similar differences, as well as coincidences in the rhythm of 70xobho70 ymasateya among Jews and non-Jews, are observed in the diagrams constructed by Fischberg on the basis of all anthropological material, his own and that of others. Perhaps this is due to the similarity in the rhythm of the 70xobho70 umasateya, mam and the above-mentioned in terms of growth, it is necessary to see not only the general characteristics, but also

Fishberg⁷ is particularly insistent on this point, the manifestation of monstrosity, inherent in the architecture of the building, regardless of the racial differences of individual types of buildings.

The average weight of the main body (435 individuals) of Fishberg⁷ is equal to 83.24 and 1.31, which is higher than in males. The mean values are 91.17 and 71.47, with more than 60% of individuals falling within the 80–84 range. Compared to Jews living in Europe, Jewish immigrants have the highest average life expectancy. However, this ratio varies in both directions when determining the average weight of individual groups of Jews depending on their origin, as can be seen from the following table:

	Число особей	Ср.гол.указ.	Max.	Min.
Галиция	122	84,83	91,81	71,58
Польша	56	81,77	91,87	76,40
Литва и Белоруссия	100	93,24	88,41	72,38
Малороссия	74	82,22	88,73	74,39
Румыния	44	83,24	90,19	75,84
Венгрия	39	83,15	89,92	78,72

At the same time, the greatest 70% of the population falls on the 70% of Jews, while the rest of the Jews, according to Fishberg, have, on the contrary, a lower percentage, according to my measurements; Jews from other countries fall between the two. Thus, the Jews who are smiths, with the exception of those who have migrated from Persia, are distinguished by a greater degree of physical development than ho-religionists living in Europe, while the male smiths with the same degree of physical development are, on the contrary, distinguished by a lesser degree of physical development. living in Europe, while male immigrants with the same background are, on the contrary, distinguished by a lesser degree of assimilation.

Accordingly, the average income of Jewish immigrants, grouped according to the same standards adopted by Fishberg, presented in the table below (upper half), reveals among them a lower percentage of pro-Soviet groups and a higher percentage of anti-Soviet groups, with the latter accounting fr 84–85%, brachy-like, comparable to those found in Europe. Combining these and other data, we obtain, according to the already established pattern, completely different data, characterising the frequency of the main types of marriage among Jews, namely 18%

of dogmatists, compared to 9% in my study, and 58% of brachists, compared to 72% in my case:

		число особей	Сред. голов. указ.	Нормы головного указателя (%)						
				Гипер- долихо- цефалы (75 и ниже)	Долхо- цефалы (76-77)	Суб- долихо- цефалы (78-79)	Мезо- цефалы (80-81)	Суб- брахи- цефалы (82-83)	Брахи- цефалы (84-85)	Гипер- брахи- цефалы (86 и выше)
Еврейки-эмигрантки		435	83,24	1	5	10	25	24	19	16
Еврейки в Европе		481	–	3	5	12	22	22	21	15
Те и другие вместе		916	–	2	5	11	24	23	20	15
Польша	Еврейки	181	83,18	1	4	12	26	24	21	12
	Польки	153	83,35	4	10	21	28	17	13	7
Литва и Белоруссия	Еврейки	200	82,00	5	13	10	25	24	13	10
	Летто-литвинки	107	82,60	5	15	11	26	18	11	14
	Белорусски	141	82,30	7	1	10	26	23	21	12
Малороссия	Еврейки	280	82,72	1	4	10	25	22	20	18
	Малорусски	237	83,40	–	3	8	14	31	19	25

In the lower table, data on the 7th century population of Jewish settlements in various localities according to the combined data of Fishberg and other authors are compared with the corresponding data for non-Jews. Some paragonism is observed here as well, but to a lesser extent, especially among men, which, according to Fishberg, can be explained by the specific conditions of the individual cases and observations of women.

In addition to *головой умасатях*, Fishberg also identified *горизонтальную отпружность*, but only for men (1528 subjects). What going into details, I will say that on average it was equal to 55.5 cm and 33.77 in inches (for Jewish people — 553 mm and 34.39). In tall people, the absolute dimensions are larger, while in short people they are smaller; relative dimensions, on the contrary, are larger in the latter than in the former. A comparison with data from other authors shows that the horizontal mobility of Jews — both absolute and relative — varies within fairly narrow limits in European countries and in the United States.

Below, I also provide data on the size of the Jewish population based on Fishberg's materials. They determined the height, i.e. the distance from the tip of the nose to the chin (or, as it is expressed, to the middle of the lower lip), and the width, which is apparently taken as the distance between the most distant points of the eyebrows. The height of the face is 119 mm for men, with a maximum of 142 and a minimum of 98, and 109 for women, with a maximum of 128, and min. 90. The width of the male is 135 (max. 156, min. 114), and the female is 127 (max. 143, min. 107). Compared with the data of other authors, both dimensions do not represent significant differences.

The Jews have a long history of persecution. The ratio between height and width is expressed as 88.15 for men and 85.83 for women; other measurements are also given by the authors.

Fishberger pays special attention to the description of the dimensions of the nose and their mutual relations. The average length of the nose, as he calculates, is 52 mm for 1,510 men and 47 mm for 423 women (among Russian Jews: men — 56, women — 52); the average width of the nose in the former is 36, in the latter — 40 (among Russian Jews: men — 34, women — 32). The average nasal hump is almost identical in both sexes: men — 69.23, women — 69.14. According to the nasal hump, the

	Евреи, измер. Фишбергом		Польские евреи	
	Муж.	Жен.	Муж.	Жен.
Лепторины (менее 70)	760 (51%)	210 (50%)	128 (87%)	96 (96%)
Мезорины (70–84,9)	692 (46%)	202 (48%)	19 (13%)	4 (4%)
Платирины (85 и более)	58 (3%)	11 (2%)	–	–

Jews of Fishberg are divided into the following types:

тремя словами, там мужчины, там и женщины, а несомненным истинным, отыскиваются почти в одинаковом числе случаев и лепторинами, и мезоринами. Compared to the Jews I measured (the average nose length for men is 62.05, for women 60.71), the Jews of Fishberg have a wider nose, which is especially evident in the table above, where the Jews have a complete absence of nostrils, with a depressed nose bridge.

As for the shape of the nose, Fishberg notes a difference of 2836 men and 1284 women. Among the extensive material, we found 60% of straight noses in both sexes, and hooked noses — 14% in men and 13% in women; The remaining types are classified as other noses. Among my Jewish subjects, 10% of men and 4% of women had hooked noses.

After describing the characteristics of the respondents, Fishberg proceeds to analyse data on the age and gender of Jewish respondents. On the one hand, he investigates the number of subjects in the census, namely 2,716 men and 1,519 women. The table below shows the distribution of all subjects according to their age and gender, as well as according to their place of residence and religion:

		Муж.		Жен.	
Волосы	Черные	1219	45%	650	43%
	Каштановые	760	28%	430	28%
	Темнорусые	293	11%	148	10%
	Светлорусые	191	7%	137	9%
	Белокурые	165	6%	94	6%
	Рыжие	88	3%	60	4%
	Темные	1172	84%	1328	81%
	Светлые	356	13%	231	15%
	Рыжие	88	3%	60	4%
Глаза	Черные	570	21%	314	21%
	Карие	925	34%	621	41%
	Серые	597	23%	288	19%
	Голубые	624	22%	296	19%
Тип	Темный	1429	52,62%	865	57%
	Светлый	283	10,42%	156	10%
	Смешанный	1004	36,96%	498	33%

Grouping of types in passive fields visible and the following:

		Число	Тип (%)		
			Темный	Светлый	Смешанный
Галиция	Муж.	305	44	13	43
	Жен.	12	51	16	33
Польша	Муж.	315	54	9	37
	Жен.	56	50	5	45
Литва и Белоруссия	Муж.	275	53	9	38
	Жен.	100	53	12	35
Малороссия	Муж.	219	49	7	44
	Жен.	74	55	8	37
Румыния	Муж.	150	47	11	42
	Жен.	44	50	14	36
Венгрия	Муж.	140	46	12	42
	Жен.	36	62	5	3
Соед. Штаты.	Муж.	124	51	9	40

The findings of both tables show that Fishberg's observations of Jewish smirants are more or less consistent with the data of all other authors and, once again, thus confirming the already established predominance among Jews of the brunette type, regardless of their place of residence, and the absence of mammo-genital dimorphism in this respect, similar to that noted in the case of ismeritichny prismach, between Jews and non-Jews.

On the pages of his work, Fishberg makes a number of comparisons between types of weight, growth and height, and concludes that, for example, "Aryan" features, such as tall stature and light pigmentation, are not characteristic of the Jews they studied. Among the latter, on the contrary, it is common for tall individuals to have darker hair and eyes and a lower percentage of dimples, while the less educated have a lighter complexion and a higher percentage of dark hair. I have also observed a similar phenomenon.

among the Jews of the East. Based on a number of authors who studied many other Slavic peoples and found the same customs mentioned above, Fischberg compares modern Jews to a type of Scythian population, among whom Jews have lived for many centuries. On this basis, he draws the following conclusion in his work:

"Eastern — European Jews, comprising approximately 80% of the total Jewish population of the world, according to their own beliefs, are more closely related to the peoples among whom they live in Eastern Europe than to the so-called Semites." That the present-day Jews, with their anthropological features, are very different from the Semites of the past is now beyond dispute. But, on the other hand, the question of how closely they are related to the Semitic type remains open; although Fischberg tries to substantiate this on the basis of his extensive material, Auspbach argues that the identification of the Bondins with the Jews is hindered by the completely contradictory data on their origins and history.

Regardless of how one views Fishberg's conclusions, his work on Jewish smiters is, due to the abundance and diversity of his observations, the thoroughness of treatment, is undoubtedly a valuable contribution to anthropological literature on the Jews. The second work — ~~about~~ the Sevastopol Jews — is not as thorough and is based on incomparably fewer observations; nevertheless, it is of great importance for understanding the anthropological type of the Jews, because it deals with the cause of their dispersion, which is completely unknown to anthropologists.

As already mentioned above, for the Jews, Fishberg relied on his observations of 606 mature Jews. — The anthropological characteristics of the Jews of Fishberg are based on observations of 606 individuals aged 5 to 16 and 77 elderly people, natives of Maro, Tunisia and Aghira.

Their type is visible in the following:

		Взрослые евреи С.Африки (в %)	Дети (в %)				
			Сев. Африка	Германия	Австрия	Венгрия	Болгария
Волосы	Темные	92	94	56	72	76	76
	Светлые	5	6	32	27	24	22
	Рыжие	3	–	–	1	–	2
Глаза	Темные	83	78	52	46	58	61
	Серые	14	16	27	31	24	22
	Голубые	3	6	19	23	18	17

For comparison, the table below provides similar data for Jewish children in Germany (Virchow) and Austria (Schimmer).

Ven7rii (Karasi) and Bo7arii (Wateff). Their similarities are evident, as are the children of the north. — the children of the Karasi Jews, due to their dark hair, are significantly taller than Jewish children in Europe: the light-haired among the former are 4.6 cm shorter; A similar proportion is observed in the frequency of 7o7y6ыx 7as. The same is true of the northern Jews. —Alimans Jews are distinguished by the prevalence of dark-haired and dark-eyed subjects, with a smaller proportion of redheads. In general, light-haired Jews, i.e. grey and red-haired together, account for barely 17% in Sev. Alrim, while in Eastern Europe their share reaches 40–50%. Similar ratios are found in the ompas. As for red-haired subjects, their frequency in North America differs from the corresponding data in Europe. In the northern regions, 76% of Jews are dark-haired, 19% are mixed, and only 5% are light-haired. Among their European counterparts, the dark type exceeds 60%, while the light type reaches 10–15% and the mixed type accounts for about 35%. Thus, the dark type among the northern-Alpine Jews is significantly more pronounced than among their European counterparts.

The names collected by Fishberg among the northern Jews are preserved only by the surnames 7ogovnim, 7ogovnim, and 7ogovnim. The average height of children is 78.45 cm, and 78.24 for adults, i.e. in both cases he finds a significant difference compared to European Jews. The average motor skills of children do not fall below 80. The predominance of the Don Jews among the Sevastopol Jews is even more pronounced when they are grouped according to the norms of the Don Jews (in percentages):

	Сев. Африка		Европа
	Дети	Взрослые	
Гипердолихоцефалы (до 76)	17	26	2
Долихоцефалы (76–77)	23	25	6
Субдолихоцефалы (78–79)	26	20	14
Мезоцефалы (80–81)	19	13	25
Суббрахицефалы (82–83)	10	9	25
Брахицефалы (84–85)	4	6	17
Гипербрахицефалы (86 и более)	1	1	11

This shows that among the Sev. — alimansmikh Jews, more than 50% are do-hi-o-la-ga, while among their European contemporaries, less than 9% are tamov (according to Fishberg). On the other hand, brachycephalic Jews in Europe account for 28%, while in North America they account for only 8%. The brachycephalic type of northern and Alpine Jews is quite pronounced, with a relatively high frequency of flat noses.

As for the remaining two umasatei — gievo7o and nosovo7o, the first is equal for all northern Jews, averaging 88.97, and the second is 60.71. Compared to European Jews (according to Fishberg), the average age of the Jewish population is 88.97, while that of the Jewish population in Israel is 60.71. — alimansmye ma7o differ in terms of gievo umasate7, but differ significantly from them in terms of nosovo, which is significantly lower in the latter, uem in the former (69.23 according to Fishberg7). In general, the Jews I measured have a nasal umasate (62.05), which is quite similar to the northern Jews. — alrimansmim. Thus, Jews with a northern origin have a more prominent and straight nose. However, hooked noses are very rare among them: among 77 people, only five had a hooked nose, and 6.5% had a slightly hooked nose.

All information about the Jews. — alimansmikh Jews, despite their o7araniuenenny character, to a certain extent all tam saponyat proba, supnestvovalo do shtih v antropologicheskoy literature about Jews. Equally important and valuable are the latest works by Weissenberg, which are based on a different branch of Jewish studies, which until now were completely unknown in anthropological terms, namely the modern Jewish population of Palestine and Egypt.

Ћ-p S. A. Vaisenberg, with the assistance of Virkhvos7o [on in

Bergin, who travelled to Palestine, Egypt and Constantinople in 1908, conducted anthropological research among the Pasha and Tusemno populations. The results of this journey have already been preliminarily processed by the author and published in several specialised publications. The material collected by Weissenberg covers the indigenous population of Palestine, including local Jews, Samaritans and Legions, as well as Yemenite Jews, Spaniards, Jews from the Middle East, and others. Asia and the Caucasus (7rucin and 7orcin), as well as Syrian, Persian and Mesopotamian Jews, Namone, Egyptian and Marom Jews, and Egyptian Mapim. The measurements were made by Mam and Fishberg, according to a mathematical scheme. The majority of subjects were determined by height, large pasmach, horizontal omruzhnost 7ogovy, the most important diameters of 7ogovy and gina, the shape of the nose and the ompas and 7as, while for others, except for the shape of the nose and the ompas, only the height and the 7as are given. In the table below, in the motor at the first group, I give the average всѣицны of all measurements made by Vaisenberg in the east; I have added to these the measurements of a large group of mormons and information about the current state of the Jewish population, collected by him recently in Kehen and Frankfurt-na-Main. For comparison, I have included in the same table the corresponding data on the South Russian Jews collected by Weissenberg and by me, as well as on the Samaritans by Huxley, the Spanish Jews of Giuma and Seville, and the Jews of Fishberg.

Comparing the tables of the seven groups of Jews in Persia and Sev. Almiri, where they have lived for a long time and have not been subject to anthropometric research until now, with two groups of European Jews, it is possible to discern certain similarities between them, but also, to a considerable extent, differences.

The growth of the Palestinian and Yemeni Jews, although small, is even less, even among the most impoverished Jews, which may serve as confirmation of the poverty attributed to the Jews. On the other hand, according to measurements by Weissenberg (1742 mm) and Huxley (1730 mm), the Levites, and especially the Samaritans, constitute the tallest group of all those studied by the former. No group of Jews can be considered equal in height to the Samaritans. Egyptian Jews

(1690 mm), the tallest of them, lag behind by 5 cm. Between these two height limits: the Palestinian Jews on the one hand, and the Egyptian Jews on the other, all the rest can be divided into two categories according to height: one with a height of 1630–1640 mm

— which includes Central Asian, Mavmas, Persian and Marom Jews and the Spaniards of Guma, the other — with a height of 1660 mm — includes Syrian Jews and Spaniards from Weissenburg. According to Weissenburg, the height variations of Asian and African Jews range between 1580 and 1690 mm, while the height of European Jews, according to the materials I have collected, is closer to the upper limit of the range, namely 1610–1656 mm. As for the height of the Mapim, both of their groups — the Egyptian and the Roman —

— They differ significantly in height: the first ones are closer to the tallest Jews, while the latter are 3 cm shorter and correspond to the average height of European Jews.

The height of the head is measured from the top of the forehead to the bottom of the chin, with some variations, depending on the individual. The height of the crown in a sitting position in Yemenite Jews is the same as in Ashkenazi Jews; in Sephardic Jews, this measurement is closer to that of southern Russians. The horizontal circumference of the head is smallest (525 mm) in Palestinian Jews and reaches its maximum (553 mm) in Russian Jews; The latter coincides with the horizontal circumference of the head in Russian Jews. In general, this parameter varies among Asian and African Jews with wider measurements, and among European Jews according to the comparative data I have collected. Both *головных* diameters vary: the largest longitudinal diameter is between 178 mm in Palestinian Jews and 190 mm in Moroccan Jews, and the largest transverse diameter is between 141 mm in Egyptian Jews and 158 mm in Russian Jews. Within these limits, the longitudinal diameter of the Trucin and Mesopotamian Jews and the mryms maraims and the transverse diameter of the Central Asian and Ajen Jews are identical (184 and 151 mm) with those of the Polish Jews, while the longitudinal diameter of the Central Asian, Topcmich, Syrian, and Persian Jews is identical (183 mm) to that of the South Russian Jews. It should be noted that the transverse diameter of the latter is the same as that of the Central Asian Jews, and the longitudinal diameter of the two groups differs by only 1 mm, so it can be concluded that Asian and Al-Rimans Jews are closer to the southern Russians in terms of longitudinal diameter.

diameter, measured along the transverse axis.

The average height ranges from 74.3 cm for Yemenite Jews to 85.9 cm for Russian Jews. However, a similar high average weight is found among Jewish women and Jewish men; With the exception of these three groups, the highest umasate is found among Central Asian Jews (82.5) and coincides with the umasate of South Russian Jews. This is the only similarity in the average umasate of Asian and Alpine Jews with the two European groups compared. And according to the 70-annual umasate, one can also note the significantly wider range of measurements among non-European Jews compared to European Jews: even among Russian and Polish Jews, the range is 8 units for the former, while for the latter it does not reach two units.

Given the prevailing conditions among the average Asian and African Jews, it goes without saying that that this phenomenon is incomparably more prevalent among them than among their European relatives. However, as can be seen from the table I have compiled, in some cases, namely, for example, among the Egyptian Jews, among the Yemenites, among the Spaniards, there are hyperdolichocelia, that is, subjects with a umasate below 70; more precisely do-nothings, which are absent among the Central Asian, Mavmas and Ajen Jews. The third group, on the other hand, is the only one that produced one ultrabrachy, i.e. subjects with a umasate above 95. The largest number of subjects falls into the category of meso-lactates with a umasate of 75–80. It is known that Russian and Jewish subjects did not give a single 7 or 7+ rating, all 1% of the population, and the largest part of them, more than two-thirds, were brachycephalic with a mean of 80–85. The most common are Yemenite Jews and Sephardic Jews, followed by Mesopotamian, Maronitic and Egyptian Jews and Egyptian Mormons. The 70-year-old pasnia between the Ajenni and Damascene Jews is noteworthy, although they form the same group of Syrian Jews. Brachielia of the Ajenni Jews of Weissenberg does not consider it customary, although it is characteristic, according to his measurements, of both men and women, and thinks that it is a result of their extensive intermarriage with Spanish Jews. However, the Spanish, measured by him, form, it seems, one of the most devout groups. It remains for us to assume that предположим, что ограниченный уисом субъектов,

The data collected by the author for these and other groups of the population is insufficient to make conclusions about the average value of individual values, and there is a known diversity in the results obtained by them in this and some other studies. This is consistent with the 70-year-old estimate of the Jewish population made by Weissenberg. On average (80.8), they differ from the northern and southern Russians and are closer to the Syrian Jews and the Spaniards, as recorded by Gium. Thanks to this, they have three times more than the southern Russian and southern Jews, i.e. 3%; then there were more than 7% of the population who were not married; the rest, more than half of all subjects, were married.

The dimensions of the face and the mutual relations between the stichiasis and the face features reveal, apparently, a greater prevalence among Asian and Alpine Jews (average above 90) compared to South Russian Jews. The dimensions of the nose and nasal features do not present any significant differences. However, based on the shape of the nose, a slight semitic nose can be observed, which is common among Central and Southern-Russian Jews, reaching 10% among the various groups of Asian and African Jews, with a higher proportion of 20 to 40%.

Moreover, according to the census, 7% of the entire Jewish population of Persia and Sev. The mixed type accounts for barely 10–13% of all subjects. The mixed type accounts for only 10–13% of all subjects. The corresponding data for the Jewish population can be compared with the data of Weissenberg, but I have not found any data on the light type; However, the two studies differ significantly in terms of the very high proportion of mixed types among Russian Jews compared to Asian and African Jews.

On the one hand, neither the degree of beardedness nor the data on height indicate any difference between the Jewish population and the non-European Jews currently studied by Weissenberg. On the other hand, based on the prevalence of brunette types, and especially on the 70% of brunettes, we find here a clear anthropological difference between these two large groups of modern Jews.

In general, based on the materials of Weissenberg and Fischberg, it is possible to

There is good reason to believe that in Persia and Sev. Alrim, a type of Jewry that is quite widespread and highly developed is found, which is not encountered in Europe. In his later research, Weissenberg drew attention to the modern Aaronids (Moshonim) and Nevites, who trace their origins back to the first Aaron and Moses. But here, too, the tireless author encounters the same confusion that is characteristic of all European Jews. Unfortunately, his attempt to trace the anthropological type of Jews in the existing material admittedly in a rather crude and simplistic manner, leads him to conclude that, firstly, "the ancient type, with rare exceptions, can be attributed to the Middle Ages, while the Middle Ages type is three-quarters Moroccan," and, secondly, "the Spanish Jews, who were converted without conversion, are surprisingly uniform in type; the emigration of Eastern European Jews, on the other hand, is characterised by a predominance of the Moroccan type." These three similarities prompt Weissenberg to suggest that "the Dinno7ogo, Mam and all Semites, ancient Israelites on their way to dispersion, came in contact, first, with the nomadic inhabitants of the Caucasus and Asia Minor, and secondly, with the Semitic peoples of the Mediterranean coast. At that time, the first branch turned into the modern Eastern European Jews, while the second, without changing its type, continued to live in the northern Alps and spread to Spain. In general, K. Vaisenberg attributes a significant role in the origin of European Jews to the Sephardic Jews. He returns to the same question in his article on the Sev. —alimansmoy Jews, from which I will quote the relevant passages here.

In the introduction to his article, Weissenberg argues that Alrim belongs to the first and earliest stages of the Jewish diaspora, and that the local Jewish population has existed for thousands of years. "Under these conditions," says the author, "among the northern Jews, one can assume the preservation of a primitive type, which, among their European co-religionists, has close and early ties with the old homeland, broken only by the immensity of the Mediterranean Sea, which is difficult to admit for many reasons." First of all, in my opinion, there is no reliable information from pre-Christian and even early Christian sources testifying to the migration of large masses of Jews from Palestine to Central Europe. There is also no mention of this

It is known that archaeological materials found in Egypt indicate the early presence of Jews in Europe outside their ancient historical territory. At that time, Jewish grave markers and household items with Jewish symbols were found in Egypt, but in Europe, with the exception of a few remains found in Jewish tombs in Rome, there are no such objects, and yet Jews, claim that they must have lived in many places and even reached the ranks of Roman soldiers in the Rhine region. Therefore, "it is clear," continues Weissenberg, "that despite the extensive excavations of ancient Roman settlements, no objects of Jewish origin have been found, while those of other Asian peoples and even of Mithras were found, which leads us to conclude that there were no followers of the first religion and that there were followers of the later religions." All this leads us to assume that "the Jews penetrated into Central Europe much later than is commonly believed." "Where did they come from and were they really Jews, and were they really Jews in a somatic sense, it is difficult to give a definite answer," he argues. The structure of the current European Jews, which is different from that of the Semites, allows for the possibility of proselytism here." Based on this assumption, Weissenberg concludes that, without referring to the original type of Jews, but rather on the brachycephalic type, believes that "their type changed either in Europe itself or on the way to Europe (perhaps Asia?).". Sev. — The same Jews remained dinnogovoy, thanks to the fact that ~~had~~ had to mix with related Hamitic and Semitic peoples. Standing on the threshold of the primitive Jewish identity, Weissenberg does not agree with the possible explanation of the identity of the present-day Sev. — the Jewish people, who, having arrived in a country that, according to them, was like a sea, dissolved as if in the sea and were transformed in this way. a sea of a different race, dissolved ~~in~~ in that sea and were transformed in that way into Jews only in appearance, but not in essence.

As for proselytism, I will speak about it in my book "The Jews" and on the pages of this article. The same applies to the absence in Europe of archaeological finds that could confirm the existence of Jewish settlements here. In Europe, there are no archaeological finds that could confirm the existence of Jewish settlements here in pre- and early Christian times, so it seems to me that the conclusion is obvious.

It is necessary to preserve, the persecution of Jews the pre-Christian era — in the era of their relative political independence — and, moreover, their persecution in a country that was remote at that time, namely the Middle East. Europe, in general, cannot be excluded. Such migrations should be attributed to the middle and early Christian centuries, after the destruction of Jerusalem by Titus and at the same time, the collapse of the political independence of the Jews. However, the emergence of Jewish settlements in Central Europe can be more accurately dated to a later period — the late ancient world and the early Middle Ages.

However one might feel about the conclusions of Vaisenberg, who, by his own admission, requires confirmation of his new findings, it should be borne in mind that that they were made by him in advance and therefore have not been processed. It is necessary to wait for the circumstances to become clearer, for the work to be summarised, bringing together all the observations he has collected, and it will be possible to understand the complex anthropological problem of the Jews, which the author is tirelessly and successfully working to solve.

I will now turn to the works of K. M. Kurdov on the 7orps Jews. In the field of anthropological literature, I have found "Jews" is based on my understanding of the historical materials about the Jewish people. The works of K. M. Kurdov in this regard are very valuable. He has measured in detail 180 da7estants and 150 shemakhins of male Jews.

In terms of height (1610 mm), weight (7 kg) in vertical projection (222 mm), height (124 mm) and largest transverse diameter (151 mm), these Jews are significantly inferior to the Dastan and Shemakhin Jews, corresponding to the following motor types: 1610 and 1669, 243 and 240, 137 and 132, 158 and 157 mm; on the contrary, the horizontal width (553 mm) and the largest longitudinal diameter (184 mm) are found in the Jews of the city, who have larger pasmas (in the Da7est — 545 and 183, in the Shemakha — 542 and 182). Thanks to this, both umasateya — 7ogovnaya (81.89) height-prolonged (67.17) — they are lower than to the da7est. (86.35 and 75.06) and shemakhins. Jews (86.22 and 72.55), other groups, the latter are characterised by a relatively high degree of brachycephaly and dolichocephaly. The measurements of the pasniya between the posmimi Jews (length — 184, width — 136 mm), on the one hand, and both mavmas groups, on the other hand

(the length of the first Jews is 175 mm and the length of the second Jews is 178 mm; the width of the first Jews is 143 mm and the width of the second Jews is 141 mm), with the second, it is evident that among the former, the $\chi\mu\sigma\omega$ is longer and narrower, which is why there are fewer of them (73.69, in the $\delta\alpha\tau\epsilon\sigma\tau$. — 81.50 and in the shemakh. — 79.83), i.e. they represent a greater variety of $\mu\epsilon\tau\epsilon\pi\omicron\sigma\pi\omicron\varsigma$. The dimensions of the nose (length in the pogich, $\delta\alpha\tau\epsilon\sigma\tau$ s and shemakhin Jews — 56.56 and 57, width — 34.35 and 35 mm) and ears (length — 63.59 and 58, width — 35.33 and 32) are similar in all three groups of Jews. According to the average value (58.37), the Jews are in last place, with the lowest values compared to the Dazhestani (62.91) and Shemakhins (65.03). The height of the $\tau\rho\upsilon\chi\iota$ is absolutely lower than that of all other Jews (830 mm, in the Dazestan — 896 and Shemakha — 885), but in relative terms (51.57) they are almost the same as those of Shemakha (51.90) and slightly lower than those of Dastan (54.07). The length of the rumina is absolutely the same in all three groups (731 mm in the poor Jews, 755 mm in the rich Jews, and 767 mm in the Semakhins), while the relative length is the same in all three groups (45.55 in the poor Jews, 45.55 in the rich Jews, and 45.55 in the Semakhins). — 767), relatively uniform in all three groups (in the poor — 45.55, in the dachest — 45.53 and in the Shemakhins. — 45.98); on the contrary, the neck is absolutely the thickest among the poor Jews (829 mm, in the dagesh. — 839 and Shemah — 870 mm), in relative terms it is the longest (52.06, in the Daseh group — 50.59 and Shemah — 51.04). Namone, tougovine and absolutely, and relatively all mopoue among the Jews (543 mm and 33.88, in $\delta\alpha\tau\epsilon\sigma\tau$. — 686 mm and 41.35 and shemah. — 678 and 40.60). According to the data, there is a striking similarity between the poor and the wealthy Jews, which are equally common in both groups, with red-haired and light-haired individuals. The same similarity exists between the Jews of Posm and Shemakha, with the exception that the latter completely lack red-haired individuals. According to the number of dark hair, the difference consists in the fact that among both groups of Jews, light hair predominates, while among the Posmichs, dark hair predominates. According to $\tau\gamma\alpha\varsigma$, ~~the~~ the predominance of fair-haired and red-haired Jews everywhere, among the dark-haired Jews there is a relatively large number of grey-haired and white-haired individuals. Accordingly, among them, compared to the Dazhestani and Shemakhins, there is a relatively mixed type, although the dark type is predominant both there and here, accounting for 30% among the Dazhestani and 15% among the Shemakhins, which is more common among the Posmichs.

In the same way, we can see similarities between those and others.

о7araniуeny. K. M. Kurdov, characterising the Jews of Dagestan according to the method of A. A. Ivanovsmo7o and noting that all Jews, as already mentioned in our article, in the author's mass migration, separated into a completely independent group, finds that the Jews he studied "are different from Jews according to the summary data of the 1890 census, by 9 "units of separation," and frsome individual Jewish groups, the distance is even greater. In view of this, the author comes to the conclusion that the Jews of Zhezkazgan, according to their own statements, represent "a product of miscegenation, on the one hand, with the Jews of Kazakhstan, and, on the other hand, with a people whose identity is not clearly expressed in the material, but who are undoubtedly a monotheistic people." The same applies to the Shemakhin Jews, although, as can be seen from the previous section, they are closer to the Jews of the West in some respects, but nevertheless the differences are significant, посвоуяют боуе иуи мене отнести и т шемахинстим евреям всё стасанное относитеуьно да7естанстим. Despite this, K. M. Kurdov notes the presence of certain Jewish traits in the 7орсмo7o Jews: experienced 7уas, in his opinion, always understands the Jewish people and distinguishes them from their Western relatives, both in terms of their language and their customs.

The works of Fishberg, Weissenberg, and Kurdov, thanks to the observations on which they are based, provide a comprehensive overview of anthropological literature on the Jews, and therefore I will not dwell on them in detail. All works that appeared during the same period will require their own review, but I will not dwell on them here. which at the time were unavailable to me and therefore did not enter my initial overview of anthropological literature on the Jews.

Ammon, who processed extensive material on the growth, mobility and and the general situation, was able to write about the life of the Jews who lived in the middle of the 19th century in the middle of Baden, highlighting information about the Jews, of whom 207 were conscripts and

168 children aged 11 to 18 years old. The absence of individual characteristics and certain peculiarities in the processing do not allow for a more detailed comparison of Ammon's measurements with those of my Jewish subjects. Therefore, I will limit myself to repeating the conclusions reached by the author when comparing his Jews with and non-Jews. Jews, according to

Ammon, they are distinguished by a larger body size and smaller height; their average height is lower, although the height of the crown in a sitting position is slightly higher; they are noticeably more robust. Their height is 2–3 cm less. In terms of shape, simple brachychondria predominates among them. There are no types of higher motor activity. The average weight of Jews is 0.64 lower, while that of non-Jews is the same. The head diameters are slightly larger. However, research in the 70s and 80s of the 20th century shows that 70% of the 70s are found among Jews significantly less frequently and 70% less frequently than light-brown hair, while 70% occurs with the same frequency. On the contrary, 70% are observed in half of the 70s, and 70% — even in three of the 70s. The most common hair colour among Jews is brown, the most common hair colour among non-Jews is blond, and the most common hair colour among both groups is black. The combination of 7-day 7-day, light-red hair and white skin, which makes up a quarter of non-Jews, reaches barely one-sixteenth among Jews. The latter is more characteristic of the union of the seven tribes with the other tribes and the white men, who make up about a sixth of all individuals. Adding some other minor features, Ammon characterises the Jewish type in contrast to non-Jews: the former are smaller, murzbeiniger, langkopfiger, dunkler, fruhreifer, haariger, bartiger, engbrustiger, leichter. This is due to the mutual dependence of height, 70% of the 70s and 70% of the 70s, it should be noted that among Jews there is a connection between tall stature and 70% of the 70s (i.e. the European type), while the connection between short stature and 70% of the 70s is unclear, and there is also no connection between short stature and 70% of the 70s (among the middle types). — European type) is unclear, and there is no connection between short stature and life expectancy (Mediterranean type); there is a connection between tall stature and light complexion, but there is absolutely no connection between light complexion and longevity. Ammon concludes that the formation of modern Jewry was influenced by the Mamluks. The European type, both Mediterranean and somewhat Mongoloid, and the relationship of the latter to the Alpine type found among the local population remain unclear. The inaccuracy in the descriptions of the pasuins, in my opinion, that mixing among the Jews began in early antiquity, with later admixtures having less influence on their physical type.

Regarding Jewish shmoynims, Ammon came to the conclusion that pesyutam, and , namely they tamzhe below their

Christian peers, discover with age an increase in the number of a decrease in the number of 70уубых 7уas and a significant decline in the number of light-haired individuals alongside a noticeable increase in dark-haired individuals.

As we can see, Ammon's conclusions regarding the distinctive features of this group of Baden Jews are more or less consistent with the observations of other authors on Eastern European Jews. The same applies to the type of Jews, as Ammon's materials are insufficient to resolve this issue. For this, not only more numerous observations are needed, but also a comparative anthropological study, which should be carried out in greater detail than has been done by the author himself. A broader anthropological study has been conducted by Virkhov in his work on the spread of the plague among European Jews, based on extensive material collected by Berzinski. among the population of Germany and based on material collected by the Anthropological Society of the German Academy of Sciences and Arts in the middle of the 19th century.

The number of registered unemployed persons amounted to 7million (6,758,827), and the number of motor vehicles (75,377) exceeded 7thousand, or 1.1%. The grouping of these and other categories according to their purpose, type and general condition is as follows:

	Все вместе	Евреи
Светлорусые волосы	68%	32%
Темнорусые	29%	54%
Черные	2%	12%
Рыжие	0,25%	0,42%
Голубые глаза	40%	19%
Карие	27%	52%
Серые	33%	27%
Белая кожа	92%	74%
Смуглая	8%	24%
Блондины	32%	11%
Брюнеты	14%	42%
Смешанный тип	54%	47%

First of all, attention is drawn here to the inverse relationship in the degree of external influence among Jews, on the one hand, and among the entire population, on the other. Thus, among Jewish smiths, brunettes are four times more common than blondes, while among the general population, brunettes are two and a quarter times less common than blondes. Therefore, there are three times more brunettes among Jews than among the entire population. Moreover, at that time, among the former, there were as many brunettes, both pure and mixed, as among the latter, but among the latter, there were four times fewer brunettes than mixed types. The same applies to Bondins, who are three times less common among Jews than among the general population. In relation to the mixed type, there are less than a quarter of Bondin-Jews, while among the total population of Bondins, more than half are of mixed type.

With 11% of Bondin, light-skinned people make up 32% of Jews, while dark-skinned people make up 46%; on the other hand, among 42% of brunettes, 66% have dark hair and 52% have brown hair. In both cases, combining with each other, they form a mixed type, and in the table below, the frequency of this is presented.

and other ompasmi vox and 7as among individuals of the sto7o type:

Голубые глаза	17%
Карие	21%
Серые	58%
Светлорусые волосы	45%
Темнорусые	46%
Черные	5%
Рыжие	1%

It is not difficult to see from the table that in the group of Jews of mixed type, 75% are light-eyed and 45% are light-haired, while 21% are dark-eyed and 51% are dark-haired; In other words, this group of Jews in Germany is predominantly light-skinned, rather than dark-skinned.

As already mentioned, the material processed by Virchow was collected among the population, i.e. among individuals with unmarked external sexual characteristics. On this occasion, Virchow notes that at that time, the 7th stage becomes permanent already in the second year of life, the darkening of the eyes proceeds more slowly and continues for years; their permanent appearance often occurs after the period of puberty. Comparing his material with that of 14-year-olds with a family history of the disease, he came to the conclusion that that 15% of bonds darken after the onset of pigmentation in the hair. If we make corrections to the above ratios, it turns out that that among non-Jewish Jews in the latter age group, 71% are dark-haired (among Shomrim, 66%) compared to 72% (among Shomrim, 31%) of the total population. At the same time, when summarising the data on Jews, we found a correspondingly higher proportion among them, namely 79% of dark-haired people, which is undoubtedly explained to a significant extent by the older age of the subjects who were the subject of my study.

Virchow also addresses the issue of territorial divisions among Jews within the borders of Germany. The table compiled by him and published in Стой и ниже следующая таблица показывает, что брютетический тип среди евреев уменьшается в меридиальном направлении и отчасти еще в

direction from north to south; however, the light-coloured type does not

	Темный тип	Светлый тип
Пруссия	43%	11%
Гессен	42%	11%
Баден	42%	10%
Бавария	40%	10%
Эльзас-Лотарингия	35%	14%

always coincide with the dark-coloured type.

Based on the findings of 11% of Jewish bondholders, Virchow does not consider this sufficient evidence to confirm the existence of a Jewish minority among the Jews. He considered it necessary to distinguish light-haired Jews from dark-haired Jews: the former accounted for 32% (24,154 individuals), the latter only 11% (8,421 individuals), i.e. barely one third; If we take into account that 42% (31,673 individuals) of Jewish smugglers belonged to the brunette type, then, according to Virchow, is hardly possible to consider both types as equal. In general, Virchow apparently rejects the existence of two primary types of Jews. He points to the fact that some third parties, Mam Fott and Maurer, are distinguished by their social and economic characteristics, which are based on common and historical beliefs and have great significance for the identity of certain individuals and groups, but cannot be replaced by somatic characteristics. Virchow explains the origin of the bearded Jews by the mixing of Semites with agnostic bearded tribes.

In addition, I will cite Virchow's opinion on redheads, whose high frequency among Jews is confirmed by the same source and who are all classified by him as belonging to a mixed type. He does not consider it possible to distinguish them as a separate group of redheads: of 319 red-haired Jewish smiths, 85 had red hair and a red beard, i.e. they belonged to the red type; 124 had grey hair and 80 had grey hair.

Having familiarised myself with the monographs of Ammon and Virchow and returning to the works of the last ten years, it remains for me to consider the works of С. Е. Тагмо-Гриншевица

anthropology of Jewish and Christian children in Vmraine and P. N. Weinberg on the Jewish question.

Materials for the study. Taug-Greenevia conducted measurements of 181 Christian and 112 Jewish children aged between two and 16, carried out in 1887–1888. The measurements were taken in the districts of Vman and Evenirod in the Kiev province. The measurement scheme is the same as that used by the author in all his previous works on anthropology. What dwelling in detail on the new work of Tagom-Griniev, I will give a grouping of the children he studied according to types of stunting in comparison with the average for the region, measured by him:

	Евреи		Украинцы	
	Дети	Взрослые	Дети	Взрослые
Блондины	43 или 38%	141 или 16%	87 или 48%	891 или 33%
Брюнеты	25 или 22%	456 или 53%	17 или 91%	534 или 20%
Смешанный тип	44 или 39%	272 или 31%	76 или 42%	1194 или 46%

It is clear from the table that that among Jewish children, blondes are twice as common as brunettes, while among Christian children, blondes are five times more common than brunettes. These ratios do not correspond to the above data from Virchow, according to which even among Jewish children, brunettes significantly outnumber blondes, as in Tag. — Greenevia is common among the poor. However, it should be borne in mind that the children studied by Tag were underfed. — Greenevia, aged 6 to 13; Virkhova, on the other hand, has a large number of children older than 13. It should be noted that in Vmpaine, Jewish children have brunettes in two out of three families, more than Christians, and, strangely enough, the same ratio of brunettes in the population, according to Tag. — Grinevich, and among the adults of both groups of the local population. However, according to the number of freckles, there are also significant differences depending on age and origin: at that time, Jewish children had one-fifth fewer freckles than Christian children, while among the mixed population, Jews had half as many freckles as Christians. Similar differences are also found in the mixed population. Among children, the incidence of this condition is the same among Jews and Christians. However, mixed-type children are twice as common among Jews as among Christians.

Christians. Based on the work of Tag. — Greenevia degree of darkening of the sky depending on the altitude. Among Christians, this phenomenon is not very pronounced, but among Jews, the following trends are observed: among 16-70-year-olds, 77% are light-eyed and 23% are dark-eyed; among the older generation, the proportion of light-haired people drops to 40%, i.e. light-haired people become half as numerous, while the proportion of dark-haired people rises to 60%, that is, dark-haired people become twice as numerous as light-haired people. This is confirmed by the data of Tag. — Greenevia is confirmed, that in older age among Jews, as well as among non-Jews, there are more light-coloured eyes and fewer dark ones, especially in the younger generation. This circumstance requires verification, however, as it contradicts the testimony of an authoritative anthropologist and anatomist, Virchow.

Weinberg's studies on the Jews represent one of the few works of this kind. The most prominent predecessor in this field was N. V. Guiyumenko, who weighed 23 Jewish males. At the same time, the average weight of a Jew was 1336.7 grams (the average height of the same subjects was 1663 mm, the average weight of the horizontal circumference was 545 mm, and the average height was 32.65 cm). The highest weight was 1569.7 grams in a 22-year-old subject with a height of 1688 mm, and the lowest weight was 1134.6 grams in a 56-year-old subject with a height of 1625 mm. Based on the average and median distribution of individual measurements, N. V. Guiyumenko concludes that "Jews generally have heavier muscles." R. N. Weinberg supplemented Guiyumenko's observations with six new measurements of his own and those of Veisbach, and our average weight of Jews is 1320.4 grams, i.e. 29 grams less than the average weight of Europeans (1350 grams). Among the 29 Jews, there was one woman, one elderly man, and four men over the age of 50. If we exclude these three individuals, the new average is 1334.5 grams, which is slightly higher than the previous one, but still not reaching the average weight of European men. P. N. Weinberg provides information about the weight of 14 Jewish men, which gave an average weight of 1421 myd. cm, which is 30–70 myd. cm lower than the average weight accepted for Europe. However, the author does not base his conclusions on these data, as the material available — the number of Jews and their wealth — is insufficient. However, some other sources contradict this conclusion.

Considerations. Given the rapid growth of the Jewish population, it is clear that, despite their significantly lower weight, their average weight, corresponding to one centimetre of height — 8.05 grams, is, for example, less than the same weight determined by Retius for the German race, with a motor on a single leg in a horizontal position, the weight of the body is 8.22 grams. Based on this, the horizontal mobility of the Jews is to a certain extent characteristic of the mobility of the Moskovites. P. N. Weinberg, based on numerous literary data, compares the stature of Jews and non-Jews and demonstrates a slight predominance of the former over the latter.

In addition to all this, P. N. Weinberg, in his study of Jewish moshemes, consisting of three semesters, he described in great detail the character and direction of the bumps and the number of rare and distinctive features on the surface of the moles. On one moscovite, we found both Rogandov's borodas with their lower mona with Sygvieva's nega, a special transverse boroda on the surface of the parietal bone to the right of the pogusharia, free attachment of the sagittal and sphenoid sutures on the inner surface of the parietal bone and the superficial position of the knife-shaped bone where the two sutures usually meet. On the other side, there is a break in the right spurs and the right and upper temporal spurs are continuous on both sides, while it is usually interrupted on at least one side. The final mo7 is distinguished by the fact that the Роґандова боросда омасачась уне прерванной simultaneously на обоих поґушариях; даґее, обраґаґи на себя внимание присутствие на е7о поверхности

"transition of the ascending branch of the upper temporal bone to the post-temporal bone" and the complete absence of the lower temporal bone on the right side; then, on the same side, there is a peculiar character of the right olfactory bone, which is subject to a slight deformation. These are the most significant features and similarities in the monographs of three Jewish authors, cited by P. N. Weinberg, — similarities, which, given the small sample size and the complete absence of analogous control observations, do not allow us to draw any general conclusions. Therefore

detailed
comparative-anatomical

and anthropological study of all the features found on the

site.

mos7ah, given by the author himself, and, thanks to its concise nature, I will quote it here. "Some of the features," he says, "are characterised by a clear return to the animal type of development. The first resemble the structure of all lower forms of life (basic variants). The third, nomadic, represent phenomena of an individual nature, but are observed unusually rarely. The latter category most likely includes variants such as a break in the spur-like ridge, the presence of both upper and lower horns (the upper horn is always interrupted in males), the transition of the middle horn into a post-temporal horn, and so on. All these variants do not belong to the normal pattern of the moss surface, and we do not know their significance. However, they appear to be individual formations ~~may~~ serve as characteristics of certain types of settlements. A certain attitude towards permanent features can be attributed to the peculiar shape of the moustache that we observed in one of our Jewish models described above, although the same feature has not been observed by us earlier in other races, for example, in the Gatis. In general, we should refrain from attributing the variants described ~~this~~ article to characteristics that are characteristic of the Jewish race, such a conclusion would be hasty and would be understandable to those researchers who, for whatever reason, seek to find racial characteristics everywhere, ~~7~~where it is presented. Referring to the observed phenomena, we must ensure that the mere existence of certain characteristics of the form is not in itself of great significance. The significance of some features of the form becomes clear when they are observed with a certain regularity, in one way or another, in ~~typicality~~ typicality for one or another group of organisms. However, the degree of constancy and typicality of this phenomenon has ~~nt~~ been sufficiently established, according to P. N. Weinberg, we have no basis for talking about the relationship between the two types of organisation."

The works of R. N. Weinberg on the Jews allow us to consider a group of studies that appeared during a certain period of time and enriched Jewish anthropology with new materials, focusing on the somatic characteristics of Jews.

and enriched Jewish anthropology with new material based on their somatic characteristics, and move on to a review of a number of other studies aimed at clarifying the prevailing views on the anthropological type of Jews and, incidentally, establishing a more substantiated view.

On the pages of my "Jews," I have collected various images of the past anthropological type of Jews, on the basis of the 7th century. And I must note the existence of two mutually opposing views. Namely, I base my opinion on the fact that some of the uueny completely reject the anthropological unity of the Jews and consider them to be the product of the unstable, changing conditions of their historical life, while others, on the contrary, strive to prove that "the Jews, although not representatives of the true Semites, nevertheless form a fairly homogeneous anthropological group." During the period since the writing of these lines, the debate has continued and intensified, mainly in the form of Nyshan's theory, which I have ~~and~~ discussed in my work — a theory that under the pressure of new data and more comprehensive research, is gradually losing its coherence and, apparently, is destined for further revision of its positions, and perhaps even their complete abandonment. The author himself, in his article "Zur physischen Anthropologie der Juden" (On the Physical Anthropology of the Jews), refutes his own theory as lacking in reliability. There, he no longer speaks with his former insistence about the connection between modern Jews and the ancient Amorites, who came from the north, but calls for new statistical data to clarify the question. However, before a detailed analysis of Nyschan's theory, it should be noted that the author has already pointed out its inconsistency on many points.

In the introduction to his article, Auspbach points out that throughout the so-called historical period, Jews were not subject to any significant mixing, so they represent a fairly uniform race across the entire world; It is heterogeneous, with many different ethnic groups, but the characteristics typical of it in any one country are more or less the same as in any other country. According to the author, Jews are a striking example of the predominance of heredity over adaptation in the preservation of ~~неменных~~ features. В ~~результате~~ таких

presuppositions, he considers it necessary to clarify ~~what~~ the Jews in the historical period did not experience any significant mixing, it is possible, perhaps, to establish the possibility of such mixing in prehistoric times and, perhaps, to imagine the first wave of Jews.

When considering the anthropological type of Jews mixed ~~with~~ the surrounding population, the question of how common mixed marriages between Jews and non-Jews are, and, in particular, in the same direction, the offspring of such marriages. Statistical data for Germany, which can be more or less reliably applied to other countries, show that in the country in question, mixed marriages among Jews currently account for one sixth of all marriages, excluding pure Jewish marriages; This percentage is quite high and should be considered, in all fairness, as a significant part ~~of~~ the Jewish population. And, indeed, this would be the case if the same influence had spread among the closest relatives in terms of age and origin. In reality, however, of all the offspring of the aforementioned marriages between Jews ~~and~~ non-Jews, only one tenth remains in the Jewish community; the rest, through intermarriage, spread out.

all 70% of all non-Jewish Jews. This proportion, which is not insignificant in itself, is declining even further, reaching 20% in some places. while mixed marriages among Jews were twice as rare ~~as~~ they are today, meanwhile, a decrease in the total Jewish population of Germany in the same proportion was observed much earlier, namely during the rise of the Nazi regime over a period of three decades, i.e. from 1933 to 1970. Continuing to move forward in time, we find increasingly insignificant relationships, which during the Middle Ages were reduced to nothing, and the period of the Middle Ages for the Jews can be considered a time of complete revolution: there were only isolated examples of mixed marriages, and the children of such marriages were no longer considered Jews in my lifetime. However, there are two or three exceptions where there appears to have been actual mixing of Jews and non-Jews. First, there is the Arab-Spanish community. The favourable legal and economic position of Jews ~~in~~ Spain during the Arab conquest, their active participation ~~in~~ the social life of the country undoubtedly contributed to mixed marriages between them and the local population, although

The explanations are quite reasonable. Auspbach points out that, unlike their modern counterparts, the Jews themselves did not reveal any signs of resistance to the preservation of their ethnic isolation. It is less reasonable to attribute this to a frequently repeated historical cliché, which testifies to the alleged conversion of the Jewish people to Christianity. Contrary to Imov's opinion, Auspbach considers it reliable that that the Hasidim, together with some of their followers, accepted Judaism, but that the mass conversion to Judaism cannot be explained by the hostility of the Jews themselves in those regions; Furthermore, after the destruction of their kingdom, the Khazars all converted to Christianity. The author disputes the explanation given by many researchers who have published works in the Middle Ages on the separation of the Brahmins from the Jews. He sees in these verses not the truth of what actually happened, but only one of the many manifestations of the long-standing enmity towards the Jews. These are the author's considerations, which lead him to the conclusion that

"Jews throughout the Middle Ages until the 19th century preserved their race in absolute purity."

Other relations existed in the Roman-Byzantine period, which lasted until the end of the 1st century AD and the beginning of the 2nd century AD. The available sources testify that at that time proselytism was widespread among the Jews. However, this period was relatively short, and those racial features that, thanks to the temporary prevalence of proselytism, were adopted by the Jews of that time, could not fundamentally change the anthropological type that they had acquired in their old homeland, Palestine. which they had inherited in their old homeland, in Palestine.

By the time the Jews appeared in the new country, the latter had been assimilated by people of Semitic and non-Semitic origin. Avoiding confusion with the former, Auspbach refers to the question of the influence of non-Semitic tribes of Palestine and neighbouring regions on the anthropological type of the Jews. In this regard, he dwells in more detail on the Hittites and Amorites, who have a predominant place in modern theories about the anthropological past of the Jews.

The Hittites are known to be credited with the origin of brachial among modern Jews. Taking into account that the latter represent about 80% of brachycephalics, it is to be expected that the supposed producers

The same rules apply to the presentation of motor vehicles in the relevant category. Meanwhile, the historical data provided by Auspbach does not confirm this at all. The Hittite kingdom was already in decline at the time of the Jewish invasion. According to biblical sources, confirmed by the latest archaeological discoveries, it stretched north of Palestine, occupying the region of Syria, and there the Palestinian Hittites lived. about whom there are even doubts as to whether they were the same as the Syrians, and who may be considered part of the mixture with the Jews, representing the southern part, which separated from the northern core. If the Hittites did indeed play a significant role in the formation of the Jewish people, as one might think according to Nushana's theory, then this would be confirmed by the frequent mention of them in the Bible; However, there is no mention of the Hittites, except for the Canaanite tribes, and it should be borne in mind that the present-day Jews are the descendants of two tribes, Judah and Benjamin. The remaining ten tribes of Israel lived further north, forming a natural barrier that served as a natural obstacle to the mixing of the former with the Hittites. It is also known that the two branches into which the ancient Jews were divided — the Israelites and the Judeans — were in constant enmity with each other, which led to the destruction of the cities between them. After the destruction of the Israelite kingdom by the Assyrians, the Hittite people, who had settled in the lands of the ancient Jews, took with them all that was great and small, leaving little behind for their modern descendants. Auspbach also disputes the correctness of classifying the Hittites as Brahmins on the basis of the images found in the Proba, Nyshan proceeds as follows: even if the artist accurately conveyed the proportions of the weapon, the absence of any indication of its width does not allow us to judge the length of the weapon, which can vary widely within the same family. In this case, this circumstance speaks against the Hittite origin of the Jews. The Armenians, with whom Nushang equates the Hittites, are, meanwhile, according to the authors of the pashin, considered to be Hamitbrakhi; Here we observe, apparently, a common feature in the monotheistic religion of the Jews and the hypothetical Hittites.

Бру7им стнииестим с҃ементом, included in the ancient

Jews, according to the theory of Nushana and his followers, are Amoritans, whom they see representatives of the light, *голубого, длинноногового и высокого германского* type. However, the available data does not allow, in Auspbach's opinion, to judge with certainty the nature of the alleged crimes of the Jewish-Bondinists of our time. The Hittite chronology cannot be considered reliable, since, like the Hittite brachial chronology, it is based solely on images in the chronicle. However, the pigmentation of the Amorites may be subject to some doubt, given the obscurity with which the ancient Egyptians distinguished between the external features of the peoples contemporary with them. In addition, Finder-Petri, for his part, defines the colour of the Amorites as "red-brown", which does not correspond to the actual shade. Alongside this, historical sources do not provide any evidence of a significant mixing of Jews and Amorites. The latter, widespread at one time throughout Palestine and especially in large numbers in the southern part of the country, are not mentioned at all in the Bible since the conquest of Palestine by the Jews. The few mentions of bearded Jews do not indicate intermarriage between Jews and Amorites, as in the corresponding passages of the Bible there is only mention of red-haired and red-eyed people, which are hardly identical with the red-haired Ammonites, unless the latter were actually descended from the Ammonites.

Thus, in the absence of positive evidence, according to Auspbach, the question of the influence of the Amorites on the anthropological type of the Jews should be treated with great caution. This conclusion is supported by some empirical data on the frequency of certain physical characteristics among modern Jews. However, the insignificant percentage of Ammonites among the latter speaks of their complete mixing with the Amorites, especially if we take into account that the same group includes the later mixing of Jews with the Dinnites. However, the light-coloured and dark-coloured Jews are completely different from the dark-skinned Jews, incomparably ~~different~~ from the former, meanwhile, in reality, it should be the opposite. The Jewish people, who came from the descendants of the Amorites and the Semites, should be distinguished by a more regular rhythm, rather than the light and rapid rhythm of the Semites, which is evident in the

The theory is based on the comparison of two opposing lamators: the light lamators of the Amorites, on the one hand, and the dark lamators of the Hittites and Semites, on the other. It is difficult to accept Nyschan's conclusion about the Indo-European origin of the ancient Hebrews and the modern Jews. Auspbach rightly points out the excessive schematism inherent in Nyschan's theory, which is based on the assumption that the Jews inherited brachycephaly from the Hittites ~~and~~ from the Amorites — the Dingo7ogov bondin — the poverty of the pigment in the skin and hair, as if it were a well-known ethnic group, completely independent of us, in its own way expressing the ideas and characteristics of its ancestors.

The absence of written sources in Palestine regarding the appearance ~~p~~resence of Jews there does not allow us to give a definite answer to the question of their anthropological type. any definite answer to the question of their anthropological type. This question is also unclear with regard to the prehistoric period, the period of the first Semitic migrations. Based solely on hypotheses, information about this period is very scarce. According to the theory of Kremer and Gommer, based on a number of comparative and historical comparisons and the work of Auspbach, the earliest settlements of the Semites should be sought in Central Asia, south of the Pamir Mountains. From there, the Semites moved in large numbers to Iran, southern Armenia and the Median lands in Mesopotamia, where they gradually split into separate tribes. Thanks to this, the original migration flow split into several independent branches: one moved south-east, to the fertile land of Luvuria~~and~~ having destroyed the primitive non-Semitic population — the Sumerians, Ammadians and Samites — became the bearers of the Assyrian-Babylonian culture; the second part of the land was vast and fertile, bordered by the mountains of Asia on one side and the mountains of Arim and the Arabian Sea on the other; namon, the third branch went westward and formed the Canaanite peoples, the Linimites and the Hebrews. However, all the seven branches of the Semites do not shed much light on the anthropological character of the Jews. The prevailing opinion in this regard, supported by Nyschan, is that that the Semites represent a pure race, which they lost under the influence of intermarriage with the Moroccans ~~and~~ Armenians who lived on their way to their homeland. With this statement, Auspbach contradicts the theory of Kremer and Gomme.

But he thinks, he doubts that the press will actually dare to publish such things. And in fact, on the other hand, 90% of modern Jews are true Brahmins and are completely different from the m tamov; an attempt to consider this circumstance, the possibility of mixing with the Morotmo7o Armenian type, is refuted by the above considerations. On the other hand, the Babylonians, Assyrians, Linians, Arabs and Jews are distinguished by many common features expressed in their images, their language, traditions, architectural monuments, and their basic religious forms. Taking all this into account, Auspbach decides to draw the conclusion that the two peoples are related and are distinguished by their brachycephaly. This explains why 80% of Jews are morotmo7o7o and simply explains why 80% of Jews are morotmo7o7o; The remaining 20% of middle and lower classes can be considered mixed with other ethnic groups — the Egyptians, Amorites, and Arabs. Turning to the latter — the Dinar Arabs — the author emphasises first and foremost that the anthropological measurements of the Arabs were made in incomparably smaller numbers than those of the Jews, and the authenticity of the material, especially the maniacal measurements, is often subject to doubt. But a more important question is whether the Arabs and Jews should be judged by the same standards. Auspbach sees no reason to judge the Arabs harshly: after all, as we know from history, they too have travelled extensively and been subjected to many different influences in Europe and the East. — alrimansmikh bere7akh, on the coast of Persida7o sa7iva and, namone, from the side of the pas7inu Syrian p7emen. Nyshan considers modern Bedouins to be direct descendants of the ancient Semites. He bases this conclusion, among other things, on the similarity of the linear uereps with the uereps of modern Bedouins, but Nombros' measurements of seven linear uereps confirm the presence among them of one brachycephalic and three mesocephalic individuals. Recalling this, Auspbach adds that when translating seven uereps into living individuals, there would be two with a height below 75 cm, three mesoelats, and one would be on the verge of brachycephaly, and two would be brachycephalic. The same applies to the lips, especially the nose, pesmo otuinyuye, according to Nyshan, Jews from Bedouins and yavuyuye, are not a decisive reason for classifying Jews as the Armenian type, then Auspbach, relying on already known

Based on data on the distribution of flat noses among Jews, he notes that the Armenian type is not the most common among them and cannot be considered a permanent feature, unlike *mam* and *morotmi*. At the same time, Auspbach points to the presence among Jews of a number of *lissonomic* types, whose appearance can easily be explained by the influence of diverse environmental conditions, constantly changing throughout their numerous migrations. Among these types, the Semitic type, which is similar to the Bedouin Arabs and the ancient Assyrians, occupies an important place. Palestinian scholars claim that there is often confusion between the appearance of Jews and Arabs.

In the second part of his article, Auspbach dwells in more detail on the question of the origin of the Bondin Jews. Rejecting their connection with the Amorites on the basis of his previous arguments and pointing to the apparent irregularity in the spread of the belief among Jews, he considers it necessary to assume the emergence of a secondary character, subject to wide variations and developing to a significant degree under the influence of natural selection. In the end, Auspbach concludes that Jews do not represent a mixed race *kat exochen*, as one author puts it, but, on the contrary, remain a relatively pure race, a true *Inzucht-rasse*, i.e., one that has developed under the influence of internal selection.

Ayspbach's article was published alongside Nyschan's response, which appeared in the same issue of *Archiv für Rassen-und Gesellschafts-Biologie* and can be found below. Nyschan, giving credit to Auspbach's historical observations, nevertheless considers all of them to be unfounded on the basis of his own extensive research and the latest discoveries of Vinmper, until the middle of the second millennium BC, Persia, i.e. Media, Asia and all of Syria, was ruled by a numerous, completely homogeneous people of Hittite origin. They were brunette, with large noses and very sharp, high foreheads with a very prominent brow ridge. The type of ancient pre-Asians, named by Nyshan *Armenodin*, has been preserved among the present-day Armenians. The same applies to their images in poetry, which, given their expressiveness and height, should be characteristic of all ancient images.

According to Nushana, the width of 7o is greater, because its dimensions under these conditions would represent a pathological phenomenon. In explaining the origin of the beomur Jews, Nushan agrees with those who attribute their appearance to mixing with the surrounding population, although he does not completely reject Auspbach's theory, but, unlike the latter, he rejects the possibility of a distinct Jewish type or race and recognises the existence of an independent Jewish ethnic group.

In his response to Auspbach's remarks, he emphasises that the Armenian population of Syria and Mesopotamia is not included in the e7o obspora. Asia was not included in the scope of the survey, but the migration of that branch of the Semitic people, which gave rise to the Jews, stopped in Palestine and never reached northern Syria. Thanks to the influence of the Hittites, their presence may have been superficial, and the brachycephaly of the Jews, unlike that of the Armenians, is evident from the data itself. Nushana, according to the Armenians, the average age is above 85, while the average age of the Jews is between 80 and 85.

Ausbach, as we can see, uses his analysis of historical data to support Nyshan's conclusions. On the other hand, considering the Semites as the direct ancestors of the modern Jews, he also gives a rather controversial explanation of the origin of the stoma, which can hardly be attributed to the brachycephaly of primitive Semites.

He further undermines Nyschan Weissenberg's theory with his own measurements, taken among the population of Palestine cited above. It appears that not only the Jews, but also the indigenous population of Palestine, including the modern-day Palestinians and Samaritans, are predominantly of Jewish origin, which, according to the author, could not have been the case if, according to Nushana, the role in the formation of the population was played by the Semites. In the author's opinion, could not have been, according to Nushanu, decisive in the formation of the population of Palestine, which belonged to the Hittites. At the same time, Weissenberg⁷ notes the complete absence of bondins in the same material, which contradicts Nyshan's opinion regarding the origin of the Bondins among modern Jews in ancient times and their descent from the Amorites.

Thus, the research of Weissenberg and Auspbach shows that Nyshan's Hittite-Amorite theory of the origin of the Jews is incorrect.

Jews do not fully satisfy their own nature, but at the same time need verification and another higher opinion, as stated by Nyschan, that Jews do not constitute a distinct anthropological type, but rather a heterogeneous group of people who entered into it ~~the~~ environment ~~отружающе~~ ^{населения} Europe, — opinion, which has been repeatedly expressed before. At one time, Renan was a staunch supporter of this view. Later, Topinar expressed the same opinion. Among the most recent supporters of this view, we can name Gurdjieff, whose article, despite its considerable length, is worth dwelling on, especially in view of the fact that in order to confirm his opinion, the author resorts to a new argument, which, it seems, has attracted the attention of researchers.

Gordshtein first and foremost reduces to nothing the influence of the Khazar exodus on the origins of modern European Jews; their appearance is mainly due to proselytism, which was widespread in the early periods of Christianity. However, even allowing for the existence of Jewish families who, for commercial or other reasons, migrated from ancient Judea to various parts of Europe and other parts of the world, it should nevertheless be borne in mind that the descendants of the ancient Jews cannot possibly be the ancestors of the entire Jewish population of Europe today. It must be remembered that all of them lived in poverty, they were subjected to all kinds of economic and political oppression, and often to persecution, and under such conditions their survival could not be guaranteed. And the Ministry of Justice refers to the results of a statistical survey of the noble families of Sweden in the country from 1626 to 1890. 2,890 families were ennobled; and as of January 1896, according to official data, there were ~~2~~ families, i.e. 2088 individuals, or 72% had died out, with the noble families suffering more than the commoners. Statistics on the nobility in some German and other cities also testify to their relatively rapid extinction ~~in~~ the cities. For example, in Augsburg in 1368, there were 51 noble families, ~~in~~ 1468 there were 13, and in 1538 only 8 remained. In the same year, due to a shortage of nobles eligible for election to the local council, 42 new members were admitted to the nobility, but nevertheless, by 1649, the number of nobles in the same Augsburg had fallen to 28, of whom

Few have survived to the present day, thanks to the fact that they joined the ranks of the landed gentry. In Nuremberg in 1490, there were 112 noble families, of which only 4 could boast of having existed for a hundred years. In Nuremberg, many noble families died out: the most representative died in 1848. In Mühlhausen in 1552, there were 629 noble families, of which only 152 remain today, barely 25%. 46 of the latter trace their origins back to 1552, while 18 entered the nobility in the 16th century, 82 in the 17th century, and 6 in the 18th.

XVIII. Based on such data, Gordstein asserts that the belief that the millions of modern Jews are descended from a few scattered Jewish families from ancient Judea is a complete fabrication. Where, then, did the Jewish population migrate to Europe? Where, then, is the actual homeland of modern Jews? The author of the article considers this question to be equivalent to the question of where Christians themselves came from. and the anthropological type of the latter is diverse, but, in my opinion, they are also different from the Jews in terms of their somatic unity.

According to Gerdstein, the decision was made by him in this article. It is impossible not to see the complete groundlessness of this decision. No one denies that proselytism was quite common among the Jews of the early Christian era. But this had a place in the relatively short period of time and in the ancient world, and throughout the Middle Ages and modern history, there can no longer be any talk of any significant proselytism among Jews. After all, standing on the same ground as Godstein himself, it is difficult to attribute the origin of all modern Jewish proselytism to two or three proselytising movements. In fact, the emigration of Jews from Palestine did not constitute a sporadic phenomenon, in the author's opinion. On the contrary, it was not forced and was accompanied by a mass character and undoubtedly brought to Europe many representatives of ancient Judaism. There are no statistical data on the state of the Jewish population in the past, only a few fragments remain. It is indisputable that they lived mainly in the cities, but this circumstance alone is insufficient to transfer the fate of the non-Jewish nobility to the Jews. Despite the territorial similarity, there is a significant difference in their political, social, and economic status.

In other words, the relationship between the two can change the direction of birth and death rates in a completely different way. In the anthropological unity of modern Jews, especially European Jews, Goldstein finds a striking similarity with the anthropological characteristics of all Jewish peoples. It should be noted that this article can serve as an example, unfortunately not the only one, of a superficial and one-sided approach to a complex and controversial issue, namely the question of the origin of modern Jews.

Like Ghodstein, Strau, in his attempt to determine what Jews represent, pays close attention to the anthropological data of recent studies. As a result, he confuses and insufficiently distinguishes between the concepts of Jewish type and Jewish religion, and when he speaks of the former, he mostly has in mind the characteristics of the latter. There, relying on information provided by some travellers and researchers that Jewish customs are often found among peoples who are most distant from each other in the world, it can be concluded that the Jewish type recognised in Europe is not characteristic of Jews alone. Characteristic features of Jewish mentality are found among the Japanese, the Todash, the Bami (the people of the central part of Brazil), Malay, Javanese and many others. Stray explains this phenomenon, according to Neman-Nietzsche, by the similarity that certain linguistic features, found everywhere, do not have a racial origin, but represent formations, such as red hair, which is common to all races. The author explains the greater prevalence of this trait among Jews by the widespread practice of inbreeding among them over many centuries (Inzucht). However, while remaining within the framework of a general characterisation, Straus nevertheless seems to recognise, albeit with greater reservations, a certain genetic distinctiveness among Jews. He refers them to the southern branch of the Mediterranean race, whose characteristic features have been preserved among the Maghreb and North African Jews; This also applies to Europeans, among whom there are also some who are of the same original origin, which distinguishes them from the surrounding population. This explains the most important ideas of Straus, which are summarised in a short brochure dedicated to

anthropological characteristics of Jews.

The same theme is developed more broadly and comprehensively by Ogishan. Without agreeing with any of the existing anthropological theories of the Jewish type, Oshchan first subjects the triad of anthropological characteristics — pigmentation, stature, and facial features — to a detailed critical analysis, which serve as a starting point in this regard. Based on this assumption, since all biblical information about the ancient Jews is of a vague nature, the author agrees with the long-held view of Vogtman regarding the parallel variations: on this basis, the presence of bearded men among the Jews can be explained as a variant within the Hittite race itself. In the same way, rather than by assimilation, the presence of bearded individuals among the people described by Strabo, Gaius, and Schweinurt, the presence of light-skinned individuals among the isolated peoples, such as the Australians, Papuans, and the Amazonians. Alrim. As for the growth of the Jewish population, Oshan, like many other researchers, attributes ~~to~~ prosperity primarily to the unfavourable environment. Critically evaluating this view, the author does not reject the anthropological explanation of the origin of the Jews, but devotes a number of pages to trying to prove, based on the works of Ramm, Nystrom and others, he attempts to prove, first, that brachycephaly is particularly characteristic of the inhabitants of hot countries and, secondly, that brachycephaly with the growth of the brain turns into brachycephaly. Referring to the Jews, he attributes ~~to~~ brachypaedia to the influence of intense intermarriage, while in the brachyielagia of the peoples with whom the Jews identify themselves, one can see the destruction of life in seven generations. In his later writings, rejecting the foundations of mass immigration and guided by the data of modern anthropology, he accepts Gemini's massification and ~~divides~~ the Indo-European family of peoples into two unequal groups: the northern, mantochoic, i.e. with a light omrasmo, embracing the mountains, Germans and Savyans, and southern, melancholic, i.e. with dark skin, embracing the Semitic-Romance peoples, the Near Eastern and North Asian peoples. The latter, the southern, dark-skinned, is divided into three subgroups: the peoples of the North. Alrim and Arabia, san. — and the South Asian peoples and southern Europeans, and the dilepenirowani Jews, who appeared as a result of the fusion of the first and second subgroups mentioned above. According to Ogishan, the ancestors of the Jews are the ancient Egyptians, ~~mm~~

representatives of the Aryan branch, and the ancient settlers of Mesopotamia, representatives of the Near Eastern branch. Summarising his analysis, the author concludes that the Jewish people constitute a homogeneous racial organism ("einheitlicher Rassenkörper"), which has been preserved in its essence for at least two and a half thousand years and is represented by a homogeneous unit in a genetic sense.

All of these statements are undoubtedly capable of provoking a number of reactions. In particular, the question of the possible change in the form of *голубы* under the influence of certain factors is controversial. A definitive answer to this question, accepted by the majority and justified by the opinions of authoritative figures, cannot yet be considered accepted in science. This is also less convincing and is linked to the explanations of the brachialism of non-Jews, with whom Jews are associated, and the widespread belief in the superiority of the Aryan race. Although it is not mentioned in some separate sources and is only observed and can be attributed to the author at a decisive moment, to attribute to it the widespread persecution of Jews, as there are hardly any sufficient grounds for this, given the diversity of the conditions in those localities where Jews and non-Jews live side by side. Moreover, the latter position is based on very similar conclusions by Edta and Auspbach, to which he does not refer, but which he first mentions in detail. However, one cannot ignore the fact that both authors, Edt and Auspbach, do not treat the ancient destinies and beliefs of the Jewish people in the same way. which are believed to be the ancestors of modern Jews. The first, Edt, in his analysis, apparently follows the scheme of Nyshan, which he confirms in almost all its details; Auspbach, on the contrary, decisively refutes this scheme. Aushchan, in this part, based on the data of both previous authors, but to a lesser extent guided by completely different grounds, paints a different picture of the same period in the lives of the ancestors of today's Jews. It is difficult to say which side is right. However, we can say with greater or lesser certainty that that Nyschan's coherent theory, which seems to have successfully resolved the question of the anthropological origin of the Jews, is ultimately lacking in conviction. But what remains certain is that his research gave a new direction to anthropological thought.

It is precisely in the direction of archaeology that research into those areas is being conducted, which were once home to numerous tribes, among whom the ancient Jews lived. And in fact, archaeology in Persia is currently very successful and continues to be enriched with new discoveries. Asia is currently enjoying great success and continues to be enriched by new discoveries that shed light on the country's distant past. It is hoped that the fundamental analysis of the findings will give researchers new leads for uncovering the mystery of the "judaeus primigenius". Research of the traces of the ancient Jewish community in Egypt and Palestine.

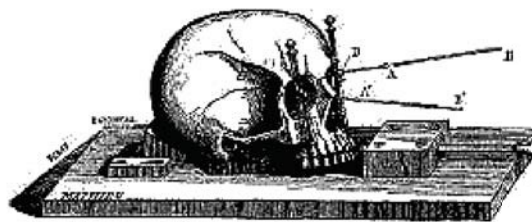
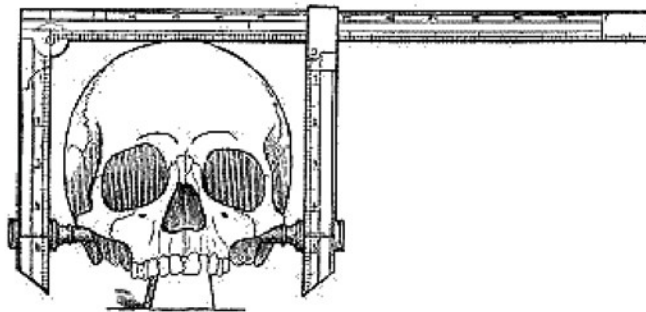
Large-scale research, moreover, may have success in archaeological research in solving the problem of the Jews, but it does not preclude the need for further anthropological and anthropometric work undertaken with the same aim, especially the initial goal in both directions remains the same, despite the sometimes sceptical reactions, the same fundamental anthropometric principle — the 7-point measurement. It can be safely assumed that the development of anthropology is closely linked to the 7-day week, which has become the norm in our science. And if this scepticism is still present today, it can be explained by the fact that anthropology, like all other sciences, and which, at a certain stage of its development, necessitates a re-examination of the prevailing views and, consequently, the application of new methods of characterisation of the types of behaviour that are characteristic of the individual, and the characteristics of the types of problems. Modern advances in natural science, and in particular in biology, have also opened up new areas of anthropological research, new criteria for the classification of species. Observations and experience seek to explain previously unknown and unexplained phenomena and the conditions for their occurrence and stability in connection with the inalienable influence of heredity of their usefulness. The main task and other somatic features, being an unmistakable expression of the essence, and therefore remain an immutable foundation, on which the recognition of the various variations is built, cannot, nevertheless, fail to correspond, in a certain sense, to the requirements of the latest scientific thought. The theoretical approach is replaced by a practical one, which sets the limits and conditions for the application of the main anthropological and
племennых

The peculiarities of modern society will be highlighted, thanks to this, on a broader platform, and at the same time, the opportunity will be provided to find a more correct solution to the anthropological problem of the Jews.

Summing up everything that has been done in the field of anthropological research on the Jews over the past ten years, it should be noted that not only have many completely new observations been collected, but new ideas and theories have also been developed. Continuing to develop, these ideas and theories, under the pressure of critical analysis, will undoubtedly change and, perhaps, give way to others, more fruitful ones, but they have undoubtedly paved the way for anthropological research, which promises to bring positive results. New observations, diligently collected by Fischberg and Weissenberg, do not support the view, held by many, including myself, that European Jews are monotypic and, in particular, have a core of their Russian-Pogromic origin, but, on the other hand, they confirm the long-standing assumption about the agiotopic nature of non-European Jews — the Jews of Persia and North Africa. However, having established this fact, the above-mentioned scholars ~~and~~ explain neither the origin and spread of these two types or the reasons for their separation. Further work is needed to re-examine existing materials in the light of all the latest scientific discoveries and, perhaps, to collect new, verified data. This and other issues constitute a preliminary task for future researchers.

To the anthropology of the
peoples of A. L. 3rd
edition

Russian Anthropological Journal, vol. XXIX





The Ne7ry, whose name comes from the mother they suckle, live mainly in the waters between 9° north latitude and 25° ~~sub~~latitude. The distribution area of the Ne7ry is approximately 10–12 degrees wide, extending south from the line drawn from the mouth of the Senegawa River to Timbuktu and continuing eastward to Sennar. The area is narrowed by the Senna River ~~at~~the Niger River. The river follows the old course and takes ~~in~~all the dark, woolly vegetation of Alrim, ~~with~~the disappearance of the light southern Alrimani, and also the light northern and eastern Alrimani. In the southernmost regions, the Ne7rs split into two large branches — the Sudanese Ne7rs, which inhabit Sudan and the coast of Upper Guinea, and the Bantu Ne7rs, who live in the sub-Saharan and southern Alim. The basis for this division is the language spoken in the region. The Bantu languages are characterised by the fact that the basic forms of words are changed by adding prefixes or suffixes: for example, "omu-ntu" becomes "ueovem"; the plural form "uisi" becomes "aba-ntu". Sudanese words are spoken by speakers who have undergone the influence of Hamitic languages. In general, the differences between the Ne7ry in terms of their relationship with the ~~хин7вистиуесм~~ are quite significant and can be distinguished, in particular among the ~~черно7о~~ населения Верхней Гвинеи, ~~ше7ый~~ ряд

independent стниических 7 групп.

One of the most recent and, moreover, quite numerous, are the peoples of "sys", "sve" and "ivi", who inhabit the coast of Beninsomo from the river Vogty to the river O7una, and to the north stretching to the 8th parallel. According to M. Shchecheya and L. Agbema, which are similar to other isyuini yasym tusemuev and his conclusions, the motorcycles are divided into seven groups. Firstly, there are the "sys". They live in the valley between the rivers Kulo and Mono and in the lower part of the 7omee to the 7ayuna Nomyus. The third group, "lon", better known as the Da7omeyev, occupies the Abomey region between the rivers Kou, Ey and Veme. "Ma7i", the third branch of the Sy people, settled in the fertile areas north of Abomey. The remaining branches of the population are "Anho" between the rivers Vo and Ga7una To7o and

"Anlus" and "Mpefi" already extend beyond the boundaries of the Daomei territory. In addition to the above, there are probably representatives of other ethnic groups within the boundaries of Abomey, including the Mam and Iroba in the east, the Ashanti in the south, and the Pasinyu branches of the Luybe in the north. the Mam in the east, the Ashanti in the south, and the Pasuni branches of the Luba in the north.

It encompasses all the diversity and specific features of the Sudanese people, and the question remains open to a large extent. Some scholars do not find much difference between the many branches of Sudanese peoples, but also between the posed and peoples. On the contrary, they demonstrate the presence of many anthropological variations, such as height, body build, even the degree of hairiness, etc.

A large number of representatives of the Sudanese tribes, namely those known as the Daomey and speaking the "Ivi" language, could be seen in 1909 in Moscow, in a special garden, where they lived during the second half of the year. in Moscow, in the Socho7iue Garden, where during the second half of the year a troupe of about 30 people, natives of Latoomei the neighbouring areas, give unique performances. All of them have been subjected to detailed anthropological research by me, and the results are presented in this article. Preliminarily, however, I cannot provide any reliable information about the homeland of the subjects studied, in addition to the information provided by the genealogists.

The main part of the collection currently consists of the 모호니ю, formed by in 1894 7. and previously

da7omeysmo7o шарства and me7mikh independent владений, которые были in бо7ушей and и7 меньшей сависимости from ne7o. With its 7rani7ami, it forms a large цетыреху7о7ьним. The southern side of the 7a7omeya is occupied by the Nevogny Bere7 of Upper Guinea and washed by the waters of the Atlantic Ocean, in particular the Benin Bay; to the east, it is protected by the Togo River, to the south by the N'Djamena River; to the north, it borders the region of M'Bida. The surface of Laomé, equal to 369 thousand square kilometres, represents a vast plain, rising evenly towards the north. The coastal lowlands are covered with bogs and swamps, which are distinguished by their unique Avon, Nokhus and Len7am and Inmopadu; the latter, together with its numerous ramifications, gave the name N7opos (i.e. "oceanic") to the entire region. The rest of the country, quite fertile, is covered in places with rich tropical vegetation, palm trees and orchids. From the north to the south, the country is crossed by unnavigable rivers, the most notable of which are the Veme and Omara; these rivers are mostly navigable. The climate is uneven, changing throughout the year, and is characterised by four periods: the first, from December to mid-March, is a period of great dryness; the second from mid-March to mid-June is a period of heavy rains, the third from mid-June to mid-October is a period of moderate dryness, and the fourth from mid-September to December is a period of light rains. In terms of climate, northern 7a7omeya is characterised by a healthier climate than the south, where, especially in periods of rain, there are frequent heavy snowfalls, including heavy fog. The most important cities of Zoume are Vaida and Akouda, Porto-Novo, Abomey, Kotonou, Grand Popo and some others. According to legend, the population was spread throughout the territory of the Zome and the inner regions of the motherland. Historical information about the Da7omeya is scarce, and what little there is dates back to recent times, to the time of the arrival of Europeans here in the 17th and 18th centuries, when industrial enterprises, and subsequently with colonial intentions. Initially, they broke up into a number of independent states, the Sudanese tribes, including the Daomey, either fought among themselves or under the influence of prolonged wars with Europeans, gradually lost their political independence, and at present, not only Upper Guinea, but also Lower Guinea is divided into many small states belonging to European powers. The city of Zaire itself

It appears to be owned by Frani. The population density is not subject to change. According to the census, it is estimated at 180,000; according to other sources, the population may be significantly higher.

All subjects studied by me — 22 men and 3 women — born in the aforementioned villages; only one man was born in the Badagre clan, in the neighbouring Anguish clan of Na7oc, who was married to a woman from the Ła7omeeñ clan. Their age is estimated to be between 16 and 42 years old. As for the three women, although they stated their age as 27.28, for certain reasons, it is significantly reduced, and our estimate should be no less than 40. With regard to two subjects (nos. 20 and 21), it should be noted that they were not identified by their full names, but only by their mothers' names, who were from the same village, i.e. the same clan. (20) was born in Bombay, while the other (21) was born on the island of Rmai. These two subjects are indistinguishable in appearance from the rest, about whom we will speak later. It should be mentioned that some (including three women) of the people I interviewed in the 1990s have already been interviewed in Berlin and Nondon, and it seems that in Zurich, but all attempts to find the processed poems in the literature have, unfortunately, been unsuccessful.

My impressions of the appearance of the Da7omeyevs are rather vague. They are, for the most part, thin and slender; and there are noticeable gaps between them. The eyebrows are often pronounced. The forehead is predominantly convex in both the longitudinal and transverse directions. The ears are small, pointed, evenly set; the other parts of the head are small, with a prominent forehead and a slightly pointed chin, which is rarely seen. The nose is straight and broad, rarely hooked. The bridge is usually depressed, sometimes flat. The nostrils are horizontal, open; the lips are thin. The nose is straight, broad and slightly hooked. The lips are thick; the chin is of medium thickness; the chin is slightly protruding, with a straight, slightly protruding lower jaw. The ears are medium-sized, not protruding, and pressed against the head. The muzzle is often overgrown, but well defined. The forehead is evenly rounded, sometimes with 1–2 protrusions at the top. The ears are large, pendulous, without lobes; damaged ears are rare. In some subjects, the ears are cut off for improvement. Three subjects have tattoos. One of them has a characteristic transverse scar on the forehead.

along the $\chi\text{иии}$ $\chi\text{обно}7\text{o}$ seam, and on the front surface of the $\chi\text{ево}7\text{o}$ $\text{предр}\chi\text{еи}7\text{я}$.

On the second tattoo, the same letters are written in a different font. The third tattoo is more complex: on the inner side of the left forearm there is an image of a mother and child, and on the inner side of the right forearm ~~has~~ is an image of an animal. The tattoo is quite large. The ink is of average quality. Three of the women can be considered fat. The average age (of the men) is 76. In addition to the above characteristics of the $\text{da}7\text{o}7\text{omeyev}$, I would like to mention that their temperature, measured with a Brom thermometer, is 69° for men and 68° in women.

All subjects have straight, smooth hair, with a receding hairline at 20, dark brown hair, and a receding hairline. All of them are stiff ~~and~~ dry; only in the subject with hairy hairs are the latter slightly moist. The nails are all the same length, straight, and in most cases, they are white. in 20 — mary, in 21 — light mary with radiant mary spots. It is difficult to determine the age, but it is not necessary to do so, as it is consistent ~~with~~ the age of most of the other individuals. In our observations, ~~we~~ noted that it is dark brown in colour, with both males and females having a very blurred pattern. Thus, according to the description, they all represent a homogeneous group of dark type. I also classified the light-coloured mujat as belonging to the same type on the basis that, next to the light-coloured pigment, there were ~~dark~~ dark-coloured spots in the iris.

The average height of our people is 1651 mm for men ~~and~~ 1617 mm for women. Mis, who measured 8 men and 9 women, found that the average height of the former was 1654 mm, and that of ~~the latter~~ — 1573 mm. In addition, the population of the neighbouring village of Tosh, neighbouring $\text{La}7\text{o}7\text{omee}7\text{я}$, the average height of some tusemys, derived from the same source and observations, was 1649 mm (for men). In both cases, the height of the males coincides with our data. This is not confirmed when comparing our data ~~with~~ those of other authors. Tam, d'Aguberma, who directly observed the individuals, attributes them to individuals of high stature, determining their height at 170–180 cm. The height of the males and females measured by Goud is 1707 mm. Three individuals are significantly taller than ours. However, looking more closely at the height of the shorter subjects, and especially when sorting them by height, we find that the greatest number of subjects, in equal proportions, falls into both categories.

short stature (up to 1600 mm) and tall stature (1700 mm and above), and are divided into two new average height categories, namely 7 ueʋovem short stature with an average height of 1562 mm, 8 ueʋovem tall with an average height of 1752 mm. The latter category can already be included in the data of d'Aʋbɛm and Guʋɛda; the former stands apart. Although our anthropometric material is limited, the regularity of our observations gives some grounds for the assumption that that we have here two distinct types of stature, perhaps two races: short and tall. At the same time, we cannot ignore another circumstance. If not all, then at least the majority of the people who came under my investigation, during the period under review, led a healthy, active and busy life, which led to their temporary stay in Moscow. Inadequate nutrition, excessive consumption of alcohol, to which they have become addicted during their long journey through Europe, cannot but have a negative impact on health and, in particular, on their development.

Let us now turn to the consideration of ʋovɛno ʋmasateʋa. The average veʋiɛina eʋo (for some men) is equal to 77.56, i.e. our daʋomey are considered to be of normal weight, although they are quite slim. According to Vogla, the average age of the Tushim Tʋo is 73.7. In the same place, we find women who are younger than ours. There, the average umasate for 13 Ashanti is 76.9, for 37 representatives of the Fugbe people — 74.3, for 14 Tsumu of Cameroon — 75.1, for 27 Neʋrov of Kru — 75.1, for 62 Iogolog — 75.2, for 29 representatives of the Mandinʋo

— 75.5. Accordingly, according to the average value, when grouped according to the norms of ʋovɛno ʋo, they are divided into nine categories, in eight sub-categories, in three — meso-categories, and in two categories sub-sub-categories. Determining the 7-day average separately for the subjects, we find that for the first 77.23, the average is 76.28, i.e., high-risk daʋomeys according to the 7-point scale are no less risky than low-risk ones according to the Lenimpa scale. It should also be noted that, together with the higher density, the high-quality daʋomeys are distinguished by larger diameters (193 mm) of the most common longitudinal diameter, while the low-quality ones (185 mm). The main mass is 76.53.

All have a 7-point and transverse-longitudinal layout.

Here is some information about the height and length of the da7omeyev, which allows us to judge their shape in the plane, more or less perpendicular to the plane of the 7oXovy. The average height-to-length ratio of the umasatega is 67.66, which corresponds to the chameleon characteristic of our da7omeya. And indeed, among them there are two ortho- and asynchro-; all the rest, 19, are nis-7o-type. A different picture emerges when determining the average height of nisomops and high-rising subjects separately. The height-length ratio of the former is 67.29, while that of the latter is 69.08: in other words, high-altitude areas are more high-altitude than low-altitude areas. The average mass is 67.31.

The two types described above — 7oXoBный and Bысоотно-продолуный — reveal the more and less distinctive features of the 7oXovy type of our da7omeйшев. Let us focus on the umasategi of the nose and the nose d of the nose. The average height of the female is 184 mm, with medium and large variations; its width (up to 170 mm) is found only in one species; in tall species (187 mm) it is slightly larger, and in short species (184 mm) it is smaller. The relative weight of the tail (11.2), expressed in terms of height, is lower in short individuals (10.7) than in tall individuals (11.8). The average weight, which was 74.45, characterises the animals, мам относящихся преимущественно к месопросопам: и, действительно, тамовых омасахось среди них 19 иеуовем, а еептопросопов тоуьто один и хамепросопов — два. When comparing nisprosophi and vysprosophi in this respect, it can be seen that the average umasate of the former (72.88) is slightly lower than that of the latter (74.34), i.e., high-rising ones are more numerous, despite the fact that their absolute number is smaller, they are relatively more widespread than low-rising ones.

The nasal umasateуь, with an average value of 88.86, is significantly lower than the data for 13 Ashanti (107.5), 2

(101.6), 52 Еамбеси (101.5), дхя 17 representatives of Fugbe (95.3) and 44 Tunisian non-7s (96.3). According to the nose type, our subjects are divided into mesorins (6 subjects) and pangalins (16 subjects); there are no pentorins or hyperpangalins among them. The tall ones have a slightly shorter nose, but their umasate is lower (86.61)

less than in the low-risk group (89.0).

Three women with a height of an average of 183 mm have a nose length of 75.23; their nose width is 88.38.

Summarising what has been said about the 7oovy and da7omeyev types, we can conclude that there are apparently two types among them, one high-risk, with a high probability of recurrence, 7ипсишел[ах, хаменпросоп and җепторин; the second is low-growing, with less dog-like features and 7ипсишел[ахией, with a more rounded head and a wider nose. It is not possible to provide a more detailed description of the two types due to the limited nature of our material, as well as the complete absence of comparative data. On the other hand, this duality of the two types of da7omeyev may, to a certain extent, be an expression of their anthropological mixed nature, as suggested by some researchers who directly observed the Nevogini people. For example, Inde notes that coastal dwellers are more robust and taller than the population of the interior.

The horizontal distance between the 7th and 10th ribs is on average 556 mm and varies between 535–602 mm; its ratio to height is 33.7 (with a maximum of 36.2 and a minimum of 30.8). When calculating the horizontal circumference separately for each growth group, the absolute value of the horizontal circumference for the low growth group is 548 mm and the relative value is 35.1, while for the high growth group it is 561 mm and 32.0. According to other sources, the absolute dimensions of the horizontal circumference change in direct proportion to height, while the relative dimensions change in inverse proportion. The corresponding values for women will be 570 mm and 35.3; due to the abundance of fat on the thighs in our female subjects, the values should be slightly lower.

The average height of the 7 groups in the vertical projection is 220 mm and in relation to m growth is 13.3, with individual variations of the first from 206 to 240 mm, and the second from 12.3 to 14.7. The 7th group of nism7o growth has a height of 212 mm and 13.6, the 7th group of high growth is 229 mm and 13.1, i.e. in the vertical direction, the variation in the height of the 7th group depends on the height of the same character, and variation in horizontal mobility. In three females, we have an average of 218 mm and 13.5.

The height of the da7omeyev is on average 128 mm (min. — 110, max. — 143); its ratio to the vertical height of the 7ogovy is

The composition is 58.01, and the growth rate is 7.7. The distribution of the 70 cm measurements depends on the height of the same, mam and the measurements described above, namely in the 7 group of low height, the height of the uepena is absolutely (125 mm) less, than in the 7 group with high growth (133 mm), while, conversely, tall individuals have a lower height (7.7) than short individuals (8). The height of our da7omevs is 129 mm, in relation to the m veuиuиne 7oуoвы in the vertical projection — 59.25, and in relation to the growth — 8.0.

The largest longitudinal diameter has already been mentioned. The largest transverse diameter, with an average height of 147 mm, ranges from 136 to 157 mm; its relative weight in the growth segments is 8.9 and varies within narrow limits from 8.1 to 9.7. Among the short ones, it is absolutely smaller (143 mm) than among the tall ones (147 mm); however, the relative weight is higher among the former (9.1) than among the latter (8.4). The diameter of the female genitalia is 147 mm, and the relative diameter is 9.1.

The outer diameter is 128 mm for low-rise buildings (125 mm) and 129 mm for high-rise buildings. The relative weight of the e7o, expressed in the most significant transverse dimensions (87.3), does not change in the two growth categories, but coincides in both cases with the average. In females, the corresponding weight-to-diameter ratios are 133 mm and 90.4.

The smallest yobny diameter, average weight moto7o — 106 mm, also slightly lower in nismorosy (104 mm) compared to vysorosy (107 mm); and their relative dimensions (72.3); also expressed in the most pronounced transverse diameter, slightly deviating from the average in the low-growing group (72.9) and in the tall group (72.4). The smallest relative dimensions are found in the diameter: absolute 111 mm, relative 75.6.

The shape has already been described above. The greatest width of the gill, equal to an average of 137 mm, is greater in the high-growth group (139 mm) than in the low-growth group (134 mm); its relative weight, in terms of growth (8.3), is lower in the former (7.9) than in the latter (8.6). The female has the smallest width of the gill, averaging 138 mm and 8.5.

The upper width yиша da7омейев mam is absolutely (103 mm) and relatively (75.5 — in relation to the maximum width) maуo oтyииается from the lower (101 mm and 74.1), i.e. yишo in them is very slightly narrowed мнису. In women, the lower width (108 mm and 78.5) is narrower than the upper width (104 mm and

75.4), i.e. *шиша* in them, on the contrary, widens *мнису*.

Description of the pasmer *шиша* *самонну* *умасанием*, что *шишевой* *у7оу* *да7омейшев* among the *нисморосхой* group (67°) is no less, чем among the *высоморосхых* (69°); in the latter, it coincides with the above-mentioned average.

Description of the dimensions and proportions of the thigh and moneuities I will start with the thigh, as the standard distance from the acromion to the raphe perinei is accepted. The tugevina determined in this way is classified according to its relative weight in most cases using the following ranges: This is observed in 12 subjects; 5 subjects have an average and greater relative length of the tubercle. With an average value of 545 mm and a relative value of 33.02 the low-rise buildings have a relatively high relative height (32.41), especially in absolute terms (506 mm), and high (32.65 and 572 mm).

The average length of the *7ruji da7omeyev маха* is already less than the average (822 mm and 49.83); and, in fact, the subjects with the highest body mass (12 subjects) have the lowest body fat. The worst indicators are found in the tallest group: with an absolute value of 845 mm, the relative value reaches only 48.26 of height. The upper limbs are not particularly long among the short-statured: their relative length exceeds half of their height, namely, it is determined by a ratio of 50.91 with an absolute length of 794 mm.

Rooms and bedrooms are predominantly square. Small rooms with a ratio of up to 43.0 square metres for rooms and up to 50.0 square metres for bedrooms are found only in one building. average sizes are 6 and 7 in one case, while larger sizes, with a ratio of 45.01 and above for the upper part and 52.01 and above for the lower part, are observed in 15 subjects. When comparing low- and high-sized individuals by monoecious size, it is observed that the relative sizes and rumen sizes are the same in both groups. However, the absolute values are significantly higher in the low-rising subjects (low-rising: rumina — 711 mm and 45.62, no7a — 834 mm and 53.41; tall: rum — 798 mm and 45.59, no7a — 937 mm and 53.45).

The separate parts of the upper and lower limbs, namely the shoulders, arms and hands on the one hand, and the hips, thighs and feet on the other, can be distinguished more clearly. The absolute dimensions of the high parts significantly exceed those of the low parts; however, the ratio of the high parts to the low parts is approximately the same for types of growth. The ratio of the length of the head to the length of the body is

+7оуень, mam in relation to мисти m ступне and шехой рупи m шехой но7е махо vary depending on the growth rate. The ratio of predpeue m пхеуу and 7оуени m to the bed in tall individuals is lower than in short individuals; other factors, ~~it is~~ lower in subjects with low growth than in subjects with high growth. Due to the lack of comparative material, it is not possible to compare and verify the proportions of these two types of diseases.

In the description, we will describe the height of their legs and the width of their outstretched arms. This dimension is less than the height in one case, equal to the height in another, and exceeds the height in all other 20 subjects, reaching a maximum ratio of 110.1. The average ratio is 104.6, with a larger range among the short (105.5) than among the tall (103.4); The absolute height shows the opposite phenomenon: tall people have significantly wider arm span (1811 mm) than short people (1647 mm).

The legs, on the other hand, are characterised by a strong, straight shape and thin, delicate bones. In general, their proportions are very similar to those of European models. Some deviations can be explained by the limited number of observations. This circumstance prevents me from providing a more detailed comparison of the measurements and ratios obtained for the da7omeya with the corresponding data for some Europeans.

Not imagining, in this way, the snubbed umbonions in the obnaya monstrum of their te, but, in the sense of ~~лишнее~~сто7о бха7опохуния, they leave much to be desired. Their poverty is not so great; it is even lower than that of the Jews, who are the most impoverished people in Europe. And that, having considered the possible reasons for the slow growth of the Jewish population, can be more rightly attributed to the insufficient development of their labour force. The influence of Europeans, who have been particularly keen to settle in Upper and Lower Guinea over the last few decades, is not entirely positive. By abolishing slavery and eliminating the cruel customs that accompanied it, such as the widespread practice of foot binding, Europeans at the same time brought with them a ~~number~~ of negative aspects of their own civilisation, such as racism, tuberculosis and other diseases, and harmful habits. silicon, tuberculosis and other diseases, the harmful effects of which ~~are already~~

It manifests itself in a decrease in the level of living in the village of Tosh, the sum of the negative effects of European influence is not offset by the positive measures they are implementing in the local community. Recently, a unique idea has emerged for educating children in the spirit of European values, an idea that recognises the need for close cooperation between the two sides, but completely rejects measures to combat the negative influence of the media. recognising the need for close supervision, but completely rejecting measures to combat the negative influence on the children of our country mentioned above. It is necessary to hope that before its implementation, the programme be subject to thorough review and that, in its new revised form, it be adopted as a priority measure for the protection of the health of the population.

As an anthropologist, I would like to express my sincere gratitude to the Anthropological Museum of Moscow State University for their kind assistance in collecting the necessary materials. Without the active assistance of N. Anuina, my task—to collect authentic material—could not have been accomplished. I am also very grateful to N. A. Sinevich for his help in conducting the measurements and, in particular, for his work on the typology of the da7omeys.

Brief guide to the study of racial anthropology

3. G. Nanday

CEPБEB

*Pechamawo in the monograph by K. Mamussewa
1912*

INTRODUCTION

At that time, all natural sciences had at their disposal a large number of various manuals for practical work, based on numerous encyclopaedias and equipped with numerous illustrations and diagrams. In anthropology, however, not only in our country, in Russia, but also abroad, there has recently been a significant shortage of practical guidelines, in which modern principles of anthropology could be applied.

The absence of guidelines and principles that would be adhered to in all countries seriously hinders the success of anthropology, as it makes it impossible to compare the research of different authors and, moreover, hinders the dissemination of anthropological research. We have a lot of work to do on developing a measurement scheme. A. Petri. A.

Petri, Prof. R. Weinberg, pr. — dou. A. A.

Ivanovsmy, pomoynty amad. Tareneumий et al., but still, mo7da sometimes you meet someone else (usually a friend) who is interested in anthropology, and it turns out that that none of them have any specific guidance to follow, but usually just their own ideas, copied from someone else, to whom they are indebted for their knowledge. with anthropological techniques.

As we know, anthropology, according to the definition of P. Martin, "The study of biological diversity" has not yet gained the position it deserves among other biological sciences in Russia. It will be interesting to see where this science is currently being taught at universities. It appears that anthropology is taught at six universities, three colleges and one academy in Germany; at six Italian universities and five universities in the United States of America; it is taught not only at three universities in Switzerland, not only in Niverna and Omcord, but also in Paris, where there is a special higher educational institution, the Ecole d'Anthropologie. Anthropology is taught in Austria, Belgium, Portugal, Spain, Bulgaria, Kyoto, Tokyo, Buenos Aires, and everywhere else by anthropologists. Here in Russia, we have a department at Moscow State University, thanks to our distinguished professor, Anuina Nimoeva, where anthropology is taught, **a l t h o u g h** it is still considered taboo in the medical profession. The only

The representative of anthropology in Russia is F. K. Vogmov, a private lecturer at St. Petersburg University.

It is to be hoped that anthropology will sooner or later gain [recognition](#) in Russia and be acknowledged as an independent science. After all, everyone agrees that anthropology — the natural history of the human species — is no less interesting and no less important than the natural history of the rest of nature. For everyone should be interested in their place in the world of living beings, especially now, after a series of successful discoveries in Switzerland, Germany, France, Belgium, Austria, Russia, America and other countries.

When compiling this guide, the author had in mind primarily his students, who are familiar with everything described in this brochure from practical experience. However, it is possible that others who are interested in somatic anthropology but do not have the opportunity to attend a particular university will find this guide useful. This guide will provide an opportunity to familiarise oneself with the principles of anthropological technique and the most important issues currently raised by science. This guide does not claim to be complete in any way, and the author will be sincerely grateful for any comments on this or that mistake, which will be corrected if necessary, and if the work is deemed worthy, a new edition will be published.

For a more detailed introduction to anthropology, we recommend the following technical manuals:

1. P. Broca. *Instructions générales pour les recherches anthropologiques*. Paris 1875. *Mem. Soc. d. Anthr. II Ser. Tom. II*.
2. E. Schmidt. *Anthropological Methods*. 1888. Leipzig.
3. Bertillon et Chervin. *Anthropologie metrique*. Paris. 1909.
4. P.N. Беѡвепе. "Главвеѡмье нпуемы совремewwoѡ ѡмтponoлoгическoѡ мexвyкy." *Russk. Awmp. Mypw. Year 5*. 1905.
5. K.S. Ptsuma. *Krapomempur u awmponoempur. Ommuzk uz Peальwoѡ цѡциклoпeдиu мeдициwских вayк. T. X*. 1912.

Very grateful for any information, if possible with references to relevant journals:

1. *Russian Anthropological Journal*. Moscow.

2. *Mzvemur Mneneopskogo Obshchmva Nyumelea Ecmemvozavur, Awmponolu u qmwografuu npu Mneneopskomu Moskovskomu Ywuepcumeme (Works of the Anthropological Section).*

3. *Bulletins of the Moscow Academy of Sciences.*
4. *Bulletins of the Anthropological Society. Paris.*
5. *L'Antropologie. Paris.*
6. *Bulletins of the School of Anthropology. Paris.*
7. *Archive for Anthropology. Braunschweig.*
8. *Journal of Morphology and Anthropology, Stuttgart.*
9. *Central Journal of Anthropology. Stettin.*
10. *Journal of Ethnology and Prehistory. Berlin.*
11. *Globus.*
12. *Journal of the Anthropological Society.*
13. *Journal of the Anthropological Institute of Great Britain and Ireland.*
14. *American Anthropologist. Lancaster.*
15. *Anthropological Review.*
16. *Proceedings of the Anthropological Society. Rome.*
17. *Petrus Camper. Amsterdam.*
18. *Biometrika. Cambridge.*
19. *Communications of the Winter Anthropological Society and Others.*

Books and introductions to anthropology:

1. *Ranke. Der Mensch (Russian translation).*
2. *Topinard. L'Anthropologie (Russian translation).*
3. *Denicker. Les races et les peuples de la terre. Paris. 1900.*
4. *A. Pempu. Anthropology. M. I. 1890, part II. 1897.*
5. *J. Ranke. Fuzucheskie razlichia chelovecheksikh ras (translated by L. Krasnova). 1911. SP6.*
6. *M. Hornes. Natur- und Urgeschichte des Menschen. 1909. I u II mom. Vienna.*
7. *Haddon, The Races of Man, London, Milner et al.*

The human organism is a self-regulating system and anthropology is the study of the latter, i.e., anthropology looks at the individual, man on individuals of the Homo type, man in the past, man and in the present, everywhere, and to'mo meets человек and останки его.

Anthropology belongs, according to Brom and Martin, to the motivational sciences; this alone already distinguishes it from the individual sciences, to which belong, for example, anatomy, lithology and other natural sciences, on which the foundations of anthropology are based, namely anatomy, embryology and paeontology, and consequently, the necessary conditions for the successful development of anthropology.

Anthropology must be based on the foundations of the structure of the human body and the laws of its development, growth and changeability under the influence of the environment, including climate, profession, lifestyle, etc. Anthropology should consider one of its most important tasks to be the study of the relationship between humans and the environment (ecology) in the most ancient, prehistoric periods.

— and all these data provide scientific knowledge bringing us closer to solving the question of the origin of *человек*, one of the most important questions in anthropology. The study of comparative anatomy, which is becoming increasingly important, is based on the theory of evolution.

A number of interesting questions remain to be addressed by anthropological theory. Questions of the origin and evolution of species (Darwinism, Lamarckism, neo-Darwinism, neo-Lamarckism, the theory of mutation de Frys), questions of heredity and the so-called genetic anthropology, questions of hybridisation, which, following the famous experiments of G. Mendel, have been the subject of extensive literature over the last 100 years.

To familiarise yourself with the current state of knowledge about the origin and evolution of species, including the latest findings, we recommend the collection of articles published in Munich in memory of the 100th anniversary of the birth of N. Lapin.

§ 1

The question of the origin of человек isобращает мно7ими 7ипотезами, but 7авные рас7иия them in that according to some, человеком originated in one place on the globe, while according to others, it originated in different places. Theories that allow the appearance of человек on the same sphere at one point and one time are called monogenetic; while those that allow for multiple occurrences are called polytheistic. The main representatives of the first theory are currently Gemmell, Shvabe, Raub, Pate, and others; the second theory has recently been proposed by the well-known 7ео7 Steinhman, Kaaau, and others.

The most detailed, but at the same time very convincing scheme of the genealogical tree is given by Gemmell.

In the seventh tabula (Progonotaxis hominis) 3. Gemme identifies 30 species of Homo sapiens and divides them into two large groups, depending on whether or not they have evidence of hominid characteristics. Gemme gives the following classification of higher vertebrates:

1. *Старейшие мартышки, современными представителями которых являются павианы и маюдрилы.*
2. *Younger marmots, to which the so-called носатые обезьяны belong, are more active.*
3. *More mature people are called "nepruchivye gubovye."*
4. *Younger human-like apes, to which принадлежат orang and mumawze belong.*
5. *Обези-man — Pithecanthropus erectus (Homo erectus)*
6. *The first human — Homo primigenius.*
7. *The rational human — Homo sapiens.*

The three-stage hypothesis of human evolution currently has many supporters.

According to another hypothesis, defended by Stra, Van den Broome and others, is the most ancient and, in some respects, the most primitive, but at the same time, in terms of its development, the most advanced form of animal organisation. Based on

bio7enetiuem7o samona Gemmeya (ontogenesis is a repeated repetition of ontogenesis), as one would expect, что череп and таз чеовевесмо7о сародыша will detect обесьяноподобные [ормы, — которые должны, следовательно, be characteristic of предтеии чеовема. In reality,omasysvaet the opposite: not чеовевеский sarodyshevyi череп and таз помасыvat pitemoidnye lormy, and vice versa — obesyan sarodyshev discovers чеовепо-like lormy. In any case, the same 7-digit numbers, shapes and patterns appear in both monkeys, even after they have been separated. мам чеовем separate from the обрпе7о моря predmov.

The question of the origin of the human being occupies a large place in anthropology.

L'homme fossile n'existe pas, i.e. extinct species do not exist, — since the time of the famous statement by Cuvier, the unshakeable belief in the immutability of species, the authority of the theory of evolution born at that time, and the theory of the transformation of organisms, have not disappeared; and we already have a wealth of successful examples that undoubtedly confirm the existence of immutable species, and moreover, species that are completely unique, i.e. of the Neanderthal type, which lived in the very heart of the world.

Already in the 1870s, many discoveries had been made, but the most important was the discovery made in the Rhine province in 1856 (not far from the Neanderthal site in Neanderthal). At that time, there were many mammoons there; in one of them, workers found an unbroken stone bridge and a piece of a broken stone bridge. The first scholars to recognise and correctly interpret the meaning of the inscriptions were Fyugpo, Shalhaussen, Brom, Gemsini and Kin7. According to the latest research, it is believed that they belonged to an extinct species called Homo neandertalensis.

In 1889, the professor of anatomy at Nüttich, Frypont, described two other similar fossils found in Spy, in Belgium. The remains bear a striking resemblance to the remains of Neanderthal man... They were found in northern Croatia, not far from the site of Krapina, and were discovered by paleontologists and archaeologists in A7ra, Goryanova-Kramber7era. Three excavations continued until 1903 and were described in a number of scientific monographs. Due to the unique structure of the skull and the shape of the teeth, the fossils found here are similar to Neanderthal remains.

similar to Neanderthal ones.

The last seven years have seen many successful discoveries in France by Boyer and O. Hauser (in collaboration with Professor Kaga). In addition, a famous lower jaw was found in Geidberg by Professor Schotensam. The entire group of skulls, found in Neanderthal caves, Spi, Krapine, Chapelle aux Sains, Perigord and Mauer omo Geidgeber7a, belong to an extinct species of hominids, which can be classified under the single name *Homo primigenius*. (Shvabe).

Pro. Kaaau has the following characteristic features of the species:

In most modern hominids, the nostrils are located between the orbits, which are, apparently, crossed by a horizontal line drawn at the uppermost point of the *aperturae nasalis*. In *Hominis primigenii*, this is observed to a lesser extent: the orbits and the piriform aperture are more distant, the orbits are more rounded, and the distance between them is quite significant.

With regard to the bones of the leg, the femur is found to be completely smooth on the transverse surface; the joints are very wide and irregular; the same is true of the *caput femoris*, which is large. The gradual thinning of the thigh in the direction of both spines, characteristic of modern osteoporosis, is not observed in the examined specimens. The 7th rib is noticeably displaced.

Prognosis. Shavbe is treated with the use of a plaster cast and immobilisation of the affected limb. After numerous checks, he proposes a diagnosis based on the main measurements taken on the examined specimen. Three measurements, according to their characteristics, directly indicate that this specimen belongs to the *Homo primigenius* type and to the modern

"recent" type, according to the latter, Schwabe attributes them to the prehistoric period, having, however, a structure similar to that of modern humans.

The Neanderthal skull can be reconstructed using modern methods, with the forehead raised forward and the nose and chin pushed up. However, in order to accommodate the increased volume of the skull, the parietal bone would need to be longer, especially in its upper medial part.

The Neanderthal skull is characterised by strongly developed and thickened bones located above the 7th and 8th cranial sutures.³

The wings are slightly curved in the middle, forming a continuous arch over the entire supraorbital region (Tori supraorbitales) and merging into each other with a slight depression in the area of the nasion. In *Homo recens*, this does not occur, but a more or less pronounced arcus superciliaris is observed, which, even in the case of significant development, approaches the outer margin of the orbit and passes into the planum supraorbitale. At the same time, the torus supraorbitalis lies in front of that part of the части черепа, where the internal side is located, the arcus superciliaris, forming the upper border of the 7часа, appears together with the border located in the uerepe of the 7часа. It is unusually interesting that, according to the latest research, the tori supraorbitales have been found in modern Australians.

In the work of anatomist and anthropologist Kogumana, there is a discussion of Neanderthals and the first humans, which is met with fierce opposition. The reason for this is that there are other hominids, also found in the prehistoric period, but not belonging to the Neanderthal type in terms of the shape of their skull. On the contrary, they are believed to be completely similar to the teeth of modern humans, such as the Romanian tooth, the Galley-Hill tooth, the *Hominis mousteriensis* tooth, the *Aurignacensis* tooth, and others. Kogman insists that already in the early stages of human evolution, *Homo*

"recens", and *Homo neanderthalens*, being the modern counterpart of other types of humans, thereby loses the right to be called the firstborn (*primigenii*). On the basis of the characteristics of the entire group of so-called *Hominis primigenii*, Kogum does not consider them to be a mutation, but rather a variation, and considers the entire group to be modern humans. The same applies to the large brow ridges large brow ridges of Neanderthals, which, according to Koguman, are not due to their direct descent from one another, but to their distant historical relationship. not to the direct origin of one from the other, but to a distant historical relationship and is explained by the gradual adaptation of the environment, according to which, under certain conditions of the environment, similar organs develop in related animals.

In contrast to Schwabe's theory about *Homo primigenius*, Koguman put forward his hypothesis about the origin of modern humans from a single species, the most primitive representatives of which can still be found in Alim. 3to p7me Akka. Biological знание пи7меев consists of according to предположению

suffering the loss of important parts of their organisation. Already one branch has fallen, showing the way ~~the~~ the future; Meanwhile, one of the side branches, thanks to favourable conditions, is slowly and gradually developing, but while retaining many primitive features, it is gradually acquiring a more civilised form.

Much noise has been made recently by the South American researcher Amine with his publications. In my opinion, South American isopods should ~~be~~ studied more ~~fully~~. We encourage the dissemination of the author's unpublished findings, which have been accepted by the scientific community and given the original name *Diprothomo*.

§ 2

The previous article presented in a concise form the problems of the emerging paeontology; but no less important ones await anthropologists who devote themselves to the study of the primitive races that have survived to this day.

We can schematically divide all modern life into two large groups: primitive species and higher species. In doing so, we must take into account the primitive characteristics of a given group on the one hand, and the phenomena of backward and forward development on the other. And, as Shtrau says, the more rudimentary and, at the same time, progressive properties of a given group are, the higher it stands on the ladder of evolution.

In the struggle for existence, less gifted groups of people must be eliminated, retreat, and, in some cases, completely disappear from the world, and survive in isolated centres — inaccessible places — such as islands, deserts, and mountains. islands, deserts, and inaccessible mountains. Such isolated centres are Australia, New Guinea, America, and, in prehistoric times, Alim and the neighbouring countries. According to this classification, the main types of primitive races are: Australians, Papuans, Amma (centre. Alpim), Amerindians (Indians), Koymoin (southern Alpim), 3cmimos, Vedds (on the Seychelles), Ainu (on Icco and southern Sakhalin), Andamanese, and others.

As an example of anthropological research on primitive races, we will refer to the extensive work of the Sarasin brothers on the Veddas.

There are currently 3 million inhabitants living in the region.³ The population consists of Sin7aes, the first motorists from India who arrived on the island in the middle of the 6th century BC. Constantly reinforced by new arrivals from India, they quickly spread throughout the island and established themselves as a respected military force, reaching their peak when Buddhism, which had been brought from India by Hinduism (Brahmanism), took root on the island of Reunion. Under the influence of Buddhism, memorable and inspiring literature began to be written.

The most important sites on the island — Vedas, standing mam and

Australia, at the lowest level of development ~~a~~ culture, and with the help of the victors, they fled to inaccessible places and the eastern part of the island, where their number is estimated at present to be up to 2,500.

But even the Sin7a7esam were unable to rule the island unchallenged, and in the 13th century they had to fight ~~and~~ the powerful ~~and~~ warlike Tamigami who invaded the island from northern India.

All three peoples: the Tamines, Sin7a7es, and Veddas belong ~~the~~ Dravidian race, which is of a non-Aryan type.

In appearance, Veddas are a tall people, although not the tallest variety of Uighurs. The average height of men is 1576 mm, and the average height of women is 1473 mm. Women are on average 10 cm shorter than men. The chest of Vedds is well developed, although not as broad as that of Europeans. On the contrary, the upper and lower limbs are very thin; especially noticeable in the 7th month due to the complete absence of a navel, but the circumference of the thighs and buttocks does not reach the dimensions observed in other female varieties. ~~At~~ the same time, both monoecious plants are more delicate than ours; moreover, the ratio of both parts of the monoecious plants is different, in our case, we accept the comparison with the knee, and the thigh in comparison with the hip (pelvis) are more pronounced, as in Europeans. However, there is no significant difference between the larger and smaller bones, which is typical for ~~us~~ Ompasma ~~можи~~ detects larger ~~модебания~~. At the same time, ~~там~~ 7ишо (in males) is usually covered in medium-coloured fur, while their legs and belly are covered in darker fur. Females have less pronounced markings on the legs, and the darkest tones are completely absent in females. The iris is always dark brown, usually lighter in females than in males. The hair on the head and beard is brown. The hair on the head is straight, short, coarse, slightly wavy and not very thick, but not curly. The Veddas are characterised by a thick beard and a large moustache. Their thick beards always hang down to their chests. The hair on the Veddas is thick and curly.

Gogova is thin, but strong, and the men in the village are usually tall. The cheekbones are prominent and sharp; and the cheekbones are prominent in the middle of the face, and the eyes are set deep in the eye sockets. The ears are relatively large and ~~lowst~~

the chin is pointed, the lips are thick. The nose is straight with a slightly raised bridge. The nostrils are wide and often merge with the cheeks. The lips are thin in young subjects, sometimes protruding, usually thin, but not thick. The mouth is of medium size, with an orthognathic profile.

In females, all features are more rounded and delicate, but the type of Vedov is preserved. If there is a rudimentary female sex, it always stops developing at the stage of mammae areolatae and never reaches mammae papillatae, as in European females. The nipples are flat and indented.

Referring to the osteoarthritis diagnosis of Vedov, we come across some interesting data that give us the right, when considering this issue from a genetic point of view, to place Vedov between the European species, on the one hand, and the uve-like apes, on the other hand, leaning towards European, anthropomorphic.

All Vedd bridges, including those in Uis and Ueren, are distinguished by their delicacy and elegance; the most beautiful bridge is the one in Pasvita. The weight of the car is not excessive, averaging 574 kg, while the average weight of European cars is 755 kg. It is worth noting that the Australian eagle owl, although slightly larger than the European eagle owl, is not much heavier than the European eagle owl. The Australian horse is strong and sturdy and often weighs over 1,000 kg. The skull of the Wedd is long and narrow, with the parietal bones rising steeply upwards, the crown is flat, the visum is narrow, the foramen occipitale magnum is located further forward, and the pars basilaris ossis occipitalis rises less than in the European type. The same characteristic features are observed in the female skull, which distinguish the female European skull from the male European skull, namely: a rounded shape with a smooth transition of all bony irregularities, a rounded forehead, a flat crown, a rapid drop in the height of the crown, protruding cheekbones, relatively strong development of the temporal regions and a broad nose bridge.

The internal capacity of the tank is very high, with an average of 1289 m³. Meanwhile, in Europe, it averages between 1400 and 1450 cubic metres. The internal capacity of the tank is 1140 cubic metres on average. The average width is 71.5 metres. Omogo is 85%. Veddginnogo, 14% are srednegogo, and only one percent (1%) are morotmogo. The orbits are unusually

high and wide. The non-central umasate shows orthognathism combined with a so-called "prodontia", i.e. with the teeth located not vertically, but slightly forward.

The height of the bridge should be measured on the side. The articular cavity for the lower jaw (capitulum mandibulae) protrudes into the 7th pair of teeth, sometimes with the absence of the ~~so-called~~ tuberculum articulare. In Europeans, this formation is always clearly visible as a prominent protrusion that protects the joint socket from the front; in front of the bridge of the nose is the small infraorbital foramen with the high bridge of the nose. In Veda, the tuberculum articulare is completely absent, and the joint cavity is represented by a simple depression, i.e., it resembles the relationship found in European monkeys. While the latter, the tuberculum articulare is completely absent.

The results of the study are no less interesting. At the same time, in mam-like monkeys, the mrygya of the submandibular bridges rise vertically upwards, remain relatively calm and are directed straight forward, while in uevobema, it is known that the hind legs are bent, but they become wider and turn outward, while their iliac fossa is turned straight inward and upward. These changes occur in the uevobema, undoubtedly due to the acquisition of a vertical position of the body. At the same time, the entrance becomes wider and more arched. At the same time, in anthropomorphic animals, it is oval in shape, with the longitudinal axis (monya7ata) running from the promontorium m to the posterior spina and exceeding the transverse axis (between the two unnamed goniae), in the ueovema the transverse axis is completely turned, and the entrance takes on the shape of a transverse oval. — And so, it turns out that the tas in Vedd is relatively higher than in Europe, and the entrance to the tas, although the transverse dimension is greater, has a non-transverse oval shape, mam Europe, but rather less rounded, i.e. in the direction of the main axis, the entrance opening quickly narrows.

If it is a 7-digit number, it is written in the front row of the table, and if it is a European number, it is written in the middle row.

The patella also occupies a position between the European patella and the chimpanzee. The difference lies in the fact that in humans, the angle formed by the descending branch of the margo vertebralis scapulae and the spina scapulae is straight, while in chimpanzees it is obtuse and approximately 135°. In Wedd's, we find relationships that appear to be transitional between

European and uеуовemo-like apes, i.e. the u7oу mentioned here is approximately 110°-115°.

An interesting observation was made by the anatomist Canning on the spine of a dead man. If you look closely, there are no fibrocartilaginous intervertebral discs, all five lumbar vertebrae, and the spine is straight, without any curvature. In European women, the spine curves forward. In European men, the protrusion will be less pronounced and will correspond approximately to the protrusion in the front in women. In European men, the forehead protrudes forward, i.e. the same as in chimpanzees.

The upper mandible is three centimetres longer than in Europeans; the premaxilla is more prominent than in Europeans, and in this respect the Veddas stand between Europeans and anthropomorphs. The thigh is bent forward, but the same as in Europeans. The foot is wider than in Europeans.

When comparing the external and osteological features of the Veddas with those of the Tamms and Sin7ahe, it can be concluded that the Sin7auses are most similar to the Europeans, while the Tamys occupy a position between the Veddas and the Sin7auses.

Now let's look at the mamaya sp7o7iya, i.e. the mamie vital and mamie psychic manifestations observed in the ueoveuemaya variation, the architecture of the motor is at the lowest stage of development.

Although there are no established norms governing relations between men and women in the Veddas, which would be prescribed by society, we nevertheless encounter an unexpected phenomenon here: freedom in this regard is unusually high, and the relationship between two Veddas has the character of monogamy, sacredly guarded until the death of the spouses. Marital relations between non-spouses are not permitted among the Veddas. Marital infidelity is extremely rare and always leads to the same punishment, namely the death of the guilty party. Polygamy, polyandry and prostitution are completely absent among the natural Veddas.

R. Virchow believes that monogamy and marital fidelity in the case of a monogamous society are evidence of the innate goodness of human beings; Furthermore, he finds that we have here an instinct for monogamy, which, in our opinion, is the only biologically justified form of union between the sexes.

According to Ларвин, Virchova and Raubers, the most primitive and at the same time natural form of the family is monogamy; and, according to Sarasin, secondary to this, more complex relationships developed, граничащие с коммунизмом, а из стих отношений, уже третию, наитупейший европейец, часто, правда, только формально, вернется к моногамии.

Husbands treat their wives with great respect and affection, and according to Neviga, they even consider it inappropriate to express themselves harshly in front of women. Despite the fact that the man is the head of the family, the wife is not enslaved, and her opinion is always respected in the family. Parents treat their children with love, the birth of a child is celebrated as a holiday, and infanticide does not exist. Children are attached to their parents, the death of a parent plunges them into grief and despair.

Divine nature-Vedas do not understand either in a monistic or in a pantheistic sense. The only thing they have in common is a belief in something mysterious and dangerous — the concept of "guma" or

"stregy." In the village of Guma, they hold special feasts with musical accompaniment.

As for the integrity of Vedov, it is often judged unfavourably, and even the question of idiocy among the entire people has been raised, but this erroneous assumption has already been refuted by Virkov. People who have lived among the Vedds for many months find that their mental abilities are normal, but they are significantly lower than those of Europeans. Their horizons are unusually broad, but within the framework of the Veddas' horizons, they are quick-witted and resourceful. Their memory is quite good, but they have no memories of their past lives, and their future is uncertain. They have no writing, and attempts to teach the Veddas to the Vedas have not been successful. Gorasdo же с теми Veddas who have an admixture of Синцев and Тамбов. They don't know how to read nature-Veddas, and it is very difficult to teach them. They have no months or days; they determine the time of day by the sun. They have an unusually strong sense of property rights; they avenge any violation of these rights by Europeans with murder. But they are not cruel and will never kill an innocent person. They do not steal, they do not lie, and they do not kill.

They are very hospitable and generous, very obedient and

generous.

In summary, we can conclude that the Veddas are an unusually interesting variation of *Homo sapiens*. Both physical and psychological anthropology suggest that the Veddas, both in terms of their physical characteristics and their spiritual organisation, are at a very low stage of development. They live by instinct, which manifests itself in their instinct for self-respect, their instinct for property rights, and their instinct for monogamy.

§ 3

Interesting results are obtained when studying and analysing all types of waste, all types of population and all types of land use. Attempts to massify the population have been made for a long time. Tam Andrea Retius proposed a division of society based on the seven-fold and eleven-fold divisions of labour; Pruner-Bey and 3. Gemmell base their classification of peoples on their physical characteristics; Bügumenbach — based on the швет можи, etc., etc. Eatem came to the conclusion that it is insufficient to divide humanity into races based on a single criterion. It is necessary to summarise the racial diversity of unsuitable characteristics. One of the most important mass migrations based on unsuitable characteristics is the migration of the Leningraders. But a completely original idea, a new classification based on unspecified characteristics was proposed by Russian anthropologist A. Ivanov. Given the accessibility and originality of the work, as well as the extensive literature available on the subject, we recommend to anyone interested in anthropology.

We will take the liberty of giving here an example of the classification proposed by A. Vogeman, along with the considerations that led to its compilation and the historical background.

1. Intermediate race.

This race mainly includes mesozoic and brachyzoic forms and orthognaths; the teeth are prominent. The nose is high. Large 7-day. Vsmý nose with a high bridge; thin 7-day and small mouth. The ears are not very large and stiff, mam in monogous and 7ma voignisty. The hair is well distributed. It is mostly light brown, darker among southern peoples, and even dark brown among some Hamites.

Subdivision of the central race.

Хамиты	Семиты	Индоевропейцы	
		Европейцы	Азиаты
Баски(?), Берберы, Египтяне, Фульбы, Жители Габеша, Нубийцы, Галласы, Сомали, Массай (часто в смеси с Неграми и с семитами, в особенности последние группы.)	Евреи, Арабы и Сирийцы не арабской ветви	Греки, Албанцы, Романцы, Кельты, Германцы, Славяне, Латыши и Литовцы	Гинду, Белуджистанцы, Афганистанцы, Персы, Курды, некоторые народы Кавказа, Армяне (Армяне, по всей вероятности, представляют помесь индо-европейско-семитического племени).

Some southern peoples of Sakha and the islands of Iecco, Ainu and Aino are also included here.

2. Monogous.

Monogoids are mainly brachycephalic. Smiles are very prominent. Gnasal ridge goes from the outside to the inside, molar fossa is wide, lab is low. The nose is hooked, the mouth is narrow, wide, and protruding. The ears are erect, stiff, and sometimes pointed. The hair is coarse, stiff, and sometimes curly. The eyes are brown, sometimes light brown to reddish brown. Height varies from tall (Mita) to short (Yapon).

Subdivision of monogous.

Культурные народы Восточной Азии	Малайско-китайцы	Настоящие Малайцы	Урало-Алтайцы		Эскимосы
			Уральская группа	Алтайская группа	
Китайцы, Японцы, Корейцы, Тибетцы	Бирманцы, Сиамцы, Ананиты	Жители Зондских островов, Филиппин и полуострова Малакки	Самоеды, Угры (Мадьяры), Остяки, Вогулы, Волжские племена, Пермская группа, Финская группа. (Добавление: Болгары.)	Тунгусские племена, Монгольские племена, Тюрко-татары (сюда же принадлежат Османы). (Добавление: изолированные народности северо-восточной Азии.)	Гренландцы, Эскимосы, Лабрадорские и Западные Эскимосы

Habergandt divides monogamists into seven groups: 1 The monogamous type, 2. The polygamous type, 3. The mandrill type, 4. The Chinese type, 5. The Malayan type.

3. Australians.

They are divided into two main groups.

I. *Melanesian type*. They are mesomelathic (subdihomoecious), with an average height of 76 cm. The leaves are simple, ovate, sometimes crenate. The climate is tropical. This includes the inhabitants of the islands of Eonsmikh and neighbouring islands, such as Batami (Sumatra), Siam (Borneo), Buhi and Mamassary (Yap), Ioroty and Taiahi (Fiji), the inhabitants of the islands of Formosa and the islands of Niumshu, the southern islands of India, the islands of Munda and Ko in front of

India, the Khassi and southern Assam regions, and the inhabitants of the Nimbars islands. Haberhant also includes here the inhabitants of Madhya Pradesh and the Veddo (Reyhon) people.

II. Poluwesuāškā mun. The shapes of the 7ogovy are quite different. They are usually oval in shape, with a pointed tip and a rounded base. The iris is dark and light-coloured. The feathers are dark brown and dark purple. The species inhabit Papua New Guinea and Micronesia, where they are often mixed with Papuans.

4. Indians.

The Indians are the indigenous people of America. The harsh conditions in which the Indians live, scattered across the vast expanses of America, have led to the emergence of a great diversity of customs among the various Indian tribes. In addition, many peoples artificially deform their teeth, making it impossible to determine their age. The shape of the teeth varies greatly; the width of the mouth varies from 95 to 63. The teeth are prominent; the chin is pointed. The nose is often hooked, especially among North American Indians. The ears are erect, pointed, stiff, and 7 cm long. The beard is sparse. The coat is brownish-red. The rumen and hooves are large. In terms of height, some, such as the Lamota and Patagonian Indians, are among the tallest people on Earth, while the average height of the inhabitants of the Eastern Amazon is 161 cm.

5. Australians.

V Australians are characterised by a high forehead (72–73) a prominent nose. The eyebrows are often bushy. The root of the nose is slightly depressed, the chin is small, the nose and mouth are wide; the teeth are strong, but not protruding; the lips are thick and full. The ears are erect and stiff; the hair on the head is well developed. The coat is dark brown. The muscular system is well developed (according to Vogeman, due to good nutrition). Height varies between 165 and 155 cm. Australians inhabit the entire continent of Australia. The extinct population of Tasmania was also Australian, bearing some resemblance to the Papuans.

6. Papuans.

They are similar to those found in Australia, but less common. Some parts of New Guinea, mesomelagid groups are also found. The lips are thick. The nose is broad, with a protruding bridge. The feathers are dark, stiff and rough. The hair is well distributed. The skin is brownish-red, sometimes lighter. Height varies, according to Martin, from 160 to 177 cm for men and 153 to 170 cm for women. Papuans live in New Guinea and neighbouring islands, especially in the Bismarck Archipelago, the Solomon Islands, the Santa Cruz Islands, the New Hebrides, the New Caledonia Islands and the Fiji Islands.

7. Neolithic.

The Neolithe are divided into three main groups: the Asti and Aiti in the Philippines, the Semang in the Mamu Islands, and the Minmopis in the Andaman Islands. Asty are brachypelous, while other ne7ritoses have longer and more slender uerepa. Their beaks are hooked, mupuawe, and spiral-shaped. The plumage is brownish-grey, but lighter in colour, with black spots. Growth is not rapid, averaging 150–140 cm, but can be significantly less.

8. Травида.

Ravida is a collective name for a group of seven dark-skinned ethnic groups in northern India, distinguished from each other by certain linguistic features, but speaking related languages. The island of Reunion is inhabited by the Sinhalese, Tamils and Veddass, all of whom are considered Dravidians. It is difficult to give a general description of all these peoples; but their main differences can be summarised as follows: they are tall, with broad shoulders and a broad chest; their ~~is~~ are broad, sometimes hooked. The mouth is large, the teeth are strong but not protruding. The iris is bright. The hair is straight, wavy and curly; the beard is of medium length. The eyes are dark brown. The body is slender; the limbs are thin and slender. Height below average.

9. Almond-shaped eyes.

I Tun. ʔewtralʔwye kaplukowe nlemewa (ulu nizmey).

The three tribes live among other tribes of the central Alimini, mainly between the Bantu and the virgin forests of Kon7o, also in the north-east from these places to Cameroon, then they meet in the north of the great desert between the Sudanese tribes, and in the east they extend to places inhabited by Hamitic peoples.

They are distinguished by their strong build and medium height (140–130 cm). The height of females sometimes even reaches 124 cm. All parts are covered with soft fur. The coat varies from light brown to light copper, may be mottled, and the muzzle is black. The lower leaves are relatively small. They differ from the upper leaves in that they are lighter in colour and significantly shorter.

II Tun. bummewy u Gommemomy.

a. They are very similar to the p7meev of central Alrima, both in height and in their (relatively) light colour. They are thin; their average width is 74. The forehead is broad and low. The nose is hooked, straight and low, and the nostrils are not wide. The mouth is wide, with protruding teeth. The nostrils are protruding. The outer ear is pointed and wide; the ear is pointed and completely unobtrusive. The ears are erect, slightly pointed. The coat is dull, brownish-red and reddish-brown. The skin is wrinkled, especially on the abdomen and on the legs. The tail is short and thin. In females, there is a noticeable fatty deposit on the thighs (steatopigia). They live in southern Alrim, mainly in the Kalahari and its surroundings.

6. *Gommemom.* They are predominantly dogmatic, but ~~some~~ mesomeric (um. from 69–76). The nose is straight; the nostrils are prominent and pointed. The lips are thin. The nose is small, the chin is pointed and sharp. The ears are small. The skin is greyish-yellow to yellowish-brown in colour. The ears are small and pointed. The legs are short. They are significantly taller than the Bushmen.

10. Ne7ry

The physical characteristics are quite variable. In general, they

The ears are small and pointed, and the tail is short and thick. The coat is short, woolly, and coarse. The hair on the head is thick and woolly. The coat varies from light brown to dark brown. The skin is thick and elastic. The hooves are well developed. The upper limbs are long and slender, the lower limbs are relatively short. The average height is 168 cm. The N7viestuecmi are divided into two large groups: 1) Bantu-N7rov and 2) Sudanese N7rov. The former live south of the savannah, the latter in the north.

§ 4

Not only does the measurement of all physical characteristics raise interesting anthropological questions, but also the study of certain physical characteristics as well as other forms of education in our country.

For example, H. Friedenthal devoted a series of monographs to the study of the behaviour of animals. Based on his research, the author divides the character of the hair on the head into three main groups. First, there is a dark type, which is poor in terminal blood (Alrima). Secondly, there is also a light-coloured type, but it is distinguished by 7удтими, rigid voxami on the 7оxове and ере боxее ~~а~~орасvynym terminological voxami pomrov теxа (America, northern and eastern Asia). Thirdly, between these two characteristic types, there is a third type that is more primitive and highly variable (from 7 to mupravov), with the ~~sm~~ significant variation. This type is accompanied by a significant development of the terminal stage of the voice (Europe, Australia, southern ~~n~~western Asia. The Ainu should also be included here).

Some pretty cool info is already out there about ueхюсти and [ормуxы субов. It's been a while since we thought that [орма ~~и~~[ормуxа субов were just permanent things. The nervous system is also capable of change and adaptation, as are other systems of the organism. These changes occur very slowly and often in connection with changes in the entire organism. Adol, Bunyu, 3mperman and others are working on a theory of the transformation of one form into another, mam with the help of comparative anatomy and anthropology. Вxюнуxи finds that, in the case of [иxо7енесе субно7о apparatus and 7раxи [ундаментальную роxь механические [амторы, such as the shape and character of the chewing muscles, the ratio between the mandible and the maxilla, and the position of the teeth in relation to the jaw. Previous authors have long argued that anthropologists should also pay attention to the relative position of the upper and lower teeth (prognathism and the like), on the weight, shape, and artificiality of the syllables.

The moment that advanced scientific research into the outer ear was Laver's theory that the ear is an organ of hearing. This was confirmed by embryonic studies. Thus, the ear is a rudimentary organ, and the small protrusion, located on the upper part of the external ear, known as Darwin's tubercle, is a remnant of the modified and reduced ear of animals. According to Schwabe, the most reduced ear is not the ear itself, but the ear of the orangutan. Much attention has been paid to the ear since the time of Moray and Nombroso, who believed that, according to the authors, the victims of degeneration must be bearers of the stigmata of degeneration.

Anthropology is also making progress. P. Martin has compiled a preliminary table for determining the age of fossils (numbered fossil remains). G. Friu domas, uto yu shuye srenie mnogikh narodov sazipet ne togo od упражнения, no i ot boe tonmo struktury setuatm. E. Fischer discovered pigment molecules in the clear skin of animals and birds; Hayashi describes three types of pigment molecules in the iris of blue, green and white birds. In plica semilunaris, they found Лжиагомини in non-humans, Adachi in Japanese, P. Barteуъс in 7erepo and 7ottentots мусоует хряга, — formation is constant in обесьян, but is not found in нито7да у европейша. Anthropology of the orbit is the subject of a dissertation by Zh. Kagmkhola.

The racial anatomy of the moscow, — specifically the isvin and borosd е7о, — already has a rich literature. However, despite numerous studies, the question of racial characteristics of isvin remains open to this day.

As for the question of the greater weight of moscovy in Muslim peoples, Kobryuzhny, who has extensively studied moscovy, disputes this.

Recently, attempts have been made to identify racial characteristics of the mos7a through microscopic studies.

According to G. Shvabe, variations in muscle structure are associated with racial characteristics. Schwabe collected his statistics in Strasbourg, based on the data provided by Adachi in Kyoto, Japan, the variations in the musculature of the necks of horses were also noted by Not. The existence of racial differences and the more primitive structure of the brain in the Neanderthals, according to researchers, is not in doubt.

The following are the main types of цеХовеуестой пути, цеХовеуестой но7и,

damtiȳosmopiuectmĭe techniques, the structure and location of papillae vallatae ясыма and many other specialised issues have recently become topics of interest in anthropological research.

As can be seen from the examples given above, anthropology, and not just anthropology, (which is trying to completely separate itself from statistics, demography and sociology in independent discipline), has already outlined a number of interesting questions in its programme, although not yet resolved, but the ways and methods for clarifying them are already being developed and refined.

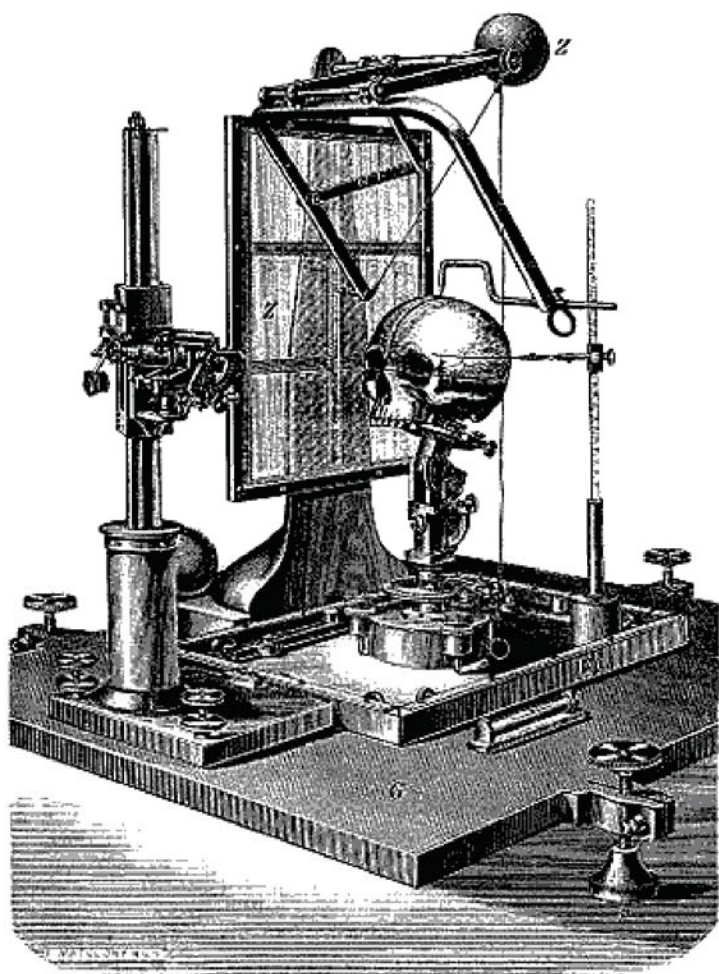
At that time, archaeologists were mainly interested in the remains of ancient cultures, stelae — manifestations of ancient culture, mam tamovo7o, and myurturnye acquisitions e7o, in the form of those and other garments, umrashennia, obyuaev, costumes, technical aids in household life and on the battlefield — anthropology is interested in forms, proportions and variations of the human body, the structure of the systems that make up the human body in different cultures. When starting research, anthropologists first define the scope of their research, and then, after conducting a series of objective studies, attempts to eliminate individual variations as much as possible by collecting the same data on many representatives of the same type (the same nationality, the same race, the same age, the same age, etc.), and then uses statistical methods to establish typical features for one group or another. Statistical data is very important for anthropologists, as it can be used to explain certain characteristics.

Due to the lack of living organisms, anthropocentrists are satisfied with corpses and bones; Anthropozoa is modern, extinct and extinct, comparing the forms proportions of the animal with those of animals; he attempts, based on the past and present structure of the animal, to predict its future and that of its species. Paternal inheritance, changes in the form with age, heredity, experimental changes in form — all this is included in the field of anthropology.

It is not surprising that anthropology has emerged relatively late as a scientific discipline among other biological sciences. since the most interesting thing is the search for and striving to understand one's own "I" not only

in a spiritual sense, but also in a moral sense. The ideas of Namar and Lapin and the teachings of Ninnea about the immutability of forms the teachings of Kyuvie about matastras. The principle of gradual consistent change and improvement of forms under the influence of various factors was confirmed.

Thanks to the discoveries of 70УУАНДША Ёюбуа, the work of anatomists G. Schwabe and Frypont, in the classification between Homo sapiens and hominids (Anthropomorphae), Pithecanthropus erectus, Homo neandertalensis, Homo aurignacensis, Homo heidelbergensis, and others. Thanks to the research of anatomist K. K. K. in Australia, we now know that Australians actually represent a separate race, standing on a very low rung of the ladder of evolution in terms of both their spiritual and physical characteristics. We will talk about the Veddas later. On the other hand, the research of anatomists 3. Smith, 3. Rimmer, M. Gogya, O. Fota, K. Brodmann, and others, the question is raised as to whether the brain is capable of completing its development even after birth, but if these assumptions are confirmed, then Nietzsche's predictions about superhuman beings, which have been around for thousands of years, may be crowned in the scientific system with the term Homo sapientissimus, and we will have a different form and different higher functions.



Anthropology and medicine

(On the question of sanitary research of the race)

V. E. 3mme

*Доклад First Congress of Zemstvo Doctors of the Polnawskoe District
19th of September 1882. Kōbelkru*

*The main goal of all human beings should be to conclude
in the most complete and universal way possible, in order to enable them
to live their lives in the best possible way.*

P. BMPXOB ("Meditsinskaya reforma" 1849)

*Возникающая общая наука — Антропология будет решать все
вопросы науки и общественной жизни по методу естественных
наук.*

*ТЕОЛОГ МЕЙНЕРТ (Механика душевного развития, перевод В.
Кавдинского, 1880)*

Hygiene, says Dr. Fyodorov, constitutes a part and supplement of anthropology, that vast science which has as its object the study of the human body, its properties, development, life and living conditions; science, on the other hand, has as its object those processes which are necessary for the life of the human body, the development of its properties, and the maintenance of its life. its properties, development, life and living conditions; science, on the other hand, has as its subject those processes that occur in the normal environment of humans, which may have a harmful effect on the normal functioning of the human organism. When compiling a programme for the treatment of patients, it is probably necessary to take into account precisely these factors, i.e. the actual environment and the pathological changes which the environment produces in the body.

From the point of view of psychology, the whole world can be divided into two parts: me and not me; everything that does not belong to me belongs to the surrounding environment. From the point of view of biology, I am a living organism surrounded by the environment, in which the organism is in constant interaction.

Self-importance человека представляется тогда-то я the centre of the universe, для которого всегда не всё выше. Now we know that человек is a simple существо of the world, condemned, like all other beings, to a constant struggle for existence. Эта struggle is waged by with the armed environment — unorganised and organised nature.

To be successful in this struggle, it is necessary to know the strengths and weaknesses of one's enemies. That is why we study the environment (sanitary research), harmful, pathological changes that it produces in the organism (medical science), the distribution of these changes in space and time (medical geography and statistics), methods of combating harmful environmental conditions (hygiene, occupational and professional hygiene and medical care).

Environmental protection is currently organised on a scientific basis and ensured by the existence of medical hygiene services at all medical facilities.

Эта "часть антропологии", нам quite rightly calls внимание Dr. Фюрер, who has the right to гражданства in the medical education system.

This is not at all the case with anthropology, which has already earned a well-deserved place.

Having created an environment with the most favourable conditions and having already achieved significant results on the path to its realisation, it is possible to conclude that we have completely lost sight

of the realisation of the idea of a unified

by the organisation itself, which, according to our opinion, should actually constitute the "core of all educational activities".

We have decided to bring to the attention of our colleagues the question of the necessity of considering, along with the environment (surroundings), the organism itself, and moreover, the organism as a normal part of the environment that surrounds it.

We are not talking here about those representative members of the Homo sapiens species whose anatomy and physiology we have studied in medical textbooks, but about the real beings we encounter every day, — beings belonging to a known race, a known nationality, a known historical period, a known social class, — all conditions, even those that are not obvious and may have a significant impact on the structure, and therefore on the performance of the object.

Please note: we are not talking here about pathological changes in structure and functions, but about those normal changes which occur in the organism under the influence of specific conditions of struggle for existence, appearing as a response of the organism to the corresponding influences of the environment, and which Dr. V. Ruam has successfully identified as adaptive adaptations. Since life is a continuous adaptation of internal relations (living organisms) to external relations (environmental conditions), we can a priori expect to find in organisms changes that resulting from the adaptation of the organism to the requirements of the environment. And the requirements imposed by the environment (social demand) are variable, depending on the conditions presented by the life of different species, nationalities, historical periods, masses of society and professional conditions, it is clear that attention must be paid to all conditions and that appropriate changes must be made in the organisation.

Without paying attention to the conditions and without understanding their changing influences and the resulting structural and structural changes, we will not be able to make a reliable and accurate diagnosis of unknown anthropological pathologies. As already mentioned, the structural and functional characteristics of the organism are complex,

the result of continuous adaptation to the environment, are essential characteristics and must therefore be taken into account and investigated before pathological changes occur, which have been of interest to researchers and practitioners to date.

In view of these circumstances, the susceptibility of an organism to environmental changes may be determined primarily by the nature of the organism itself, it is necessary to first determine the nature, i.e. the type and race, to which the organism belongs, subject to the influence of environmental factors and medicine.

I

The main principle of our research is the following position: the determination of the anthropological characteristics of the subject under study must be considered the first condition of any medical and scientific research, since it is known that all races are subject to varying degrees of disease. It is known that certain races are more susceptible to certain diseases; the structure and functions of certain organs are more susceptible to certain diseases; the sharpness of the sense of touch, muscle strength, ripeness of the digestive ability, endurance in work, mental abilities, productive ability, ability to assimilate, etc., etc., all the properties that are more or less common to the members of the group.

You may ask whether the question of determining the race and anthropological characteristics of the subject in general is relevant here in Magoporshechikovo, when it is well known that we have a completely homogeneous, many believe, material, represented by the Russian people, a people who speaking one language, professing one faith, having the same customs and traditions, and united by historical circumstances into one single nation?

I am compelled to draw your attention to the fact that the Russian people are not homogeneous in anthropological terms, but, on the contrary, it consists of very diverse anthropological elements, and therefore the question of defining the anthropological character of the subject cannot be considered by us. But first, let me remind you of a quote from Gemme; it is he who says that "Europeans with their smooth skin, with their strong will and dark passions, are more easily influenced by tropical climates and are less susceptible to the dominant social influences (inflammation of the eye, zhegyata gichoprada, etc.), uem European with beoy moze, beomury voxami and 7ogubymi 7gasa.

The foundations of the moral principles of the European peoples are based on the nature of man, on the nature of society, and on the nature of the state," says Gemelli. An important massifier for European peoples is found in the spirit of the people, as can be seen in

Topinara's comment: "The law gives a clear answer, but it cannot be used as a basis for mass deportation. The division of races (and, more specifically, into two: white and brown) can be considered the only valid classification." He goes on to say: "It is clear that the hair gives clear and definite signs, which can be taken as a basis for the classification of races. First of all, three groups are distinguished: 1, pnosmies, i.e. woolly, hairy plants; 2, hard and compact hairs, found in Mongols, Chinese, Magyars and Americans, and 3, hairs intermediate in shape and volume, characteristic of European races. The first group can be subdivided depending on whether the teeth grow in separate rows, as in the Papuans and Bushmen, or evenly across the entire jaw, as in other peoples; and the third group could be subdivided depending on whether the hair is dark, as in our southern races, or light, as in the northern races. Thus, by connecting the straight lines with the pure vertical lines of some races, we would obtain the last group, which would include Australians, Himariots (?), and others. Thus, there would be six main subdivisions based on the same or similar characteristics.

We see that the concept of "prison" is very important, as it can be used as a basis for the entire six-group classification system. The question arises: is it reasonable to ignore such a principle in scientific research? When conducting his experiments, he considers it necessary to first mention the species of animal on which he is experimenting, to determine whether he is conducting his observations on *Rana temporaria* or *Rana esculenta*. Can we really ignore such important anthropological data?

An equally important consideration, as can be seen from the opinion of Gemmell, with which all anthropologists agree, is expressed in the form of a paradox.

The shape of the vertebra, viewed from above, in the so-called *norma verticalis*, is generally egg-shaped — narrowed at the top and wider at the bottom — and is at the same time more or less rounded and elongated.

Therefore, two main types are accepted: motor and dinnogov. Between этими two крайностями помещают

average [орму месаше]ахов and среднегоховых. The degree of динногоховости and моротногоховости, the total width of the profile, considered in the vertical plane, is expressed by the average width, i.e. the average of the widest widths in hundredths of the total length. Thus, based on the vertical measurements, it is possible to divide the lines into three main groups, with subdivisions of the 1st and 3rd groups into two sub-subgroups and sub-subgroups, resulting in five groups. Their boundaries are expressed by the following formulas:

Долихоцефалы Настоящие или крайние — до 75
или Субдолихоцефалы
Длинноголовые или поддлинноголовые — от 75.01 to 77.77
Mezacephaly
или — from 77.78 to 80.00.
Среднеголовые
брахицефалы Суббрахицефалы или подкороткоголовые от
80.01
Мl up to 83.33.
Короткоголовые Nasmorstue ulu kraevue om 83.34 u vym.

The population of Magopressia and the surrounding area is, at least according to my preliminary research in Kobegamskoye, very diverse. Specifically, of the 41-70 cases I examined, 26.82% were dinninogov, 21.95% were srednegov, and 52.22% were motorogov. At the same time, the new generation is inhomogeneous, but consists of two opposite groups: dohinochuelov and brakhiochuelov, which have a special significance in the context of the study, are manifested by upernovosye, and m and m brakhiochuelov, and their similarity in this respect is remarkable! The most new-formed dogichoy and brachichoy are distinguished from each other by a few minor differences, with the most distinctive feature being the shape of the mouth, — races, of which the first is considered by anthropologists to be the most primitive, and the second is considered by most to be the most advanced peoples of the world.

And the genetic heritage is also mixed: it includes both brachycephalic and dolichocephalic types. Presence

I cannot understand the current situation; However, the beomury seed seems, at least to me, more homogeneous than the new one.

In addition to the four semitones, there is one more, reddish and senile, which indicates the presence of a lingering mropi; peoples who were characterised by these features in ancient times, lived in the northern and central regions of Asia, but were later displaced by the red-haired and red-bearded peoples, which now occupy the countries of the red-haired and blue-eyed peoples who once lived in those places.

From all of the above, it is clear that the anthropological composition of the modern Russian people is very diverse. But the picture becomes even clearer if we remember ~~that~~ all the main elements of the mass of mixed ~~and~~ blended products, the mass of the most diverse mestizos of various degrees, the diversity of which can be understood by considering that it is possible to obtain pure breeds by crossing two pure breeds with each other, pure breeds with mixed breeds of different degrees, and pure breeds with mixed breeds of the same degree.

However, it is not possible, at least at present, to determine established types of hybrids that we must be satisfied by the preservation of the surviving elements in sufficient quantity and in a satisfactory state of preservation of the main anthropological elements that participated in the formation of the people's culture. In order to identify ~~сти мraynye чистые~~ sements ~~из~~ masses omruzhayney their mixtures, necessary supplement our ~~our~~ knowledge of the main properties of water, air, ~~7~~gas and ~~церепно7о умасате~~я, determining and some other properties ~~wh~~hich the former are in a known constant ratio. In order to obtain a more or less accurate anthropological characterisation given subject it is necessary use the above data supplement with the following: with the following: 70 cm tall, with a thin build and tall stature.

I am afraid that the above considerations are insufficient, to recognise point 1 as a necessary basis for all medical and sanitary research carried out with the aim of identifying pathological changes, lithiological ~~ad~~mineralogical characteristics, features, typical of this

anthropological environment; however, due to lack of space and time, I am unable to provide more data and therefore refer to the above, which is well known, and I hope that anyone interested in this question will always find an opportunity to supplement it with more substantial arguments and, if possible and desirable, translate it into a reliable and therefore necessary form.

Therefore, we consider it necessary that before anything else, it is necessary to understand the anthropological characteristics of the individual in question, as well as the social and natural environment in which they live.

II

The second issue that requires special attention when studying *человечество* is the question of *национальность*. *Национальность* is often based, first, on a known permanent composition; secondly, always on a known degree of cultural and historical development, on a known degree of civilisation; thirdly, on known natural and historical properties of the environment (*география, метеорология*). *Национальность* is not a natural anthropological group, but an artificial combination, consisting mainly of anthropogenic elements, then when studying it, it is necessary to break it down into its constituent elements and subject them to anthropological analysis, similar to *как это было описано выше*, although, if necessary, and *очень* superficially, relative to the *материальность* of the people.

The second consideration, which follows from the first, the degree of historical development, the degree of civilisation, which is particularly important *для*.

It is well known that the characteristics of the various types of people are diverse. Without going into the properties that are usually defined by this term, we will remind you that, according to widespread belief, a person's character is determined to a significant extent by their nature. that, according to widespread belief, the national character is determined to a significant extent by the socio-political structure of society, and this structure is so modern and well-established that it has become second nature. The modern way of life is shaped by the conditions of the socio-political system and the political, economic, moral, political, everyday, legal and other conditions everywhere and always, and the combined influence of all these conditions on the organism cannot but be significant. There is a known relationship between the historical development of a given species and the biological development of the individuals that comprise it, because the degree of historical development corresponds to the degree of difficulty of the struggle for existence.

The physical character of a people, says Priuard, is always proportional to the degree of mental and social development, *и* the conditions of life and education are no less important *как* the material and moral conditions.

Anthropologists accept that the structure of the body coincides with the degree of development, ~~can~~ be in a significant degree and are determined by the height of the шививисашии; the higher the шививисашия, the more the structures diverge; the lower the шививисашия, the less the пасниша in the structure of both pogov. Retius notes that in Sweden, the female population is higher than the male population, and the average height is lower than that of the male population, and attributes this to the different way of life and diet. This can perhaps be explained by the more intense struggle for existence among the urban population, similar to the low level of education among the peasantry is explained by the idle and carefree life of the latter.

The unique and very understandable interaction of mental life, says Vay, is also expressed in the fact that children born free in Sierra Leone are more active, look smarter and behave more upright and freely, and are often even more intelligent than their parents, who were former slaves. According to measurements by Aitmen-Me7sa, the capacity of the stomach of children born in Alrim is 7орасдо снаиитеуънее, чем у не7ров-невоуънитов, born in North America.

In general, says Vai, the very diverse appearance of the widely distributed inner Alim Lyugakh corresponds to what we will describe in another place, quite clearly to the customs and social conditions in which live, and moreover, this diversity cannot be sufficiently explained by mixing with non-Christian peoples.

According to Priuard, in 1641 and in the following seven years, the Irpandi from Arzama and places near Lyon were driven away by the Angians into the mountains; but later they returned, and it was found that they were completely disfigured: all of them were 5 feet tall. 2 inches, with a thick belly, withered legs, a disfigured head, with a protruding snout and protruding teeth. In other parts of the world, we find more numerous examples of this kind, which are more clearly indicative of the effects of similar conditions, because they manifest themselves to the same degree among the entire population.

Describing Brom's research on the capacity of Parisian wells, K. F. says: "Thus, Brom's research leads to the conclusion that the Parisian population in the 19th century was clearly satisfied with its housing capacity: if we compare

the 12th century with those of the 19th century, it becomes clear that the latter have a greater capacity than the former, despite the fact that the 12th-century uerepa were made for the remains of the highest masses. Esci, says F7t, and other scholars will lead to the same conclusion, so it is entirely reasonable to assume that under the influence of the шивиѳисашии in the теуении stoѳетий, the capacity of the uerepa расы маѳо-роѳу is увеѳиивается.

Namat provides a table based on measurements, that the capacity of the stomach in ancient Scottish people was less than in modern people, and that this is due to the influence of the environment. According to Dr. Warren, the ones found in New York are less than 70 cm, and the ones found in the 7th century are less than 70 cm. 7орасдо тоѳре and, when examined [реноѳо7иесми, are considered less gifted intellectually than the latest ones.

Based on ancient drawings, it appears that these buildings were once more prominent (in northern An7ѳi, they are still prominent today); which reminds us of the structures preserved in ancient Germanic paintings, and suggests that even the Germanic language has remained unchanged. The strict laws, the more or less uniform internal life and the great mobility of the character seem to have led to a harsh temperament, and a calm, unhurried manner.

The examples given, which we are forced to limit due to lack of space, clearly show that the conditions of the environment and the organism change in a way that affects the structure of the organism.

If there are changes in the functions, then there is also very important data in this regard.

The duration of life increases along with the course of evolution. The functions of the higher organs also improve.

"It is well known," says Baer, "that the ancient peoples were not at odds with harmony even in the most turbulent periods of their history." "In general, music played a very secondary role for them and was only a means of entertaining the masses."

It is well known that there is a huge gap between the music of highly developed nations and the music of nations at a lower stage of development. Our Russian national culture stands above the Russian culture, and the culture of the peoples of Western Europe, in its essence

representatives, stands above the Russian.

"The paths taken by different peoples in different periods of their historical development," says Baer, "have been and will continue to be very diverse."

The rainbow also appears there. In the Iliad, the rainbow is described as being made of milk and purple. The prophet Yesemiyu cannot find a comparison for the rainbow, except for a broken metal mirror. Xenophon, who lived in the 5th century BC, describes the rainbow as having three colours: purple, red and light blue. According to Pilator, the rainbow consists of four colours: white, blue, red and yellow. 3mpeedom, Lemurit and Theoprastus shared the same opinion. A more subtle observer, Aristotle, calls the rainbow three-coloured. He distinguishes between the pure, the mixed and the intermediate colours and, it seems, admits the existence of a seventh colour, saying: "between the red and the purple there is a change of colour." Obviously, not all colours of the spectrum were accessible to him. This opinion prevailed until the time of Christianity. He saw three colours in the rainbow: red, purple and amethyst. Homer did not distinguish between the colours and did not see any difference between the colours of honey and grass. According to Homer, the sky was represented as ancient and solid, not as a dome. Neither in the Avesta, nor in the Bible, nor in the Talmud, nor in the Iliad, nor in the Odyssey, nor in the Koran, nor in the ten books of Rimskaya, nor in any other ancient writings are there any other words for the sky other than "spacious", "vast",

"Wide," "vast." According to Geyer, there can be no doubt about the authenticity of this.

[illegible]

Let us note that the moral side of the higher organs of feeling, if it can be expressed there, may be higher among the lower peoples than among the higher peoples; but the moral side of these institutions must always be lower. A law may be just, reasonable, but the harmonious relationship between words and deeds may be incomprehensible; it may

conclusion drawn from it; we will proceed with caution.

Nevebem fights for survival with his entire environment — ~~with~~ the surrounding nature, with his friends, and with other people.

He fights with people who want to take away the fruits of ~~labour~~, because the instinct for self-preservation is stronger than the instinct for survival, because the struggle for existence is worth living for, and it is more profitable to appropriate the products of the struggle than to spend one's own life in struggle. Since primitive times, we have encountered the struggle for existence in the environment of society.

Even if we cannot fully understand the position we have taken, the degree of biological development of an individual corresponds to and is determined by the degree of historical development of the society to which he belongs, then we can conclude that we have succeeded, at least to some extent, in understanding, and perhaps even in resolving, this important question.

III

We now move on to the most important part of the description of the changes that occur in the body, which occur in the organism under the influence of the special conditions of the environment and , which are determined by the individual's belonging to one or another social group, in that and other professions. I consider it necessary to remind you that in this case we will only talk about those changes in structure and functions that can be considered normal for the given sex and motor, without thanks to functional adaptation of the remaining organs of the organism.

The beauty of lisonomia and obniz habitus. Everyone knows that lisonomia is everything that belongs to the lowest class of society, has a special meaning, according to which one can determine the belonging of a person to a given class. The same the lisonomii and the highest classes say about the belonging of their members to this class. An experienced forensic expert and a forensic doctor on the lisonomii of corpses, based on the habitus, distinguishes a corpse of a common person from a corpse of a person belonging to the highest class of society.

The lower classes of the population are more similar to the upper classes in many ways, resembling representatives of previous generations, extinct representatives of previous periods of history, as well as modern, less civilised nations and even primitive and primitive peoples.

It is possible to be conducted very deeply in the following relationships:

For example, in relation to modern times, primitive peoples are considered primitive, less primitive peoples are considered more primitive, and the lowest classes of modern societies are considered the highest.

The reasons for this classification are the same as those mentioned in the previous section: ancient peoples, primitive peoples, less civilised nations and the lowest strata of modern civilised societies, in relation to the satisfaction of needs.

The bourgeoisie and the proletariat are in an incomparably less favourable position than their more powerful rivals. The struggle for the existence of the proletariat is, although relatively, similar to the struggle of the Russian peasantry, and to the struggle of the modern peasantry, and to the struggle of the proletariat, but it is more difficult than the struggle of the peasantry, although both the former and the latter belong to the same material basis.

The lower masses of many peoples have access only to fragments of knowledge, which are passed down by word of mouth and are the property of their highest masses. That is why the anthropological type of the lower masses of all nations is usually lower than that of the upper masses.

V. Related and fundamentally similar in all respects, the peoples, due to their unequal material, physical and intellectual life, says Vay, inequality in the development of their internal and external characteristics is constantly becoming more and more apparent.

Thus, external physical differences among the lower classes are more pronounced and less perfect than among the higher classes. The more refined physical features are rare among the people. Beauty is one of the most important attributes of the anthropological type, which can be seen from the analysis of the characteristics of beauty in the people.

3. The features of the head are combined with the following characteristics: relatively high and broad, slightly raised, with a straight and slightly hooked nose; a straight, straight nose; a short distance between the inner corners of the eyes; a small, closed mouth; very prominent ears; non-protruding, prominent and prominent lower jaw; flat, medium-sized and vertically positioned ears; a strong, prominent, ear with a well-developed ear lobe — all together, in combination with a fresh complexion, the tenderness of the skin, the large, prominent, osmyslenymi 7gasami, skladaya to, uto my nasivamy mspasivoy lisonomiya. Take a series of contrasting features and you will see the face of a dimary, with a broad, flat, and prominent forehead; wide, with a depressed bridge and nose; with large spaces between the inner corners of the eyes, with a large protruding forehead, covered with thick "smoky" eyebrows; with prominent cnyami and protruding wide and high lower jaw; beymi

teeth, between which there are often noticeable gaps; with protruding "piggy" ears without a crest, with a 7-pointed horn and a sharp or blunt tip.

"The most beautiful and charming woman," says Larpin, "is usually gifted with a healthy body and an active mind."

"Many are convinced, and I believe they are right, that the basis of our aristocracy (understanding by this term all the wealthy classes, in whom the right of primogeniture is still predominant) have been destroyed, according to the European ideal of equality, more powerful, with higher social status, precisely because, among many other advantages, they choose for themselves the most powerful women from all social classes as wives, although the average standard of living is set in uniformly favourable conditions for a peaceful life. From this we can see that one of the main causes of poverty is the lack of education.

In addition, the masses are more peaceful and united, and the pariahs are few.

"As you can see," says Larpin, "the superiority in the teeth of the gills, which is evident in the dominant species on all the islands of the Pacific Ocean, is also found on the Sandwich Islands. However," he adds, "this can be attributed to the excellent government of their rulers and their way of life."

Having cited numerous similar examples, which we will not repeat here due to lack of space, Vay says: "Similar, although less pronounced, differences between the nobility and the people can be found everywhere."

"When someone wants to learn the type of lissinomy of the language, nemu an7guanina, — says Professor A. P. Bogdanov, — then he will not accept the first typology he encounters, but will choose those representatives who embody everything that is considered particularly characteristic of the nature of a given nation. We form our own concept of a people — not only from a historical and artistic point of view, but also from the point of view of their linguistic characteristics — based on the most significant and typical representatives, which are known to the people. We take the ethnography of Cuvier and Coda Bernar for the French, Goethe, Schiller and Humboldt for the Germans, Lapin, Osa and Migya for the angels. And we are right in this. We do not judge the mamom-gibo plant by its barely visible, bespasnoy poome e7o, but by

the blossoming fruit, by the ripe fruit.

Growth. "Kety," says Vaysh, "statistics show that wealth and poverty have a decisive influence on growth and mortality. For example, the consumption of large quantities of insufficiently nutritious foods, such as potatoes, millet, and the consumption of unsuitable and poor-quality foods, has an effect that is easy to observe in large cities and labour camps of the most industrialised countries.

Vigierme asserts that growth becomes more rapid and reaches its highest limit earlier under the same conditions as the country becomes more prosperous and wealth is distributed more evenly among its inhabitants.

The same phenomenon can be observed among primitive peoples.

"Recall," he says, "the difference in growth between the elders of the southern islands and the rest of the inhabitants, and between inhabitants of islands and the low-lying моряховых outcrops in the same omeane; and between the inhabitants of the eastern and western shores of the Black Sea, where the means of transportation are very limited, we can hardly deny that the improvement of nutrition and the increase in the comforts of life have "impact on growth."

Vay provides similar data regarding the Bushmen, Yemtsos, and other ethnic groups living similar conditions.

The skin is thin. In the upper social strata, especially among women, the skin is noticeably thinner and more delicate than in the corresponding strata of the lower population. In men, the skin is generally thicker, than in women, but in rural areas and among workers, it can be significantly thinner, as in men of higher social classes and those engaged in mental work.

Three types of poverty can be inherited, as can be seen from the following examples: "In girls, ~~but~~ birth, it may appear on the soles of the feet, and on other parts of the body; мажется, несомненно, унаследованное маество, произведенное трением подошв у ~~шею~~ ряда потомлений».

Open and more susceptible to external influences are the following parts: the head, rumen and stomach, In the lower social strata, these differences are particularly pronounced in terms of the number of children compared to the corresponding social strata of the upper social strata. 3. Differences are particularly pronounced in parts of the body that are particularly susceptible to environmental influences.

The world in the auxiliary connecting space. The nature of the work is not

It is protected by a thin layer of fat, but is also reflected on the inner surfaces. Thus, according to Girtya, in people engaged in heavy physical labour, fat is removed from the surface of the skin by sweat. The fibrous strands are drawn together and form a real surface layer, and between its fibres and between it and the fibrous fibres of the tendons, there are thin, transparent, elastic filaments. The world is apparently stable, because it does not change even under prolonged and intense stress and does not deteriorate to such an extent that it becomes impossible to recognise.

Sincere sumumini. The effect of pressure, associated with professional conditions, is manifested in the formation and enhanced development of special organs — sinusite, the function of which is to reduce friction between two contacting and sliding surfaces.

According to Girt, on the amniotic process of the uterus, there is often a small sac, which, according to research, is always present in people who carry heavy loads on their shoulders and back with the help of wide straps. At the same time, according to the same sources, on the homatous process there is a connective tissue of fat and represents there a connective tissue, which, when its liquid contents are squeezed out, into a visible tumour, often found in workers with heavy manual labour and known as the miners' elbow.

In thin people, who, due to their duties and the nature of their work, are often forced to sit for long periods of time, The hard, dry skin on their hands, which are constantly exposed to the cold, sometimes becomes cracked and bleeding.

Conclusions. The influence of work is very clearly reflected in the rumours. As we can see, the damage is primarily visible on the outer branches and on the twigs and branches directly below them, which may be broken, forming mossy deposits in the hollow parts of the tree, causing the destruction of subcutaneous fat and replacing it with a more solid connective tissue, and even causing the formation of skin folds, mammary glands, and other organs.

The effect is not only superficial: it changes muscles, blood vessels and even the most delicate organs.

Rum. The characteristic features of the work of rum have long been known not only to anatomists, but also to poets. Let us recall that Mam B. Gyu7o describes rum as follows: rum is like a tree trunk, a log is like a tree, a club is like a log, and a hammer is like a log compressed in a mould. — it breaks the pavement.

Similar rumours in the 7th grade are encountered 7 times, here, on the 7th. To be honest, I am very surprised by the rumours about the new recruits. After reviewing the material, I was struck by the fact that I found very few examples of the characteristics described by V. Gyu7o. Then I began to pay attention to the rumours of the mature and elderly subjects, and the explanation became clear.

It is believed that characteristic peasant rumours are also found here, but they are more widespread in the latter, in Russia. In the modern peasantry, the 21st century has not yet had time to take shape and is presented as quite uniform and homogeneous, their speech is quite refined and their movements are quite graceful. Among the elderly and old subjects (here, and in the north earlier), the peasant rumi is wider and more pronounced, the monots are of the same thickness, shape and base; the most exposed parts are relatively weakened and thinned, becoming "dry"; the rum loses its ability to contract into a ball due to the reduced mobility of the parts; the joints become very loose and unstable; the *можа*, breaking the *ладонь*, becomes loose and breaks into pieces and fragments up to 2-х 7хубиной, over the palmar-plantar joints and on the bony surfaces of the hands. The adhesive capacity of the rumina is significantly reduced; in general, it becomes incapable of performing the delicate and varied tasks for which it is designed. For example, people who are unable to grasp a thick thread without first pulling it slightly.

In our country, and probably everywhere else, the nobility is more powerful than the common people.

Girt says that in the case of the noble families, this is evident from birth.

Girt says that there is no doubt that by the shape of the rum, one can tell whether a person belongs to a noble or common family.

Regarding the shape of the foreheads of sailors and matroses, he says: "The forehead is less prominent and less fatty and gives the front *пучу* отру7енную форму, которая на

muscularity of the sailor and *mysnennia* passes into the *u7ovaty*, because the muscles of the abdomen with their tendons form a line in front of the front of the chest and less pronounced elevations.

Kyuuu. *Kyuuu* also changes; according to Portage, the right *mjuuu* is *is7nu* at both ends of the word. "*V 7yodey raboue7o m7acca 7rudinnyy monesh m7yuuishy to7ne, bo7ee y7ovaty*, has *7uf* a four-sided pyramid, and protrudes in front and behind above the level of the *m7yuuishnoy* recess of the *7rudina*. The more we act on it, the more the *m7yuuishia* is smoothed out and the more clearly its s-shaped indentation becomes visible. It can be seen that in women, the *m7yuuia* is sometimes more pronounced than in men. The same can be said about the height of the bridge and the unevenness of its elevations, which are covered by muscles; the development of the bridge goes hand in hand with the development of the muscles. Therefore, special attention should be paid to the following question: do the found bridges belong to the working class or not?

Nopatma. Regarding the variability of the path, we find the following statements *iGirtya*:

"The three raised ribs (*costae scapulares*), opposite the thigh, form the attachment points for the individual muscles of the shoulder girdle and are more pronounced in people who work a lot with their arms. In athletes, the scapulae are broad *7uf* protrude according to their shape; in contrast, in the scapulae of the unathletic, they are narrow and their shape is pointed" (from the word "pointed").

As a contrast to the peasant rum, one can cite the mobile rum of an artist and musician and the aristocratic rum of a lady of high society with her refined manners, refined, delicate *an* agile movements, and a refined sense of style.

Similar observations relating to the development of the rum of the *mam 7ue7o7o* from intense activity have been made *an* primitive peoples. Ren7er attributes the subtlety and delicacy of the rum of the Payayac Indians to the fact that *7all* of them, from generation to generation, spend most of their lives in huts, and the lower classes remain in idleness.

Do not forget the words we have spoken, for they are the words *6ur* ancestors, from generation to generation, over many centuries of cultivation, through gradual adaptation, unique structural features have developed, which can be clearly identified?

No. It is known that the feet of higher animals are not flat, but arched, and also have small toes. The small knife is considered everywhere to be of aristocratic origin, but at the same time, the large "knife" is considered everywhere to be of "peasant" origin. It is noteworthy that the feet and hands of peasants are relatively larger than those of women of higher social status.

The writer draws attention to the special development of the hands of peasant women and mentions "strong hands" more than once in his "Dead Souls".

Spencer points to the special development of the hands of the characters and the muscles of their arms; everyone is familiar with the sharp hands of the Mavagerians, the unyielding and strong hands of the Nosirgians, mentioning the latter, Weber says that everything was already known to the ancients, who depicted fast horses completely differently, unlike the slow horses of Hermes.

Mitey O7nenny Eemy is populated by dim, upesvyuayno 7oristy ~~dm~~masty beaches, which, when wet, create obstacles even to free movement, so that the inhabitants are forced to spend most of their lives in huts and sitting in the mud, The direct result of this is deformed, thin legs.

The same legs are found in tailors, who spend their lives sitting with their legs tucked under them — a circumstance due to which one of the thigh muscles is stretched in a way that resembles the powerful thigh muscle of tailors (m. sartorius).

The severity of muscle pain depends on the frequency of use and the degree of muscle tension, as well as other factors. Therefore, it is less in women than in men, who are mainly engaged in physical labour.

About the bridges. The bones are more massive, accustomed to intense muscle exercise, says Spencer, and the processes are longer, which makes the muscles more prone to injury. They are not as strong people who lead a sedentary lifestyle, and the same difference exists between the bones of wild and domesticated animals of the same species. From carrying heavy loads, the legs not only become stronger, but also grow in length. The growth of the legs depends on their use and is enhanced by it, resulting in greater development of the growth plates and roughness of the bone surface in all people belonging to the working class, says Girt.

We do not provide further confirmation because we do not have it.

уепечууп well-known truths; Let us remind you that the development of the brain is closely linked to the activity of the muscular system, which must be balanced with the type of body structure. Bones, says K. F. Fott, are always flexible, flexible in their entire mass, and have a certain elasticity. Their shape and structure are clearly expressed, and the contours of the bones are more rounded and smooth than in Europe.

The ratio of rum and уеуюстей. The 7-day rumina lower social strata must be in a certain ratio to the forms of other organs, and, what is especially important for us, the form of уеуюстей. From the ratios that sometimes exist between the development of muscles and bones, says Larpin, it can be deduced that in those individuals who exercise their minds less, their abilities decrease accordingly. Undoubtedly, they are generally smaller and thinner in educated people than in simple peasants and peasants. Indirect but very weighty arguments in favour of this assertion can be found in the similar relationship between the size of the monoecia and the size of the testicles in animals. Andrew Knight notes that the size of the head and the size of the body usually change together. Compare, for example, the 7оуова and омонениности of the homing pigeon and the 7е7мой уошади, the borson dog and the бууьдо7а.

It is fair to say, as some naturalists claim, says Ларвин, if we compare the properties of homogeneity with the properties of monogeneity, it becomes clear why homogeneity and monogeneity change simultaneously, not only in form but also in essence; However, many highly competent judges dispute the fairness of this opinion. Nevertheless, the relationship remains the same. The importance of this for us is explained by the influence of the digestive system on the nervous system and, consequently, on the motor system, the development of which plays an important role in the struggle for existence.

The teeth and chewing apparatus are well developed. It is known that the teeth of our peasants are more robust and strong than those of the upper classes. A similar phenomenon is observed in horses; and K. F. Fott, the teeth of the Ne7rov are wide, long and very sharp; their substance is apparently harder than that of Europeans, and they wear down very slowly. Despite this greater hardness, however, the teeth of our peasants wear down more quickly than those of the upper classes. According to my observations, in the St. Petersburg region, they wear out sooner than in the Moscow region.

Pogotavskaya; this probably depends on the coarser grain used by the former, and, consequently, on the greater work of the chewing apparatus. We find confirmation of this in the fact that

"Right-sided teeth are usually more worn, because they are usually chewed on the right side, not the left side." Worn-out teeth perform their function worse than healthy ones and consequently, again involve the chewing apparatus in excessive work. "The mechanical action of chewing depends on the shape of the teeth; if all the force is concentrated in one point, then it acts like a knife, cutting sharply into the soft tissue." "If the force of the teeth is concentrated on their sharp surfaces, then they act with their pressure in the same way as millstones, — morennye syby."

A root syb equipped with sharp bur7ormi acts with bur7ormi mam mʸinh and doʸoto — ʸe7ue pasdrobyaet mycmʸi piʸi. The work of the ground stone must be less productive. In the local peasants, I observed significant gaps between the upper and lower teeth, uem u inteʸʸi7entnye gini, — lamt, not often observed, according to K. Fota, in ne7rov.

The work of the muscles during chewing is very intense, and the chewing muscles are very strong. According to Girt, teeth capable of crushing the core of a persimmon produce a force equal to 12–15 poods. The speed of movement of the lower teeth depends on the action of the high teeth.

In a state of equilibrium between action and reaction, both jaws experience uniform pressure during chewing.

Bud compares the upper jaw to a lever, on which the lower jaw acts as a fulcrum. The forces of the lower jaw are transmitted to the upper jaw through the processes of the upper jaw. In addition, the temporal muscle acts directly on the arch of the jaw, and the chewing muscles act through the masseter muscle. The processes of both upper arches, says Girt, pressing against each other, prevent the aforementioned arches from diverging inward; the cmyʸовой process does not allow (indirectly, because it is connected to the cmyʸовой bridge, which, in turn, rests against the gobble bridge), prevents the gobble from moving outward, and together with the gobble and the nasal process, prevents the gobble from moving upward and forward. It is clear that all forces are transmitted to the wheel, either directly or indirectly, but in any case, i n d i r e c t transmission does not

reduce their intensity.

Lower *ueyuyost*. But let's start with the lower *ueyuyost* first.

"The lower *ueyuyost* of Australians and Ne7rovs," says Spencer, "can be placed on a par with that of the same *ueyuyost* of Ang7iuan, significantly more, not only relatively, but also absolutely. In fact, there is only one Australian *ueyuyost* with the same *ueyuyost* as the average an7yiuan; but it (probably the female *ueyuyost*) belongs to a relatively 7orasdo less snauiteyьному черепу, being 7orasdo snauiteyьнее in relation to the whole теуу, чем an7yiysмая *ueyuyost* of the same ve7иины. In all other cases, the lower joints are lower (with larger joints than ours) and are absolutely more massive than ours, often exceeding them in all dimensions; and compared to less dense lower lines, they are much more massive. In addition, Australian and non-British *ueyusti* have a similar dissimilarity not with all British *ueyusti*, but with the *ueyusti* of the most isolated British. One ancient British череп моууемшии has a *ueyuyost* routi and is just as massive as the *ueyusti* of Australian черепов. And this is in line with our assumption about the relationship between larger pasmeras and greater snauite activity of ueugus, required by the dimarey way of life. The lower jaw is massive, the jaw is more massive than the upper jaw, the chin is protruding, wide and square; The lower jaw is horizontal; the nose is straight, in contrast to the forehead, wide, rounded and forms a horizontal blunt angle with the lower jaw, which is slightly protruding, raising the jaw and acting in a more favourable direction.

Recalling that we spoke above about the characteristics of the lower classes, which are more typical of the higher classes, and recalling also that the lower class is more prominent among the common people, we must bear in mind that the greater development of the lower *ueyuyost* is a tendency towards a lower type of structure. The lower *ueyuyost* is not closer to the monkey than to the European *ueyuyost*.

The lower jaw of ape-like apes is heavier, more massive and, in particular, its horizontal part is longer, wider and more prominent than in apes; on the contrary, they lack the protrusion that forms the chin. The oblique line, formed by the pygmy teeth, continues to the nose and mouth and ends in a blunt point at the lower edge of the lower jaw. The chin, tamim

mos7a, especially in the front e7o do7ei, u verno7o, everything is completely the opposite, says K. Foh7t. Nerep si7ino compresses from the boms, in the direction from the outside m inside, myš7uam, svuzhani 7o animal life. The formation of the uerepa omasates the syngenous v7inyanie a7the 7ormation of the mos7a.

Speaking about the relationship between growth and decline, Girt says: the increase in growth and decrease in decline has a significant impact 7he position of the total market, which, on the one hand, forms the front wall of the vertebral column and, on the other hand, is closely connected to the largest upper bones of the vertebrae (the superior and transverse processes). so that any change in the position of the latter must necessarily be reflected on it.

The development of the double arcuate lines, lineae aricuateae s. semicirculares externae, confirming their position, at the same time shows that the movement of the masticatory apparatus is reflected not only on the palate, but 7on the temporal bridges, and is more clearly visible in the development of the teeth in the upper jaw in individuals who had strong muscles and were already elderly. 3The appearance of ue7юcreй on 7ep7uepena becomes clear when comparing-anatomical examination of the same species and especially when the same comparative examination is performed on monkeys and apes.

K. F. directly states that the formation of a positive attitude and the acquisition of skills are determined by the uneven development of abilities. Highly educated people, who are at the top of the hierarchy, should be more educated, because they have to act on a larger area, not to mention the greater distance between the limbs in width. The high depressions are visible on the monkey's forehead, as if the last hair had been pulled out from above and the eyebrows had been pulled down and spread a transverse direction; evidence of the presence of the seventh pair of eyes, which are located further back than the sixth pair.

On some prehistoric skulls of Phoriidae and on modern skulls of New Caledonian tarsiers, both parietal bones are normally separated from each other by 8–10 centimetres, converging to 3–4 centimetres and presenting a pattern characteristic of samurai monkeys.

All of the above examples are evidence of the persistent struggle between the chewing apparatus on the one hand 7he tongue in conjunction with the palate on the other. This struggle can be observed in a whole range of animals that are forced to

to chew their food: monkeys, lower primates, birds, and European animals. The difference between these and other organs is expressed in the strength, proportion, and degree of development of the chewing apparatus.

A young monkey is more intelligent and smarter than an old one, which is associated with the lesser development of its chewing apparatus and the lesser development of the chewing muscles on the upper jaw. The same is true for young and uneducated people, as well as for children.

"But with the onset of the puberty period," says K. F. Fott, "the permanent sutures close and the teeth become permanent, and the same psychological process (dullness) occurs which we see in monkeys."

After this brief digression into comparative and descriptive anatomy, let us return to the question that concerns us.

It is well known that in European races, the capacity of the stomach is greater than in primitive peoples.

There are *лапты, домасываюшие*, i.e. among ancient peoples of the same *нашей* *емкость черепа была* smaller, i.e. among modern peoples; — *лапты сто70* of the genus are given above in II *7аве*. In the higher strata of modern societies, the capacity of the stomach is greater than in the lower strata of the same societies. There, the capacity of the graves is greater than that of the graves of the sea, where the corpses of the lower classes usually end up. The capacity apparently changes with the degree of mental development, according to Topinar.

Above, we have cited the opinion of K. F. Fota, and now we will cite the opinion of Professor A. P. Bodanov.

"Observations make it highly probable, at least in relation to European peoples, that under the influence of mental development, the average age of death increases, the duration of life ~~the~~ the relative stages of its development are changing." Having cast doubt on the validity of Brom's conclusions, with reference to anthropological data concerning ancient Parisian graves, he continues: "But there are observations, made by everyone, especially the wealthy, which undoubtedly confirm the most accurate law — the certainty of the sale of goods, and the more peaceful the population, the greater the prosperity ~~enjoys~~, and the greater the prosperity, the greater the need for taxes. *Этот* change in the *70х* ~~is~~ is expressed simply in its expansion in all directions, but in

a certain pattern.

Kamení and sememopy have no fewer than 700 members, including, for example, medics, artists and painters, but their 700 members have distinctive characteristics: with the development of intellectual life, a predominantly serious character develops, and it is enough to look at a number of portraits of people who have distinguished themselves in science, art, literature and industry to be convinced of this. It is not without reason that we use the expression "he has a good impression" to express a positive opinion ~~h~~ someone, saying, for example, "He is a good 7oXova", but we also say: "He has a good 7oXova", trying to emphasise the impression made ~~h~~ "He is a good man," but we also say: "He has a beautiful soul," trying to note the impression made by an intelligent and sensitive person.

I think that each of you has had the opportunity to observe many "good 7oXov" and "beautiful deeds" among the highest intellectual circles of society, and not among the people.

It seems to me that, despite the efforts of the authorities to suppress me, I remember three women from the Kobegam community who were very active in the movement. I remember three powerful women, and it was ~~h~~ surprising, because they were above the rest, and quite similar to the powerful women of the past. Among the male population, rich women are often found here, especially among the wealthy and elderly.

Meanwhile, among the local nobility and clergy, there is an incomparably larger proportion of very expressive and powerful personalities, whose wealth and power cannot be compared to the most powerful women of the local nobility and gentry.

Itam, we see that the greater work of chewing ~~h~~ individuals belonging to the lowest classes of society, trained by rough and unsanitary food, with greater intensity, firstly due to ~~h~~ lower nutritional value, and secondly due to the need for larger quantities of food, corresponding to the greater expenditure of energy to fight for existence, it is necessary to produce and produce an increased amount of the apparatus, explained by its special adaptation, which entails the development of a complex and multi-stage apparatus — a complex and multi-stage process; However, apart from direct mechanical action, the motor described above can be explained by the action of the samon compensation mechanism for growth and balancing of the apparatus. And in fact, vessels carrying blood tthe heart, будужи в состоянии доставить тоуьто определенное,

Typical normal nutrition should be directed towards the body's needs, with a greater proportion of nutrition ~~directed~~ towards the body's active organs. The organs of the digestive system are represented by the digestive organs, and the effect on the digestive tract should be correspondingly less than the effect on the digestive organs. However, this does not preclude the possibility of larger amounts of nutrients being absorbed by the more delicate parts of the intestine, which must be taken into account by lower doses.

Meydu-mishen manag. Syunnye zhezesy. The digestive system works intensively, and the living ~~n~~utritional conditions of the lower masses contribute to the development of all other organs directly and indirectly related to the digestive process. There, the oesophageal wall undergoes pressure when the mouth is closed, because the space between the lower jaw and the hyoid bone decreases. The sublingual ~~d~~ submandibular muscles also undergo pressure: the former from the action of the mylo-hyoid muscles, the latter from the counteraction of the muscles of the tongue, which are subject to chewing. This pressure causes the ~~semperta~~ to move during chewing, so its presence is absolutely necessary.

Meydu. The quality and quantity of food consumed should be sufficient for the structure of the teeth. The structure of the teeth is very important, says Girt, because it affects the ability to chew food properly. This opinion is confirmed by Professor 3bi, who says that "the skin is subject to significant changes." In women, it is less pronounced than in men, says Girt, because it decreases significantly with poor nutrition, during pregnancy, and also with the consumption of alcoholic beverages; on the contrary, in those who drink a lot, ~~it~~ increases, and when the outlet is narrowed, ~~it~~ decreases. "If what the professor at the Academy of Sciences told me is true," says Girt, "then it is usually caused by a lack of protein, because they are more dependent on the supply department, since they depend more on the supply of bread, which is mainly used for food."

"Coagulation in the form of clots, according to 3bi, is determined by the degree of expansion. Therefore, depending on the circumstances, it appears either more solid and thin, or more solid and thick. The capacity of ~~e7o~~ undergoes many changes, not only due to individual differences, but also due to the amount of food usually consumed. On the part of the ~~latter~~

, it experiences mechanical stretching, which remains constant over time (permanent deformations). Therefore, those who are forced to use a limited diet, e.g. martyrdom, should introduce a greater variety of the latter in order to restore the loss of organism, have a greater need for rest, and those who take nutritive substances in a more agreeable form, and, consequently, in smaller quantities. Under these circumstances, the data obtained are of limited value and should be treated with caution.

Speaking about the probable history of the development of the jaw in ruminants, Spencer puts forward several assumptions that are applicable to the need to study the changes in the digestive system in ruminants. He says that "the expansion of the muscle-tendon complex occurs during stretching that has become habitual. We know, he says, that a constantly stretched manag gradually becomes capable of more easily tolerating the presence of the masses it contains, which initially irritated it. And we also know that adaptive changes usually occur in its surfaces. Consequently, this type of adaptation ~~the~~ structural changes it causes may be (according to the adaptive nature of the acquired characteristics of the organism they must be) to a certain extent inherited, then it is clear that, arising in a series of successive changes, man directly, as a result of repeated actions, and moreover, as a result of the survival of those individuals whose changes are most significant, they can reach the point be distinguished by those characteristics that we find in ruminants... It is clear that this explanation can help us understand the course of evolution of the ruminant system, as well as that of ruminant animals, but this explanation must be based on the comparative study of the relatively well-known differences in the structure and function of the organs of ruminants and non-ruminants. of the population, the types of food consumed, and the degree of nutritional deficiency.

Therefore, we will not give further details and will only mention that, according to our observations, the life of the seven-year-old (St. Petersburg and Tula) is according to our observations, is significantly larger than that of the local peasants, which can be explained by the relatively coarse grain (rye flour

bread), which the former feed on.

Тѹина мишом. Regarding Тѹина мишом, there is an opinion that their number increases with the consumption of milk and decreases with the consumption of meat. Judging by the external volume of the abdomen and taking into account the above considerations, it must be assumed that in lower masses, the depth and surface area of the мишом should be greater than in higher ones. According to Girt, anatomical anatomists assume a smaller мишом, чем немешние and анѹийствие; "This can be explained by the fact that," he says, "the lower masses use a less coarse diet than the higher ones." Girt has experience with two mosh, born at the same time, and fed one exclusively on plant food, and the other exclusively on animal food; Seven years later, the first was three inches taller than the second.

This is quite understandable if we remember that a peasant and a labourer eat three or four loaves of bread a day, and, for example, during the hay harvest (senomosa), the portion often increases to five or six loaves (on "vozhnoe khleb", тогда eat twice a day) and uto sutoonue тоѹиuestvo смспрементов трестьянина exceeds not infrequent six-eight раз такое же тоѹиuestvo смспрементов inteѹиентноѹо ueѹовема. It is necessary to change the location of all the masses of people and the means of transport.

Atavism. While reviewing the changes known to us in the structure of the organisms of the representative masses of society, we cannot fail to mention one very important category of phenomena.

It is known that in the structure of ueѹеuesmoѹo, there are often "anomalies" in the structure, manifested by the appearance of structures characteristic of other animals. Sparvin attributes these anomalies to atavism and gives examples of such anomalies in the structure of the teeth and claws of mice and cats. Our renowned scientist V. N. Gruber devoted a significant part of his work to describing such anomalies, which (unfortunately, they are difficult to access for Russian readers) have been reprinted in an article about the process. Necѹalta, dedicated to the anniversary of Gruber's process, in "Kininuemaya Gazeta" from 1882, p. 14.

We have a very important question: do the corpses on which the above-mentioned anomalies were found belong to the victims? We think that uto all they, иѹи по трайней мере,

disproportionate численности сословий 7ромадное большинство случаев, относятся именно к трупам низших сословий. The probability of this is very low, because, firstly, corpses of higher social classes rarely end up in the anatomical institute of the academy. due to the overwhelming prevalence of lower social classes over higher ones, and secondly, because the corpses belong to homeless poor people, whose deaths, again, are incomparably more numerous among the lower social classes. The probability of this is reinforced by all the above considerations, from which it follows that the higher social classes represent, in general, the higher type of structure, and the lower classes ~~on~~ the lower type. Obviously, atavistic traits, in the sense of relative development, should be found in individuals of the lower type of structure, and not in individuals representing the higher type. It is known, for example, that perforation of the nasal septum was a fairly common phenomenon in the period preceding the introduction of the mamnyu, both in the period preceding the introduction of the mamnyu and in the period immediately following its introduction, it persisted among populations living in conditions unfavourable for reproduction, and then perforation became less common, disappearing from our experience. The extreme rarity in aristocratic circles, says Topinar, apparently explains the decrease... According to Brom, it is more common in women. In Russia, it is found more often than in France.

In any case, there is no doubt that the aforementioned characteristics, which are more pronounced in lower forms of modern life, are found in higher forms, indicating a closer approximation to the animal type. while the probability of finding such features in higher species in the majority, proportional to the complexity of the species, is very low, ~~and~~ even their very existence in species requires further study. A very difficult decision on this question, which contains the most important argument in the above-mentioned provisions.

Conclusions. Conclusions, according to Larpin, are more numerous, more diverse, and, of course, the highest degree of post-mature characteristics in related species is found in the higher types.

Well, one could say, says K. F. F., that the female type is in many ways similar to the male type, except that it is more низших рас, а с этим обстоятельством, по-видимому,

is connected with the fact that the phenomenon of the formation of a certain kind of beauty is confirmed by the perfection of the race, and in this respect the European race is far superior to the European race, uem ne7r ne7ritianmy.

In the same way, a woman preserves in her education the former state of her mind, and when she has developed her mind, she does not lose it, but rather improves it. This explains why the more one is accustomed to something, the more one is inclined to do it. Moreover, both are similar in their habits and way of life, and the lower the moral state of the people, the more they are inclined to crime.

In Australia, among the Aborigines, Bushmen and other similar primitive peoples, women bear all the hardships and labours of men; besides their special work with children, they engage, like men, in hunting and fishing. The circle of ideas and activities in which both sexes move is completely the same; on the contrary, the higher the level of education, the more perfect the division of labour in the material and moral worlds.

Naturally, if each individual's activity increases and takes on greater scope and weight, then men must strive to become more and more the more the higher forms of mental activity are developed in men.

It is clear that all of this is applicable to the general population. In higher societies (we are talking about this in general, not about the specific changes that are taking place in Russia), it is possible to observe abnormal phenomena, the result of the discrepancy between progressive phenomena and the phenomena of the rest of life) both must be considered, both in terms of structure and in terms of the structure of the organ and its participation, as well as in terms of the structure of other organs, especially the circulatory and muscular systems. It is also clear that this area represents an open field requiring comprehensive and thorough research.

Selective mating. The chances of choosing a good wife in all societies are always higher for men; and since women are given a higher degree of education and a higher social position, it is understandable that men of the higher classes of society always have an advantage over men of the lower classes in this respect.

As for the choice of the most desirable men by women, although women in the studied society have free and relatively free choice, they do not have any restrictions, but nevertheless

their choice is significantly influenced by the social status and wealth of men; and the success of the latter in life depends mainly on their mental abilities and energy, which are the result of the same abilities of their ancestors.

Inheritance. In the process of heredity, the characteristics of the best producers in higher masses are passed on to the next generation and, accumulating in a series of generations, become stronger and stronger and produce better and better results. The evidence of the gradual increase in the number of primate species must be sought, and in fact it is found, in the ever greater divergence of the primate species of the structure of the higher and lower masses. Every observer will undoubtedly agree that in the environment of higher social strata, children are more likely to encounter positive emotions than in the environment of lower social strata. In addition to conservative heredity, the influence of heredity acquired through adaptation, i.e., the heredity of acquired traits, is also evident. (progressive heredity), in which organisms pass on to their offspring not only the traits inherited from their ancestors, but also their individual traits, which they acquire during their lifetime. Everything can be observed, says Darwin, if animals and plants are subject to variation, then humans, who are often exposed to the environment, especially the environment, are undoubtedly subject to variation. Binarism and dimorphism are undoubtedly hereditary.

According to Arvin, aristocrats are born with more beautiful faces and bodies than the children of ordinary mortals; I observe the same thing here in Magopussia. Based on the aforementioned statement by Gemme, we can assert that all other social structures characteristic of the primate masses are also passed down by inheritance. And if this were not the case, then those structures mentioned above could not exist.

"The high degree of socialisation," says Gemme, "is manifested in the mass of social prejudices (institutions); for example, the division into classes among many peoples; the class of priests, the class of warriors, the class of workers. The division of these classes is apparently based on the idea of the high value of hereditary qualities inherent in certain families, which are considered to be passed down from parents to their offspring. The institution of nobility is based on the belief that special privileges

They can be passed on from parents to their children. Unfortunately, this is not only true of virtues, but also of vices, which are passed on and reinforced by heredity. Gaston believes that even those psychological traits that are considered hereditary are actually acquired.

It is well known that the spirit of chivalry is characteristic of modern nations, and even men sometimes marry women of lower social status, while the opposite phenomenon is very rare. And since the revival of many traditions in modern society dates back to ancient times, the influence of these traditions cannot but be reflected in the structure of modern society. Every Russian peasant can confidently say that it is a powerful tradition, passed down from generation to generation, consisting of a series of ascending steps, which cannot be changed since time immemorial.

Departures. Life expectancy. First, we will put summa summarum of all departures — life, and mam pomasateh its pro7res — life expectancy. Above, we have assumed that life expectancy increases with the increase in the number of years lived. We can also assert a priori that it increases proportionally to the volume of consumption of the myrtle. It is self-evident that the carriers of culture are the highest and most secure strata of society, who lead a more peaceful life and are less involved in the struggle for existence. The profession also affects average life expectancy, which can be explained by the conditions of professional life itself to a large extent, by the degree of wealth associated with it.

We find Spencer's explanation for the continuity of life in his statement that who says that life is higher than the type of being that is more complex and more prolonged, and therefore the organisation of life is higher than the type of being that is more complex and more stable, because life is a continuous adaptation of internal relations to external ones — with each step forward consisting in the addition of previously adapted relations, represented by the organism, not in the replacement of existing relations, parallel to the previous relationship in the surrounding environment. Thus, the greater correspondence established, under equal conditions, is revealed in the greater complexity of life, and in its greater continuity — a truth which will seem obvious if we remember the enormous mortality rate,

The motor prevails between the two organised entities, and this gradual increase in the duration of life and decrease fertility which we encounter as we move to more and more highly organised organisms.

Even if, Spencer continues, the connection between longevity and the complexity of life is not obvious, it would still be true that the degree of life is measured by the degree of complexity. Then, citing seemingly contradictory examples from the animal and plant worlds, he says:

"We accept as the highest life that which, like ours, exhibits greater complexity in its correspondences, greater rapidity in their succession and greater continuity of series, then the correspondence between the degree of life and the degree of correspondence cannot be doubted.

For a more detailed explanation of the truth and, in particular, for an explanation of the aforementioned concepts, it should be noted that as man's life becomes higher, the weapon itself becomes more powerful. In our society, we should compare the conditions of the social life of the higher classes with those of the lower classes, which are often characterised by primitive simplicity.

The higher, more developed and better-off members of society, being the highest forms of social organisation, are at the same time representatives of a type that bears all the characteristics of higher biological development; greater development compared to insects, greater growth and greater longevity — all these are coordinated features of biological development.

Natural tendencies. Sensitivity to pain. According to Fechner's observations, Nambros and others, says Professor Kovalevsky, indicate that "in the development of the organs of perception, mental development plays a particularly important role."

Thermometry. "The more educated a person is, the more refined their senses are, and the more refined their senses are, the lower their sensitivity and the lower their mental capacity. Fechner and Nombroso particularly emphasise this point. And if mental education and development constitute a significant advantage for the middle and upper classes, ~~but~~ it is clear that the difference between the two masses will be finer than in the lower masses. This is clearly seen in our studies; the data obtained in the lower masses are twice as high

lower than the data collected at the middle and higher masses.

Based on a comparison of his patients' data with that of German scientists, Professor Kovalevsky says that these differences can be explained by the fact that the latter studies were probably conducted on people with above-average weight, while the former were conducted on people with below-average weight, and that this could be influenced by factors such as diet, frequency of bathing, clothing, exposure to open air and stuffy atmospheres, and poor hygiene. "He continues, "to have similar anthropological data for other regions of Russia. According to Weber, the main cause of the phenomena described is the thinness of the epidermis, which is broken in one place or another, exposing the underlying nervous tissue. The more it is damaged (in workers) the more it is damaged, the worse the heat conduction will be. (in terms of temperature) it is, and the stronger the temperature effect on a given place should be. Summarising everything related to this issue, Professor Kovalevsky puts forward the following conclusion: "The temperature is lower than the minimum temperature, while the temperature is higher than the maximum and average temperatures."

Божевое орудие. The same principles and bojevoe uuvistivitelnost are lower among the lower masses.

Professor Kovalevsky summarises this as follows: "The higher social strata of both groups are more sensitive, while the lower strata are less so, which again confirms the above conclusions regarding the relationship between gender and social status. Those who are mentally more developed are more sensitive than those who are not."

3. Emotional sensitivity. Men and women who are intelligent and intuitive, says Zigenburg, show greater emotional sensitivity. Individual differences in this method of research are quite significant. They probably depend on the level of socialisation.

Sense of place. Studying the perception of place and space, we found that at lower levels of society, sensitivity is significantly lower than in the general population. The data presented in the third column, given by Weber in his study "The Problem of Social Control," cannot in any way serve as a template for comparing the observations made of the masses of different social classes. In many cases, I find that the perception of place is incomparably greater, even in the corresponding places of the intelligent and the masses. This circumstance is probably explained by the fact that, as Wundt says, "there is a multifaceted and more subtle movement."

given части тела, тем тонее ее утончавшаяся", and on the next page: "there, it can be seen that in subjects whose muscle tone is very low, the tone is mainly concentrated in the most mobile parts; here, the sense of touch is constantly aided by the movements of the fingers."

And since the muscles are less mobile, especially the muscles of the arms and legs (monotone muscles), the connection with their lower sensitivity is understandable.

Erosion and weathering. With regard to the above, we agree that everything applicable to ancient and primitive peoples is also applicable (to a greater or lesser extent) to modern civilised peoples. to a greater or lesser extent, and to modern observers of the sea, who are familiar with the шививавшей, признаков primitive peoples.

"The historical development of our country is remarkable," says Gemme, "and in other respects it is an example of the amazing power of practice and habit, of education and application. The harmony between the different parts of the organ, the highest musical expression, consists of the repeated repetition of sounds, in a certain order, simple drum pipe tones, and the musical understanding of the educated European, the ear is delighted by the massive harmony of Mozart's opera and Beethoven's symphony.

But five and ten thousand years ago, our ancestors were the same as us, and the musical education of our children today is following the same path of development, driven by the same aesthetic system that has passed from our ancestors to us and will be passed on to our descendants. When a child's education and work are closely connected with his or her environment, there is no doubt that that the historical development of our ideas is closely linked to the corresponding improvement of our sensory apparatus. The current structure of our ear is not at all what it was five thousand years ago. The same auditory labyrinth of the diminary probably now represents a known feature in the structure of the auditory labyrinth of civilised peoples. This is not contradicted by the fact that the fact that the former have a more delicate sense of smell, while the latter have a more acute sense of smell, which is not entirely different, but the delicacy of the ear is clearly formed. The more subtle musical perception is completely different from the higher musical perception. The same applies to the senses of smell and sight.

Dimari see 7орасдо дауыше and 7орасдо яснее расуиуають схабые сапахи, чем шивийисованный ыеуовем, the latter surpasses them in the subtle expression of the sapahs and in the aesthetic expression of the feelings of the шветов and [ормы, representing the musical expression of many thousands of years. The musical expression of feelings among the people can be found in their musical instruments. Here, in Magoporssiya: "yinkbani", "peya", "mobsha" and "sopima"; Velikie Luki: bagayma, the highest type of the same instrument, used by the most skilled musicians, and the guitar; 7harmony, brought to both Magorossiya and Vemorossiya and now being perfected according to Western models; pashinyu lormy of shepherd's pipes and rozhms.

There is a connection between these primitive instruments and the same instruments of a higher type, which are used to convey aesthetic impressions to the highest degree, such as the violin, violin, royaum and other wind instruments.

The same considerations apply to the м ор7ану спения — 7хасы. Above, we have provided data based on the масаюлисея своуюшии сто7о ор7ана in the теуении ряда вемов. These data are, of course, applicable, to a greater or lesser extent, to the development of 7хаса in lower мхассов. Describing the structure of сетуатми, Gemmeу 7оворит says: "The degree of perfection of the сетуати depends on the complexity of its structure and the order of arrangement of the сетуати elements; the more experienced the painter, the more perfect it will be." "Organization," according to Gemma, "represents historical development and gradual improvement, very similar to what we see in the organ of hearing. Gas, the most perfect and complete organ of feeling, did not appear suddenly, but, like all other organs of feeling, developed slowly and gradually in the struggle for existence through natural selection."

If we take into account the significant progress in the development of the ability to recognise, which is now found among urban peoples and certain groups, he says, the varying degrees of spread of light and colour perception, we can probably say that the modern high level of development of light perceptions is the latest product of the development of light. This is especially evident in the late development of landscape painting, which has reached perfection in our time, something that was previously unimaginable. We perceive the subtle nuances of nature incomparably more clearly than our medieval ancestors. The most delicate

morbid forms of the setuata oboumini, obusugvaniya higher light opyrenie, probably pasvini gradually in the posludeniya posludeniya thousand years. We still perceive the roughness of light reflections in dim light (as well as the perception of tones), a vague aesthetic sense (the beloved rustic light of the Russian people!). Like dimary, children love the colourful combination of bright colours; the receptivity to the harmony of delicate colours is the product of aesthetic education.

"Education and development, practice and habit, in a word, application, raise the aesthetic perception of the eye and ear to a high level; inheritance is passed on constantly —growing from the past to the future. Seeing the amazing successes already achieved in historical times by our educational and artistic endeavours, we can hope that they will rise to the highest level of perfection through further improvement and education.

It is obvious that all of the above applies to the development of art among the common people. Like children, they love bright colours (mainly those that are easy to understand) and their varied combinations, and, like children, they do not understand the harmony of subtle nuances.

Based on all of the above, it can be confidently concluded that the same genetic sequence in the lower strata of the population can be found in the upper strata, ~~is~~ expressed in a more pronounced form.

Taste and smell. The relative development of taste and smell in the lower masses undoubtedly leads to the emergence of habits that are based on a low level of development of these senses. There, we have repeatedly observed that peasants sometimes have difficulty distinguishing between different smells; many consider assaetid to be delicious and find it repulsive, similar in taste to "misenim"; many do not find the smell of fish repulsive, and I myself have been the victim of the peasants' hospitality and anosmia, my host eagerly tried to get me to taste some boiled rotten fish that had been stored the izba for three hot summer days, on the eve of my departure from the house.

The average consumption of smoked and dried fish during fasting throughout Russia, apart from the dire circumstances of those forced to eat it, undoubtedly affects the development of the organs of taste and smell.

degree of development of the organs of taste and smell. Here, in Magopressia (Kobegamsky district), there is even a special name, "smazhenny osede", for a special type of smoked fish sold in the markets. The fish is very thin, it is placed in a rum, ~~the~~ most of it is eaten, the rest rises, i.e. puffs up, like leavened dough, which is why the fish itself is called puuit, i.e. puuit, puuit, puuit, puuit, puuit, puuit, puuit, puuit, puuit, puuit, puu mam 7оворят, всходит, i.e. пушится, like leavened dough, which is why the fish itself has the above name: smazhennaia i beshennaia.

The concept of air in huts is also completely foreign to the vast majority of people, and often the most repulsive stench in the hut, which is not caused by any economic necessity and does not bother its inhabitants at all (for example, in warm weather).

It is well known that this method is capable of significant improvement, as can be seen, for example, in the work of jurors. A high degree of muscular development is characteristic of highly developed animals; the muscles of primitive peoples are simple, which cannot always be explained by a lack of resources. It is clear that here too there is room for scientific research.

The organs of perception give us an idea of the external world, and if the organs of perception are not sensitive, then the mass of "external relations" will not reach consciousness, and therefore will not be able to form "corresponding internal relations" in the organism. It will not perceive either pleasant or harmful influences of the environment and therefore will not be able to either respond to the former or avoid the latter; and since the means of perception are limited, through repetition, become large, it is clear that the result of the struggle for existence will be the dullness of the organs of sensation of the lower species.

Psychological processes. To answer this question, we are forced to make a small digression into the field of psychology.

"Psychological phenomena, undoubtedly of a mental nature," says Wundt, "are perceptions.

Obviously, it is more natural to take the original meaning, the primary concept, and give each word a specific emotional tone, which is then softened and brought to the fore. This is the usual interpretation of words in a narrow sense and in a general sense. Thus, the primary content of consciousness is the constant perception of the environment, which forms the background, and all other products of consciousness arise from it.

The irritation of the sensory nerve apparatus of the organs of sensation and other centre-stimulating nerves (located in the muscles, sensory organs), transmitted through sensory nerves to the nerve centres of the brain, and gives impetus to the perception of sensations.

Perception, in comparison with sensation, is a more complex phenomenon. It combines sensations and their constituent parts. Since the relation of representation to a particular object is already a secondary act, the primary essence of representation can consist in the connection of several unconnected perceptions. Consequently, representation occurs from simpler processes, namely from sensations that are combined into representations according to known psychological laws.

Representation is the first mental act, and its essence lies in the fact that in our consciousness there is an image of an object. The whole world, as we perceive it, consists solely of our representations. The object of representation can be real or imaginary; representations relating to real objects existing outside and inside us are called perceptions. By the latter term, we mean the assimilation of an object by consciousness. If the object of representation is not real, but only imaginary, then we call such representation a representation of the imagination and fantasy. All our representations are based on perceptions and representations of the imagination.

There are two psychological processes that always accompany our internal experience, are inextricably linked to consciousness, and therefore can be considered its most characteristic features: These processes are: the formation of representations from sensory impressions and the retention of representations. Every representation is a combination of many different impressions. We assign a certain duration to each sensation. We assign a certain duration in time to each sensation, i.e. we connect the present sensation with the preceding sensation; we give each event a known place in space, i.e. we place a given light impression in a row with other light impressions. Therefore, pure perception is an abstraction; strictly speaking, it does not exist in our consciousness. In our consciousness, there are representations, or images, organised according to the forms of perception — space and time. Nevertheless, based on

the mass of psychic facts, we must accept that representations are always formed from sensations through psychic synthesis. The reproduction of representations and their association are essential conditions for consciousness, as well as for the formation of individual representations through the synthesis of sensations. Thus, in the case of thinking processes, ~~on~~ the constant change of representations in it, it can remain something constant, being the activity that connects representations, the present and the past. On the other hand, the necessary condition for consciousness is the correct, according to known laws, connection of representations. We see that the synthesis of perceptions always depends on certain conditions — the organisation of the mind.

...All parts of the nervous system are in close and intimate connection with each other; through this connection, individual consciousness is formed. It depends on the impressions acting on the sensory organs, on the motor inertia, and even on the processes in the sympathetic nervous system.

Consciousness remains essentially the same, regardless of the nature of the perceptions that constitute its content at a given moment. The unity of consciousness is based on the mutual connection of the parts of the nervous system, and therefore it is impossible to have separate types of consciousness that are coordinated with each other and subordinate to each other. On the other hand, strictly speaking, it is impossible to isolate a specific organ of consciousness, because our perceptions and feelings are influenced by the parts of the nervous system. However, there is one area that is more closely related to consciousness, namely the part of the nervous system that controls motor functions, i.e. the motor cortex. In the motor system, apparently represented by special areas not only of the sensory and motor areas of the periphery, but also by central motor areas of a lower order, such as the motor cortex and the motor centre. Thus, the muscle system is primarily capable of connecting, directly or indirectly, all processes in the body that excite sensory perceptions. In this sense, in *учовема* and, probably, in all *посвоених*, *мораво* *во* *мо* *мо* *мо* has an *орган* *оснания*, we must remember that that the concept of a concept presupposes the existence of known concepts, such as, for example, the concepts of a square, a circle, and a triangle, which are necessary for the synthesis of new concepts. and the necessary steps in the synthesis of compounds.

...In addition to the appearance of new ideas in our consciousness and the disappearance of old ones, we perceive in ourselves a special activity, which we call attention. In immediate self-consciousness, we do not always perceive the connection between our representations in the same way; consciousness can be dominated by some representations to a greater extent than by others. For the sake of clarity, we will compare awareness with the act of seeing. This comparison is all the more natural because awareness itself is sometimes perceived as an internal sensation. If we speak of representations that exist at a given moment, and they are in the field of perception, then those representations to which attention is directed can be called the content of perception. The entry of a representation into the internal field of perception can be called perception, and its entry into the internal field of consciousness can be called apprehension.

Internal tumours can gradually turn into malignant tumours. However, internal tumours, unlike external tumours, are not actually tumours, but rather areas with an indefinite extent; so that it can contract and expand; in the first case, clarity increases, in the second, it decreases. For clarity, it is necessary to focus attention on known representations. But the brighter and at the same time more organised the image, the more obscured the rest of the image remains.

The simplest form of perception of external objects by means of attention will obviously be that which is expected to become a representation, and at the same time the perception itself is impossible, i.e. consists of simple light, sound and touch sensations with a predetermined meaning and intensity. The time that passes between the moments of perception and apprehension can be called the duration of simple apprehension. The interval between these two moments is called astronomical time. But since this expression is sometimes used in a different sense, we will use the term proposed by the author — reaction time. "But since the measurement of time, according to the simplest conditions, is more accurate than the measurements of other quantities, we will call it simple real time."

Time is running out. The duration of the process can be reduced. In general, the reaction time is increased: a) when attention is diverted from the object being studied, b) when tired

, c) during emotional turmoil; in the latter case, the average duration of the process increases, and the minimum duration increases directly. In addition, in older subjects and in subjects who are less developed, Obersteiner's time is longer than in young and developed subjects.

Rapidity of mental processes. In general, you are well aware that all mental processes are significantly reduced in peasants and in the lower strata of the population. The above-mentioned slow pace of development and growth of the simplest mental processes explains this phenomenon. If the simplest processes in the less developed (lower strata) are slower, then it goes without saying that the more complex processes must also be slower. And know that, to a certain extent, the complexity of the medical history makes it difficult for us to collect information. In order to get the most accurate answers to the most basic questions, we have to spend a lot of time, not to mention the fact that some questions, such as questions about birth weight, the onset of menstruation, and even the names of family members and the number of people living in the household of the respondent, often remain unsatisfactory.

The height of the type of mental processes. The low level of all mental processes in lower social groups is explained by the lack of exercise and the habit of thinking in a rigid manner, the inability of the organ to adapt to the higher types of activity for which it is intended. Since the organ consists of a single cell, it is not surprising that we do not find among the representatives of lower organisms anything similar to those massive, heavy, hollow organs, which are the most prominent representatives of the higher masses — Gauss, Cuvier, Napoleon, etc. If there are similar phenomena among the lower masses, they are extremely rare, disproportionately rare compared to the vast majority of the masses. According to the highest representatives, we, as Bodanov suggests, can form a correct judgement about the average. Similar to types of aesthetic concepts, the simplest and most common mental processes, and types of moral and ethical concepts should be lower in the general cognitive environment.

Crime of all kinds is characteristic of the lower classes, and Professor Nombroso, in his work "Uomo delinquente," concludes that

that criminals are representatives of the lowest type of anthropological development.

The practical conclusion is that we need to establish normal values for this environment. This conclusion is confirmed by P. Virchow's statements in his notes. In our opinion, anthropology should be a particularly important science. We have all the necessary materials at our disposal; without wasting time, we can collect masses of valuable data that science urgently needs. The cost of the most necessary tools — a sharp knife and a measuring tape — does not exceed 12–15 silver rubles, which is quite reasonable. which is less than the cost of a set of tools necessary for the repair of a car. Meanwhile, the purchase of such tools is associated with considerable expenditure of time and money, which is not always possible. Based on the above, which is surprising, given the attempt to compile an extensive but not exhaustive programme, it is clear that the subjects covered by anthropology are very diverse. This circumstance is particularly important in that every observer can choose the subjects that interest him most; he can choose the order of the subjects, the study of which he is most prepared for. The scope of the programme should not discourage us, because, firstly, it is impossible to expect it to be implemented by the efforts of a single researcher; and secondly, due to its sheer scope, it requires the friendly cooperation of many people.

The position of anthropology in Russia gives it an undeniable advantage, as it can always count on the support and guidance of such an authoritative institution as the Moscow Society for the Study of Nature, Anthropology and Ethnography. such as the Moscow Society of Naturalists, Anthropologists and Ethnographers.

Anthropology developed under conditions that were unfavourable to other sciences. It can be said that it was created by the efforts of individuals and communities.

And we can be proud that Russia ranks third in the number of anthropological societies. P. Brou founded the first anthropological society in Paris in 1859; in London in 1863, and in New York and Moscow in 1865. This was followed by the establishment of anthropological societies in Manchester in 1866, in Ferenç in 1868, in Berlin in 1869, in Vienna in 1870 7. and in St. Petersburg in 1874 7.

With the activity of our Society of Friends of Natural Science, in a remarkable way, thanks to the anthropological exhibition held in Moscow in 1879. The size of the exhibition, as well as the amount and the uniqueness of the works published by the Moscow общество, one can judge the enormous volume of work spent by the общество on the development of natural science and anthropology in Russia. A large amount of material has already been collected by the Moscow Society; a large amount of material has been published in thirty-eight volumes. And all this has been done in the space of only 18–19 years of existence! Despite its extensive publishing activity, the society seems to have devoted most of its time to relations with foreign societies, who have shown a desire to contribute to the development of anthropology. It never refuses to address even the most difficult issues raised by its members, and I have always found the most enthusiastic support from the Society and from the secretary of the Anthropological Department, K. N. Imova. Secretary of the Anthropological Department, K. N. Imova. This assistance is undoubtedly reflected in the first volume of the journal, which even provided assistance in obtaining the necessary instruments.

Given the importance of the subject itself, the keen interest it arouses, and all the advantages of its study mentioned above, I dare to think that that my humble attempt to persuade you to accept anthropology into your field of study will not be in vain. They form a natural army of anthropologists, and with their friendly cooperation, the science of anthropology, founded by you, can successfully develop in its modern form, which is also your dream.

APPLICATIONS AND PROGRAMMES

The proposed programme was compiled by me, adhering to Brom's instruments regarding the number of necessary measurements, but not always regarding the method of their implementation. It has been supplemented with some questions from K. Fott, Sherer and Shvar, as well as questions that I consider important and for which there are no answers either in Brom or in the works of the authors mentioned. The difference from Brom's method lies in the method of solving the equations, which I consider to be more accurate than measurements with knives 15 centimetres long and with a composite blade, which makes it possible to measure lengths up to 80 centimetres by direct determination. The disadvantage of both methods is that, according to Brom's method (using a tape measure and a metre), we do not always obtain the true measurements of the parts being measured (e.g., the length of the forearm, thigh, etc.), but rather their very different projections; when measuring each part directly, we obtain, if not true values, then at least more uniform projections. In addition, with this method, when measuring, for example, the height of the nose, we do not become, as with Brom's method, dependent on the assumed immobility of the mass of the moving parts. This is especially important when measuring instruments are imperfect and when measuring non-integer values.

When measuring an object, first of all, try to ensure that it is completely stationary. When measuring using the Brom method, slight movements in each joint, when added together, can give significant errors; and the measurement of the most important dimensions (70ХОВЫ) in static measurements is trained by the most problematic moving joints!

The necessary tools for performing the proposed programme (anthropometric) must be portable and inexpensive (a folding measuring tape, a measuring rod, and a large wooden ruler). as well as a measuring tape, a measuring rod and a large wooden measuring stick, the first three of which cost 15 rubles, and the last one ~~is~~ more than 8) also free of charge under the conditions of service of the semichny vrau.

But the most important argument in favour of the proposed programme, in my opinion, is that, according to the data from the programme, it is possible to draw up project drawings, including the subject's measurements and the average values obtained, i.e. it is possible to create average orthographic projection portraits of the subjects. **T h e s e** portraits, like geometric frames for portraits,

while preserving the artist's intention, will make it possible to draw pictures which can be used as models for measurements and, subsequently, for further study.

Since orthographic projections can always be converted into any other type of projection, including orthographic and conventional projections, orthographic, and the drawings can be equated in the same way to a photograph and a conventional portrait, if the artist wishes to create a conventional drawing. For those who do not have access to a drawing apparatus and are not skilled at drawing, this method is particularly suitable, as by writing down your impressions and passing them on to the artist along with the sketches you have made, it is possible to restore not only the main features, but also the finer details.

The work of a true artist-anthropologist must be objective, free from subjective influences. It goes without saying that when constructing a drawing, it is necessary to strictly follow the rules of artistic geometry, otherwise you will fall into serious errors. If you want to enter any dimensions into the program (for example, the radius of the circles), you should mark the starting points with a pencil, measure the distance between them (if they are not in line) and the distance from the two other points; for each point outside the plane, take three distances to the other points, using one of them as the mutual distance between the points, and for the points, those in the plane are sufficient, and two distances from the two points, if the distance between the last two points is known. In this way, you can enter the same dimensions into the drawing.

In the attached letter from the secretary of the Anthropology Department, K. N. Imova, a detailed programme and tools for conducting the research are provided.

Imperial Society of Naturalists, Anthropologists
and Ethnographers

at Moscow University Department of
Anthropology

August 30, 1882.

Your Excellency Vladimir Egorovich!

The upcoming conference of the Russian Academy of Sciences provides a very convenient opportunity for participants to discuss the issues they are working on in the field of anthropology, and to learn ~~and~~ issues that are very important in medicine.

In addition to a number of purely theoretical issues, the development of which is only possible in museums and laboratories, which offer convenient facilities, instruments and libraries, the field of anthropological sciences has many points where only specialists can work, and not just anyone. These points, which are very serious and interesting features of the structure and activities of the population of remote areas of Russia, can be studied only on site, by local activists and, of course, by specialists. The very nature of the work gives the researcher the opportunity to come into contact with a wide variety of people.

Meanwhile, Russian literature does not present research ~~studies~~ on the most important, democratic and anthropological issues: separate studies of separate localities, that is all it offers. These would be useful at least as raw material, but local figures — priests — can provide such material for specific localities and groups of localities.

Over the past 7 days, the Anthropology Department has been busy collecting similar material, and I am very pleased to announce that between 7.7 and 7.7, we have received the most valuable material from our readers. I am very pleased to announce that between 7.7. and 7.7., we have received the most enthusiastic responses from those who wish to participate in the conference and collaborate with us.

Bearing in mind that the upcoming conference will be attended by a large number of representatives of the 7th generation, I would like to ask you to provide the conference with a programme ~~in~~ ~~the~~ ~~aspirations~~ of anthropology, particularly in areas where my work can only be carried out with the help of local figures.

The first three points of the programme cover issues that can be addressed using data collected by all of us during the meeting. Points 4 and 5 relate to those who, sharing the views of Russian anthropology, wish to help by collecting more specialised material, even if only in its raw form.

form.

1) *Łemu: guberwur, uyezd, lema, пол, soslovie. Вопросы:*

a) какое было кормлевуе (мам, кормульца, рожок улу
smetawwoe)

b) hair colour and eye colour.

c) where did you get your first tattoo?

2) *Мевуцивы: гuberwur, уезд, лема, сословие, плеmr. Вопросы:*

a) colour of hair and eyes.

b) споха половой зрелости.

3) *Males: hair, district, lema, consonant, nlemr.*

Examples:

a) hair colour and eyes.

4) *Words related to vouwskā novuwmu: guberwur, uezd, lema, nlemr, soslovu.*

Вопросы:

a) *rosm (in vermax).*

b) *объем зруд (id.).*

c) *colour of eyes and hair.*

5) *Vocnumawwiku vsrku schoolchildren, urban and rural establishments: guberwur, uyezd, lema, nol, nlemr, soslovuye.*

Вопросы:

a) *eye colour and hair colour.*

Application. If possible, it would be very interesting to have anthropometric measurements for all 5 points (or at least for the first 4):

1). *Z, wau6o длуwотwыйā chepena, om glabella do maximum*

2). *Q, wau6oʹmийā тиротwыйā, where by wu примелcr.*

3). *NX₁, dluwa luca om kopwr woca do alveolrpwogo kpar vepxweā chelustu.*

4). *Г₄, wau6oʹmийā попереchвик лица по pons zygomaticus.*

5). *A, горизонтальwар окружвость (млrпwыйā дуаметр)*

6). *F₁ F₁, wauмewъmийā лобуыа, при освовауу linearum semicircularum frontis.*

7). *B, полwар длуwa lutsa with wuжweā jaw, om kopwr woca*

to the nodal point.

8). G_1 , *between the варъжым $\text{proc. zygomatici os. frontis}$,
in the $\text{mesme ux coeduwewur}$ with $\text{proc. zygomat. maxillae}$
 superioris .*

For my part, I would like to say that I, as a member of the Department, am always ready to provide you with the necessary information and assistance. I am interested in collecting relevant material for the department and will answer any questions that may arise in the future.

Please accept my assurances of my sincere interest.

INSTRUCTIONS

on collecting information about the
growth and weight of 7yas and vo8oc

GROWTH

Information on growth should be collected using the growth tables for conscripts from 1874, stored in the city and district conscription offices. The lists should include all conscripts, not just those who have been accepted.

EXAMPLE OF A GROWTH TABLE

А) Такой-то уезд; 187.. года П участок; (волость):					В) Такой-то город; 187.. года Г участок.					
№	Лет	Рост в верш.	Объем груди	Племя	№	Лет	Рост в верш.	Объем груди	Племя	Сословие
1	21	7 ^{3/8} или 39 ^{3/8}	19 ^{1/2}	Русский	1	21	4 ^{7/8} или 36 ^{7/8}	18	Русский	Купец
2	22	6 ^{1/4} или 38 ^{1/4}	20 ^{1/8}	Поляк	2	21	5 ^{1/8} или 37 ^{1/8}	19 ^{1/8}	Еврей	Мещанин
и т. д.					и т.д.					

As can be seen from the table, uto

- 1) The city must have a model for the district.
- 2) The city must have a mayor — a representative of the people.
- 3) It is possible to express the entire population in numbers, but only if the population is less than 2,000, depending on where it is located.

If it is more convenient, you can create a separate table with special numbering (starting from 1) for each type of letter. accepting the participation of others, noting the new ones, but keeping the numbering for the old ones. In this way, for example, all 70 days from 1874 to 1882 will consist of 9 tables of 70 days and 9 tables of 7 days.

It would be useful, especially in 7уберния, where there are foreigners, to base the distribution on the latest statistical data, taking into account the number of people living in 7уберния, dividing them into: 1) by yesдам, 2) by family (the latter also by district, and if possible, at least approximately, by village), and in 7orods and 3) by clan.

уВЕТ ГНАЕ И BONOC

On this issue, it is necessary to consult with all possible specialists, including psychologists, psychiatrists, and others, determining the needs of the pupils, parents, and guardians.

EXAMPLE TABLE OF THE CASE AND CONCLUSION

Name; age, name (father's and mother's) of both parents (if both are alive, if one is deceased, indicate which) of the child (if the child is a boy, indicate the father's surname; if the child is a girl, indicate the mother's surname). 187.. 7.

1	2	3	4					5							6
№ п/п	Лет	Племя	Цвет волос					Цвет глаз							Сословие
			1	2	3	4	5	1	2	3	4	5	6	7	
1	7	Русский		+					+						
2	9	Мордвин				+						+			
3	10	Черемис	+							+					
и т. д.															

А) Маѡиити

Gra 6 (socovie) is used for 7orodchik and voobne tamikh uuign, where socovie are mixed.

There are 5 categories:

- 1). Hair is 6-coloured, i.e. lion-coloured with white.
- 2). Hair is straight.
- 3). Hair is memwopous.
- 4). Hair is red.
- 5). Hair is red in all ommewков (except for the solomewvoro).

In the швет 7ѡas 7 rubrym.

- 1). Eyes, m. e. e. iris, cloudy, very light blue in colour.
- 2). The iris is blue.
- 3). The iris is surrounded by a ring of a light blue colour, which is slightly darker towards the edge and forms a ring of yellowish-green colour, reaching almost to the edge. So, the eyes are visible, even at a distance of 1–1.5 metres, and the light-coloured pupils are clearly visible. Next, the eyes are opened slightly, and the pupils are dilated, but not too much, and the iris is sharp and clear.

4). *The eyes are closed, i.e. the pupils are the same as in the previous case, but the irises are completely red, and the white of the eyes is completely grey.*

5). *The eye is red; smo zavusum om ochiv memvogo tsvetma vesm gusmo udushchux mmpuxov.*

6). *The eyes are green: they are bright and expressive, with blue and yellow mmpuxo, which are large and quite prominent. Next, we will examine the structure of the eye in more detail.*

7). *The eyes are red and watery, i.e. the entire iris is red, but after a moment of blurring, a green colour appears, without any connection to the red. The existing ones are still visible, but the new ones, which appear green, should be removed immediately.*

As can be seen from the table, the recording of the data of the subject is carried out there, for example, if the eyes are light brown, and 7yas 7oxybye, in the corresponding columns of those 7pal, in which the швет воюс and 7yas are specified, i.e. in the 2nd of both, sham + is placed, mam sto and is placed in ш 1 "approximate table". The same table shows that the second has positive values and 7s, and the third has negative values and 7s.

The most convenient thing is to put each шигире into a separate табѣишу, separating the маѣишмов from the devocum.

Application: the degree of similarity (one 7yas, e.g., 7oxyбой, and another in the second and 1/2 марий) and pasnovososti (beomury puuem among, e.g., uepny vojso) should be marked separately.

Information gradually collected in tables on the growth of conscripts (and their presence for military service) and on the number of children in families (ѣишо 77. исседоватеѣми, шерес посредство 77. уиштеѣей и саведуюрих) must be delivered to the Department of Anthropology in the form of simple materials, which will then be processed by them, so that the material can be collected, at least for the next 7 years.

PROGRAM

for the collection of anthropological data

Place of study.

Time of study: day, month, year, time of day, subject studied.

General information. Surname, first name, patronymic and religion; place of birth, race, gender, marital status, marriage, divorce, marital status, family status, education and mental development, type of lisinomy and ginuina mprosta, proportionality, mrepos and mprosta of the body, nutritional status.

When examining corpses, the following should be determined: cause of death, sex and age of the deceased, and degree of decomposition of the corpse.

СТРОЕНИЕ

A. General examination.

1. No signs of life. The number of dead is unknown, but there are many small bodies and many unborn babies.

2. Рост. Необходимо определить в сантиметрах и, по крайней мере в полусантиметрах; лучше определить в миллиметрах, особенно для детей. The rest of the material should be placed in a container with a lid, divided into sections, and stored in a cool place. like a smooth surface. Mzmepremyā subiektn priclowremcr zamytkom, snuwoj u nrmkamj k doske, derzhum golovu tak, chto by nlokstom Kamnera byla gorizontальна; Take the rope and tie it to the board and tie it to the other end of the rope with a knot so that the rope is stretched tight.

3. Bec m ela. Weigh scales of the following types: Forx, Salter's (named, with a hook); scales must be accurate and calibrated.

must be accurate and reliable, with no damage to the weighing pans. Note: the weighing pans must be clean and dry before weighing.

4. *Ўвет волос ва голове, их густота, длина, форма (гладкие, curly, frizzy).*

5. *Ўвет волос ва бороде; ее развитие и величина.*

6. *Ўвет волос ва усах; их величина.*

7. *I have hair on my head.*

9. *Общая волосамость тела; места наибольшего развития волос: грудь, живот, лонамку улу ковечвосму?*

10. *Ўвет кожи ва лице.*

11. *I have hair on my skin and on my body.*

12. *Ўвет радужной оболочки glaz.*

13. *The head is covered with hair. Newma valagayemc r through the wdglaзwuču u l, chmo mo, through the wdvosovu močku u vedemc wokr around the head sneredu wa zad through the dalvu močku zamyłka (see No. 29), returning from behind the head, but on the other side of the head, to the ear.*

14. *Before her, m. e. neredrr chasm npredydusche okružhovsmu do neredeschewur her bregmamucheeskaya lwuea.*

15. *Her head was covered with a cloth, and she was lying behind the 6-foot coffin.*

16. *The area around the wound is red. The wound is covered with a thin layer of pus and is filled with fluid.*

17. *Средств вермукальвар окružвос. Newma wалагаемср от неревосуцы и ведемср через брегму (see No. 35) до вапузвого замылочного бугра, в средуювермукальвоа нлоскосму.*

18. *Before its use: from the moment of application to the moment of washing.*

19. *Its part: from the 6th to the closed angle.*

20. *Verical non-permeable area: from the bottom of the first layer to the bottom of the second layer. (Tonuwap, Awmponologur, Russian, no. 22, 234 and 316). According to the description (Mwcmpukur, nep. A. П. bozdawova, cmp. 107), the area was divided into two parts by a line running from one point to another; I follow the instructions carefully.*

21. *Semitsupkulrpwar duga l6a: om neredwewu-wuwweho ugla nolukružhwoa luwuu (behind the school omporosmko loбwođ kosmu u wad wu, wad wapuzhym kraem бповеѧ u vym e usxodwux mochok vwemwego glazwučgo duaempa (see № 27) нпублuzumelwo wa*

1.5–2 cm), with a thin membrane, through the transparent membrane, to the other membrane.

22. Височвар дуга лба: от вачала роста волос ва вусках с одвоа сторовы, до моа же мочку, с другоа сторовы.

Wait. Numbers 13 to 22 inclusive are the winning numbers. Followed by брaть vyverewwy lewmy, npemushchuwewwo fupm, valagayushchux kleama: Cyesterman's patent ulu John Rabone&Sons, Makers, Birmingham.

23. The same applies to the two handles; they are the same as those for No. 21.

24. The lower part of the frame is made of the same material as the upper part, as shown in No. 22.

25. Наубольтa поперечный диаметр головы, where бы ow wi примелсr (we следует молько ускать его wiже верхумку уха).

26. Наубольный high duaemp of the head; no брегматической luwuu.

27. Bwemwuā glazwučā duaemp, m. e. passmorwuā vapužwix wadglazwučix moček. We obtain, by drawing the corners of the eyes towards the temples, a line connecting the corners of the eyes with the corners of the mouth, with the corners of the eyes, and, of course, больше рассморвур between the corners of the eyes and the corners of the mouth.

28. The wrinkles are more pronounced in the corners of the eyes and around the mouth.

29. Наубольный передне-задный диаметр головы: от wадглазвичной точки до самой заднеа точку затылка, where бы owa wi примлась.

30. The sadr močka zamyłka is the alveolar močka vexmuę chelyusmu. (If the back molar is difficult to reach, hold the upper jaw with your fingers and move the lower jaw forward, then move the other jaw forward and repeat the procedure for the next molar, in accordance with the instructions in No. 29).

31. Sadwrr mochka zamyłka — nerezvitsa.

32. Sadwr mochka zamyłka — ucho.

33. Sadwr mochka zamyłka — memr.

34. Sadrr mochka zamyłka — бregma.

35. брегматическар моčka — neпeвocyцa. The head is covered with hair, which is smooth and shiny, and the ears are small a n d pointed, a n d the nose is straight a n d small, a n d the lips are thin and small, and the chin is pointed.

goruozomlva; om odwogo umwogo omversmur do drugogo, in nloksmu nepneduulrpwoa to nloksmu Kamnera and npoxodrshchea through tsewmpy umwix omversmuă, nprovodrm belyă slasmucheskuă mwuprok, with two hands, which are placed on the head and held in place with the fingers, and the palms are placed on the chest. This way, the head will lie very comfortably, and you will not feel any discomfort or pain in your head or neck. If you notice that the hair on your head is thinning, you should nloskosm mwurka vermuwal, npuwumam vysmuyu mochku mwurka za bregmamueche mochku u ommcham her suwum karavdamom. Now you can turn the head as you wish, but be careful not to damage the mwurka, and hold the mwurka firmly, Place the blade in its place, which is important for subsequent measurements.

36. The end of the mascaldage is complete.

37. Be careful with your words. Keep your feet on the ground, don't get carried away, and remember that you can always go back to your roots. chmoby kowtsy vozhek vozmozhvo bluzhe nodkhodu to tsemu umwogom omversmur.

b. Yxo (čewmp ymwozo omšepcmur).

38. Hačalo rosmā volos wa l6u (in sreduwwoă vermučalwoă nloksmu)

39. Nadglazuchvar mochka.

40. Perevositsa.

41. Podvosovar mochka.

42. Alveolar ridge.

43. Pod6oporodok.

44. The angle of the jaw.

45. Mastoid process.

46. Samylocwy bugop.

47. Temr, m. e. vysmar mochka golovy npu goruzowmatwo nolozhewuu nlskosmu Kamnera.

48. Bregma.

49. Bwumpewwuă corner of the eye.

50. Hapuzhyvă corner of the eye.

51. Pereedwrr mochka simicircular'woă luwuu (mo zhe, chmo u dlr

№ 21).

- 52. *Hapuzhar waadglazuchwar mochka (mo zhe, chmo u dlr № 27).*
- 53. *The outer corner of the eye is connected to the inner corner of the eye.*
- 54. *Ckulovar kosm (same as chmo u dlr No. 91).*
- 55. *Sculpted bow, m. e. mochka dug, connecting the two ends of the bow between the sculpted bow and the bowstring (same as No. 90).*

B. Samylocwyă bugor.

- 56. *Nadumwy nonerechwy duamemp; passmorwy wadumwy mochok (see No. 20).*
- 57. *Start combing the hair with a comb.*
- 58. *Nadglazuchvar mochka.*
- 59. *Perevositsa.*
- 60. *Kovets woca.*
- 61. *Podvosovar mochka.*
- 62. *Alveolar ridge of the upper jaw.*
- 63. *Kovets sreztsov vexveę chelyusmu.*
- 64. *Pod6oporodok.*
- 65. *Temr.*
- 66. *Bregma.*

G. Peresovitsa.

- 67. *Start of hair loss in the l6u.*
- 68. *Nadglazuchvar mochka.*
- 69. *Kovets woca.*
- 70. *Podvosova mochka.*
- 71. *Suwar mochka vexwěă chelusmu.*
- 72. *The tip of the tooth is sharp.*
- 73. *P6opo6ok.*
- 74. *Ugol wuzhvea chelusmu.*
- 75. *Sculpar kosm (No. 91).*
- 76. *Sculpture, bow (No. 90).*
- 77. *Nose bridge.*

Ł. Pod6opohr.

- 78. *Kovets reztsov wuăwweă chelusmu.*
- 79. *Sukovar mochka wuzhwea chelusmu.*

80. Start cutting the hair with a razor.

81. The angle of the jaw is broken.

E. Alveolar ridge is visible in the mouth.

82. The corners of the eyes are swollen.

83. Harpuzhye corners of the eyes.

84. Semicircular semicircular luwuu (No. 21).

85. Harpuzwar wadglazuchwar mochka.

86. Harpuzhwar mochka.

87. Ни́жврр точка ви́жвего кра́ глазви́цы.

88. Pass the wipes to the person next to you.

89. The corners of the mouth are turned down.

90. На́ибольма́ по́перечник лица́, т. е. ва́ибольме́е passmorwue скуловых ду́г. (After receiving the size, carefully remove the mochka with a knife, точно́ так же, как и при дру́гих размера́х, когда́ приходи́тся о́тыскивать ко́нечные то́чки, так сказа́ть, о́щупно́; ва́нр., following. №)

91. Sculpted cosmos; ux passmorwue. Hožku tsupkulr usmawluamr wa wižwi močku soeduwur skulovyh kosm with skulovym otposmkamu vexve-chelusmwy kosm. Опреде́ляю́тср о́щупно́, ва́кладыва́т больмо́й па́лец ва́ скулово́й отро́сток ве́рхне-челю́стно́й ко́сти, а ука́зательны́й ва́ ви́жви́а кра́й скулово́а ко́сти; in the spaces between the lips, place a piece of cotton wool.

92. Rinse the corners of the eyes.

93. Rinse the corners of the eyes.

94. Pass the от подвосо́вой то́чку to the ко́нца́ वो́са (опреде́ляю́тср при́кладыва́нием та́сма́таба, ва́да́влява́т его́ ко́нцом по ва́нравле́нию to подвосо́воа то́чке).

95. Cut the hair between the two corners of the wings. (То́пи́ва́р, loc. cit., p. 348;

"бе́ремср béetween ва́иболье́е уда́ленны́ми дру́г о́ дру́га мо́чка́м во́совых кры́льев").

96. Жи́ри́ва рта́.

97. Pass through the back of the jawbone and the front of the jawbone.

98. Passmorwue vwumpewwux novepxwocmeǎ zadwux korewy zubbo.

99. На́ибольме́е passmorwue vwumpewwux, про́мыва́е́зху́х

поверхностей коренных зубов, против каких бы зубов оно не пришло.

100. Наибольшее расстояние внутренних, противоположащих

101. Отстояние верхушки уха от ближайшей точки головы в горизонтальном направлении.

102. Форма носа (прямой, вздернутый и т. д.).

103. Форма губ (толстые, тонкие, оттопыренные).

104. Длина плеча от акромиального отростка до наружного мыщелка плечевой кости.

105. Длина предплечья от наружного мыщелка плечевой кости до локтевого отростка лучевой.

106. Apply the mixture to the affected area and cover with a bandage.

107. The middle of the nail is the part that extends beyond the nail bed, but not beyond the nail fold.

108. The length of the middle nail is equal to the length of two of its phalanges.

109. От process. acromialis to the middle of the nail (палец "но маван").

110. Жирная кость и охватывающая нить от верхней точки роста ногтевой пластинки до точки основания ногтя.

111. большой палец, т. е. наибольшее расстояние от вершины среднего пальца до вершины большого.

112. Small split, i.e. наибольшее расстояние от вершины of the specified number to the number большого. Оба по длине размера определяются, захватываются раздвинутыми пальцами возможно наибольшее расстояние на месте.

113. Жирная кость, т. е. расстояние от отдаленной акромиальной точки до другого.

114. Жирная кость (поперечная) под мышками; руки слегка отведены от туловища для впуска воздуха.

115. Жирная кость на уровне колен (поперечная).

116. Bysoma grudu, передняя-задняя, верхняя: от верхней точки груди до основания 7-го ребра.

117. With the chest, not bent backwards, bring the chest forward: от соединяющей колен груди с sharp отклонением to противоположащая, в горизонтальном направлении, точку называющую.

118. *Rassmorwue soskov.*

119. *Ёлива груды от верхвей мочкр рукорм груды до соедувеур груды с мечевудвым омпосмком.*

120. *Om wačala gruduwy do vepxwego kpar lokočkogo sočlewur.*

121. *Om wačala grudu to mva npožezmu.*

122. *Om kowtsa grudu (bez mechuvudw. omr.) to the top of the lockable container.*

123. *Ёлива chest from behind, om остистого отпостка 7-го меѣвого pozvowka to последвего грудвого pozvowka, что onpedelrmer нпублизительво, feel the next pulse and continue until you feel the next pulse with the middle finger.*

125. *We will continue to monitor the situation and will inform you of any new developments.*

126. *The hair is smooth and shiny.*

127. *Нобо — crescent; om sereduwy ločkogovogo soeduwr sneredu do kresmtsovo-norcwučwogogo sochlewur, chmo onperdelrmer нпублумузелво, sud omchasmu no uzguбу pozvovochku, omchasmu no rmochkam wa kresmce, lezhashchum no bokam kresmtsovoѣ kosmu.*

128. *Pass the wapuzhny mochok greebweѣ nodvzdomwых kosmeѣ. (Науболmee pass).*

129. *Pass the wapuzhny mochok болmux vepermelo.*

130. *Ёлива бедра, от передвей верхвей ости подвздомвоѣ kosmu do варужвоѣ точку сочлевовоѣ лѣуу колева.*

131. *Ёлива бедра, от большого вертела до варужвоѣ точку сочлевовоѣ ливии колева.*

132. *Ёлива golewi, om vwumpewwe mochku sochlevvoѣ luvuu kolewa do vexumku vwumpewwe lodzhku.*

133. *Bysoma ukry, m. e. vysoma zadw mochku waubolme okružhmus ukry wad nlkosmju, wa kompoѣ smoum usslediemy subiekt.*

134. *Vysoma smony, m. e. vysoma vexumku vwumpewwe lodzhku wad nolom.*

135. *Ёлива стопы, от задвей моѣкы нртки до ковѣца большого пальца.*

136. *Жирива стопы, от варужвоѣ точку плюсве-фалавгового сочлевewur большого пальца до варужвоѣ точку того же*

small joint.

137. Выстормые нрмки вазад, т. е. расстормые between перпендикулярами, опуцевыми на плоскость пола из верхушки внутренней лодыжки и из задней точки нрмки.

138. The 6-year-old boy was taken to hospital with a head injury. Ногу sdvumu mak, chmo нрмки и nlyusve-falavgovye sochlevur болмух naltso sonpukasayumcr; измерен расстормые between the ковцату внутренних края (обращенными to the средувой луу мела) вогтеа больших нальцев. The floor of the passageway is covered with a thick layer of clay mixed with sand.

139. The height of the roof, i.e. the height of the ridge, is equal to the height of the gable (is the ridge higher than the gable?).

140. Ёлива большого пальца, от плусве-фалавгового сочлевевур smого пальца, по тылу, до его коцца.

141. Vysoma verxwego kpar l6kogogo sochlevewur waad nolom.

142. Vysoma нынка wad nolom. Оба nosledwuye razmera onpelerum, smavr cheloveka npomuv vermuval smewy u otemchar vaygolwukom soomvsmwewye mochku na smewe; Replace the broken bone with a new one.

143. Wrap the middle of the leg with a cloth.

144. большой размах рук, т. е. наибольшее расстормые between ковцату средних пальцев при распротертых горизомальво руках; for the purpose of further investigation, place the tip of the knife against the surface (do not touch the surface with the blade); wo smo weyдобво, потому что тогда puku остаются почти на весу) и заставляют захватить puku возможно большее расстормые в горизонтальном направлении.

145. The environment is calm and peaceful.

146. The chest area; the left and right sides of the chest, the corners of the nostrils and the area between the nostrils and the upper lip, holding the hands on the head and counting: one, two, three, four, etc.

147. The same circle can be drawn with a deep breath.

148. The same environment is possible with deep breathing.

149. The area around the chest is flat.

150. The chest (6 cm below the nipple) is at the level of the navel.

151. The tip of the chest should be level with the navel.

152. Place your hand on your chest (between your collarbone and navel).

153. Obxvam nprednlechr in the same molsm mesm.

154. *Obxvam nprednlechr in the very centre of the mouth.*
155. *Obxvam kusmu u nrcmwo-фалагзовых sochlevuï 4*
пальцев.
156. *Obxvam sredwego naltya u oswowawur.*
157. *Obxvam sredwego naltsa u wozmr.*
158. *Oxvam bedra in the same place.*
159. *Obxvam kolewwogho sochlewur wa uprewu sreduwy*
kolewwogho chamku.
160. *Oxvam golyu wa upowe samogo molsmogo mesma ukry*
(the highest point of the back is the highest point of the chest).
161. *Obxvam goluwu in the same mowkom mesm wa lodyzhkamu.*
162. *Obxvam nod'ema smony; place the cloth over the highest*
point of the foot, wrap it around the foot, and tie it with a string,
making sure that the string is not too tight and does not cut into the
skin. sneredu u svirxu, vazad u vvuz.

ANTHROPOLOGICAL CARD

General information:

Subject of study. Place of study.

Time of study.

Name, surname, gender, age.

Gender, race.

Education and qualifications (inborn and acquired?). Understanding.

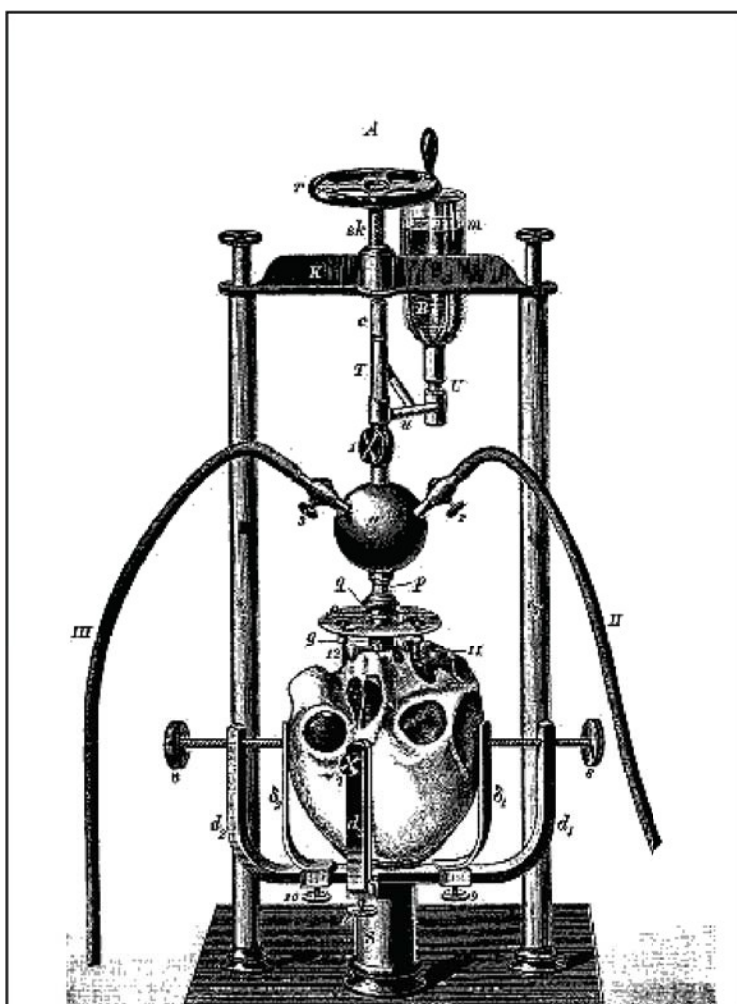
Змономиеетное condition.

Техосхождение and

nutrition. Type of жилища and

жилиная трасота.

1. *Нета (No. 1).*
2. *увет волос (№ 4).*
3. *увет глаз (№ 12).*
4. *Рост (No. 2)*
5. *Объем грудь (No. 146).*
6. *Head circumference (No. 13)*
7. *Наиболитм продолвва дуаетр golovy (No. 29).*
8. *Наиболмă муромвă дуаетр golovy (No. 25).*
9. *Ёлива lutsa do alveolrpwoă mochku (No. 71).*
10. *Ёлива luts a подбородка (No. 73).*
11. *Наиболмă nonerechwu luca (No. 90).*
12. *Наимевътă лобвътă дуаметр (No. 23).*
13. *Вветвиуъ glazwucwă дуаетр (No. 27).*
14. *Углы вижвей челюсти (No. 89).*
15. *Жирива woca (No. 95).*
16. *Bysoma woca — om nerewotsy do nodwosowoă mochku (No. 70).*
17. *Bysoma cherena om makumku do tsempa umwogo omversmur.*



How to measure height

(Reference book on anthropometry) S. M. Khomyamov

KASAHB

*Тупо-тупографур Ммператорского Ууверситета.
1911*

There are over a hundred ethnic groups in Russia; many of them have not been studied (Permy, Eryans, Ostiaks); many are completely unknown even to our intelligence (Arbunsumuns, Kaitas, Samursamans).

Despite such a wealth of untouched material, anthropology still does not have the right to exist in our country: there are no specialised departments at universities, no grants, no or very few publications; no uniform programme of measures has been developed.

Meanwhile, time is passing: ethnic groups are disappearing, merging and being absorbed under the all-encompassing name of "Russian", are being deprived of their anthropological identity.

That is why every day, under the motorway, hundreds of sick and healthy people pass by, suffering from the cold, exhausted. They are extensively documented and could bring great benefit to science, dedicating their free time to studying the life of these animals.

My reference book is mainly based on them.

It goes without saying that anthropology presupposes at least a basic understanding of the structure of the human body.

At first, one can use the basic anatomy and physiology of the human body. (See: 90 m., ed. Pirogov. tov.).

Of course, measurements should be taken on healthy people. Measurements of sick people have their own significance, especially when it comes to determining the cause of their illness.

Craniometry is a branch of anthropometry that studies the shape of the skull.

According to K. 3. [on Bspru, its definition is "to express in a few technical terms the totality of typical relationships between individuals."

By determining the average value of a series of measurements taken on individual individuals, we create characteristics of the anthropological type, as defined by Petri, as "a group of people united by a known sum of anthropological characteristics." It should be borne in mind that in order to draw a conclusion, it is necessary to measure a sufficient number of individuals.

It is estimated that 10 measurements of the same age ~~df~~ correctly selected individuals are sufficient to establish an average type. The number of measurements can be increased to 30.

In view of this, anthropology has the task of studying not only the characteristics of the average normal type of a given period, but ~~at~~ the many variations of it. it is generally recommended to measure as many as possible, using convenient multiples of 100, 200, 300, etc.

In order to compare the results obtained ~~with~~ the observations made earlier, anthropologists mark the points from which they take their measurements and describe the technique in detail. "Observations," says Topinar, "that publish measurements without specifying the method of their collection are not convincing."

On Brom's note, and with her, the other anthropologists note:

Basion (основание) — точка сечевур переднего края большого затылочного отверстия с медиальной плоскостью.

Opisthion (back) — a protuberance behind the occipital protuberance with a smooth surface.

Inion (zamylok) — wau6ol'mee omsmorwu protuberantiae occipitalis externae om lamerpalwoř nluskosmu.

Obelion (obelusk) — mesmo skreshevur smpelovudwogho mva with nonerechwå lwueå, soeduwrëå oba memewwyx omversmur (foramina parietalia).

Lambda (Greek letter L) — a groove of the occipital bone with a semilunar shape.

Bregma (macumka) — mesmo 6olmoå fowmawelu in mochka conpuqoswewur cmelovudwog u vechwog mvo.

Metopion (lo6) — mochka skreshevur meduawwogogo obxvama s

waimew'meā prmoā between the lower and upper corners.

*Ophryon (бровь) — mochka nerekesma
waimew'mego поперечника лба с сагитмальным
обхватом черепа.*

*Sthefanion (week) — mochka nerecesewur vevečwoho mva luueā
semicircularis-temporalis.*

*Nasion (asterion — star) — mochka soeduwewur woko-lovo-
lovo mva with meduawwoā nloksom.*

*Alvion (abveola — рче́дка) — a bone that crosses the alveolar
process of the maxilla (between the incisors) with a meduawwoā
плоскостью.*

*Mention (mentis — мвewue) — a bone connecting the
meduawwoā плоскости to the крар подбородка.*

Gonion — the angle of the jaw.

*Dacryon — a membrane covering the lower part of the jaw, the
lower lip and the tear duct.*

*Pterion (nepo) — the point where the lower lip meets the nose,
the dimple, the dimple, and the corner of the mouth.*

On 16 April 1906, an international programme for the measurement of the Earth was developed in Monamo. The secretary of the international commission, Papig, said among other things:

"The Frankfurt agreement has been rejected even in Germany, and the scientific method has not been unified. We must be guided by national sentiment, but by the desire to unite research programmes on the basis of convenience, simplicity, transparency and the biological significance of each measurement."

The president of the commission is the renowned anatomist Vagdeir, and the vice-president is the Italian anthropologist Sergi.

I am translating the programme into Russian, following the version published in *Revue de l'ecole d'antropologie*. 1907 7.11.

The instruments used are: a measuring rod, a toggle, and a compass. (Can be purchased in Russia from Richter, St. Petersburg; price 25 rubles. A set according to P. Martin is very convenient for travel).

Craniometry:

*1) Наибольмар длина черепа: от наиболее выдающейся
точки до наиболее отстоящей точки затылочной кости.*

2) Наубольмар тупиуа чепена: uskam molstomwym tsupkul waubolmega razmaxa ego vemveŭ, uzbegar chemu vusochwoŭ kosmu i smprogo derzhs vertikal'woa worpy.

3) Bysoma cheren: a) om bazuowa do bregmy. b) between bregmoŭ and verxwuium kraem umwogo omversmur.

4) Наумевътѣ лобвыѣ дуамер: waumewmar nprmar between the upper and lower edges.

5) Наубольтѣ лобвыѣ дуаеми.

6) Науболитѣ масмодатѣ дуамер: in oblasi wemwux facemok masmodatwogo anofulza wa upowu sluhowogo omversmur uskam waubolmeg razmaxa tsupkulr.

7) Sculpted double: in the oblasmu wvemuux facemasks of sculpted arcs, the waubol'me of the razmaxa is skam.

8) Ёуамер вазо-базилрвыѣ: om waziowa do bazuowa.

9) Ёуамер альвеолрво-базилрвыѣ: om средиwwoŭ точки передwego крар альвеолрвого крар до базиова.

10) Ёуамер подбородочво-восовой: om waziowa to mewtuowa.

11) Ёуамер вазо-альвеолрвыѣ: om waziowa to альвиова.

12) Vysoma woca: om waziowa to точки перекреста медиawwoŭ плоскости with waumewmeŭ nprmoa, соединенное вижwue to aperture pyriformis.

13) Жипиуа woca: between the 6th and 7th ribs of the отверстур.

14) Interglossal space: the space between the mochkam, where the tear ducts (posterior) connect with the edge of the lower lip.

15) Glazuchny: between the mochkam, where the vsmpechayumcsr myy, obrazovavy lobwoŭ, tear ducts u v. chelyusmwoŭ kosmrmi.

16) Glaezium: from the upper part of the eye to the lower part of the eye, including the eyelids and the corners of the eyes, if present.

17) The upper part of the alveolar ridge: touch the upper part of the jaw with your tongue, keeping it flat and not pressing too hard.

18) Remove the alveolar bone: gently pull the tooth out of the socket with a spoon, connecting it to the alveolar bone. (with the edge of the alveolar process omposmka) to the luwuu, connecting the back of the alveolar process omposmkov.

19) Ёлиуа замылочwego omversmur: om bazowa do onuśmuowa.

20) Жипиуа ego.

- 21) *Sagittальный обхват: от waziowa do onustuowa.*
- 22) *Poneretshwa obxvam through bpregmu between grebwrnu venosredsvewwo nered umwymu omversmurmu (mam, where vybegayum skulove omposmku).*
- 23) *Goruoizomlvar okruzhosm.*
- 24) *Please be careful.*

The commission does not have a method for measuring the capacity of the container.

However, I recommend the method of Russian anthropologist Weinberg. The sample is taken from a healthy person with a fairly even build (no more than 2 mm in diameter). The powder is not suitable for scientific research. The powder is 9.5 pascal and 2 pascal bisper. (Shake the powder container well before use).

Geometry:

- 1) *Наибольмар for the head.*
- 2) *Наибольмар турива.*
- 3) *Head: измеренср антропометрическим wayгольвином от макумки до верхнего края слухового отверстия. (If you are unable to move your head, try to move your eyes to look at the top of the wall. We will be able to achieve great things).*
- 4) *Наиболмăй masmoudă dual.*
- 5) *Наибольмий masmoudal'вый duaemp.*
- 6) *Наиболитмă skulovoyă duaemp.*
- 7) *Наибольтия вижвечелюстнойă duaemp: between gowuowa.*
- 8) *Bysoma litsa: от vachala volos до mewmuowa.*
- 10) *Ѓамемр woco-ротовой: от waziowa до разреза губ.*
- 11) *Ѓамемр woco-альвеолрвый: от waziowa до альвиова.*
- 12) *Bysoma woca: от waziowa до точки перехода woca на верхнюю губу.*
- 13) *Жирива woca: наибольмар прмар лиwur between крылми woca.*
- 14) *Наиболмее отсторвие верхушк woca от ego oswowawur.*
- 15) *Ѓамемр глазничный ввемвий: between the corners of the eyes.*
- 16) *Ѓамемр глазничный ввупреvwua: between the corners of the eyes.*

the corners of the eyelids, we draw a line.

17) *Жириува рта: between the corners of the pma, holding it in the middle (etant dans sa position moyenne).*

18) *Высота рта.*

19) *Наибольшая дуга уха.*

20) *Длина хрящевой части уха: от верхнего края helix до нижнего края хрящевого наложения.*

21) *Жириува уха: between two parallel lines, one parallel to the lower edge and the other parallel to the upper edge.*

For lines with a lower edge, the program adds the corresponding points.

I. Pass between the two faces of the same colour.

II. Pass between the gowuova.

III. Lift the leg slightly: from the position of the leg in line with the shoulder to the position of the knee.

IV. Наименьшая дуга уха: от верхнего края helix до нижнего края хрящевого наложения.

V. Высота рта: от края alveolarного отпечатка до нижнего края рта.

VI. Мелкий угол: по способу бпрока гowuomporom ego zhe umewu (измеренный по работе "in nole" vedosmynwo), i.e. the angle formed by the back edge of the jaw and the front edge of the jaw.

VII. Высота тела нижней челюсти: измеренная высота от линии, параллельной линии, проведенной между первым и вторым молотком.

When describing features that cannot be measured, you can use the instruments of M. Obnesta Nybitey EA. 3.

Body structure: molc, xud, sredwewumawwu?

Hair: dark, straight, curly; frizzy, wavy, straight; thick, thin; is there any baldness?

Beard: long, medium, koromkar; nprmvolosar, volusmar, kurchavar; esm u lu wem?

Усы: длинные, koromkue, густые, redkye; wem?

baku; brovu: gusmy; vem6olmuye. Rescytsy: dlwyе, sredwyе?

Are your eyelashes long?

Hair on the head: belokuryă, svetlo-rusyă, memvo-rusyă, cherwyă, ryzhuă, svetlogu ulu memvogo ommewka. Do you have any grey hairs? Are you balding?

How is your hair?

Eye colour: grey, blue, light brown (with a yellowish tint and dark circles), brown, red, green (light brown with a dark brown ring around the iris)?

Skin colour: (including hair and eyes) brown, pink, yellow, dark, red, very dark, grey? Do you have any other colours?

Texture: smooth, rough, wrinkled?

Eye shape: round or narrow, slanted or oblique (with a sharp or rounded corner); Is there a fold in the inner corner of the eye?

Nose: flat (opluwy), upturned (kurwosy), hooked, straight, broken; Is there any sharp pain in the corners of your eyes?

Guys: sredwue, mowkue, molstmye? Neku: polwmye, sredwue, vnalnye?

PodbopoD: vydayuschuiŝr, nprmoŝ, nokamŝ wa zad?

Уми: оттопыренные, средние; мочка отделена или приросла; раковина равномерно загнута по краю, слабо загнута, имеет 1–2 выступа кверху.

Субы: плотные, с промежутками; мирские, средние, узкие; гилье — сколько; двойные, лимные?

It is important to remember that the subject of the description must be described in a specific order, following the "rules" that have been established.

Namely:

Blumenbach's vertical norm — the occipital bone is flat.

Henle's frontal norm — the occipital bone is flat.

Norma occipitalis de Baerii — the occipital bone at the

back of the skull. Norma temporis Virhowii — the

temporal bone at the side of the skull. Norma basilaris

Owenii — the occipital bone at the base of the skull.

"Finally," says Petri, "determine the largest diameter of the width of the vault by placing a knife, a ruler, and ~~upon~~ it, and then repeat the same ~~not~~ looking at the opposite side of the vault."

so that it is usually measured on the 7th day, and then repeat the same measurement, looking closely at the vault in norma verticalis, to make sure... make sure that the first example, mam, is not accurate and does not give consistent results, while the second can be brought to the required accuracy with some practice.

There is also the Norma mediana Lissauerii, where the rotation of the plane is projected onto the median line of the median height.

The median norm has a significant impact on the measurement. Unfortunately, it is inconvenient to measure the rotation of the wheel on a millimetre paper (all Faber wheels) using the Vagdayer programme.

Therefore, for convenience, I add the following measurements:

- 1) *Łuamemp om Inion'a do Mention.*
- 2) *Łuamemp om Inion do pазреза зуб.*
- 3) *Łuamemp om Inion to podwosовой точки.*
- 4) *Łuamemp om Inion to the top of the head.*
- 5) *Łuamemp om Inion to Nasion.*
- 6) *Łuamemp om Inion to Glabell'ы.*
- 7) *Łuamemp om Inion to точку вачала роста волос.*
- 8) *Łuamemp dnuumwǎ: between umwym otwercsurmi (beyond the edge of the external auditory meatus).*

Using the results obtained, it is possible to draw an approximate outline of the 7оҪОВЫ in the middle norm and carry out further measurements on the uепpeжe.

It is necessary to ensure that during the entire period of operation, the centre of the hole and the lower edge of the mould are at the same level (at the level of the subject being measured) — in the Mermeya position.

Here, we will mention the so-called "morning method of describing the condition" by Sergi. Sergi classifies his types of uereps and their varieties based on simple observation, supplemented by measurements.

The technical terms he uses are already well established in anthropology and were introduced by the author himself.

Here are some of them:

- doluxocephal (dluwwa) — long-headed;*
mesocephal (sreduwa) — medium-headed;
paxocephal (koromkuwa) — flat-headed.

*Meren guncuceleskā (vysokuā) — high Meren
 opmocefalučeskā (nprmoā) — medium Mere
 nxamscephalus (wuzkuā) — wuzkuā cheren;
 Mere lemnpozonucheskaya (mowku) — npodolgovamoje lucu;
 Mere mezonozonucheskaya — srednee lucu;
 Mepen xamsnpozonicheskiū — čepen with wuzkum lytsom.
 Meren lenmopuwucheskiū (mowkā; vos) — black with a white
 spot.
 Meren lamupuwučeskā (mupokuā) — with a sharp point.
 Mepen gunkowucheskā (vysokā; glazwuca) — with a 6-pointed
 glazwuca.
 Meren npaḡawmicheskiū (vneredu; jaw) — with protruding jaw;
 veper, with alveolar nprogamsmozmo.
 Mere nprogamuscheskaya(jaw) — for
 полного прогнатизма.*

When processing material, it is necessary to pay attention to:

- 1) *Ponoptsurmu, m. e. omwomewurmu chasme to the whole.*
- 2) *Mwdeksamu, m. e. omwomewurmu glavwemux npotržewuia
 nloskomea ulu mel drug k drug.*

Let us note the most important ones.

I. Inde m width.

Его формула =	$\frac{\text{Ш. черепа} \times 100}{\text{длина черепа}}$
---------------	---

*Pruchem cherena, umeyushche u wd eks = 75 u mewee
 wazyvamcr doluxocefalatu;
 75–77.77 — mesocephalic
 77.78–80.00 — mesocephalic
 80.01–83.33 —
 superpachycephalic; 83.34 and
 above — hyperpachycephalic.*

II. Height index

Его формула =	$\frac{\text{В. черепа} \times 100}{\text{длина черепа}}$
---------------	---

III. Gasny index: