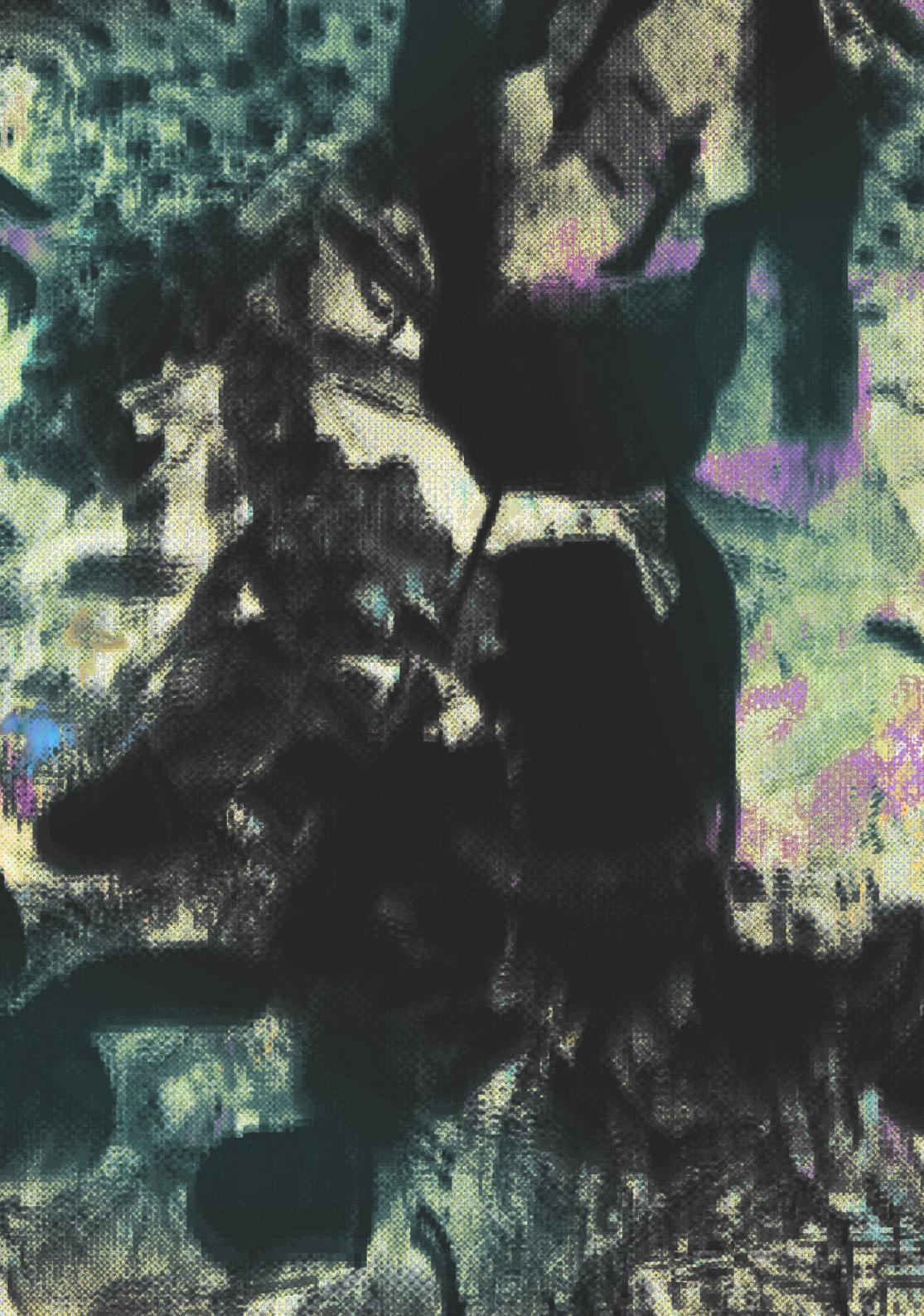
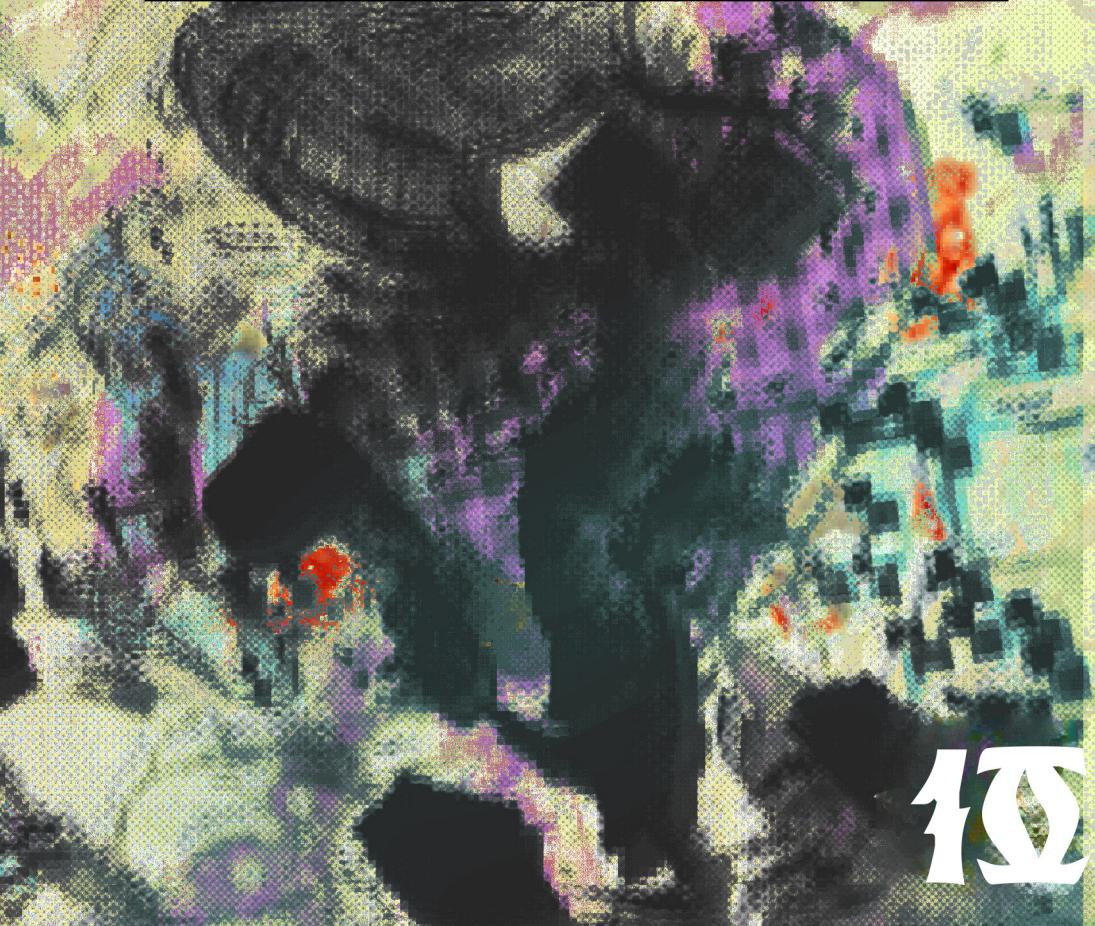


Kohi zine

10



Kohi zine



1Ω

June'19

Issue VIII

Farmer's Life #4

Bernd's saga keeps continuing.

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This is a short text which outlines a way for achieving complete withdrawal from masturbation. This will apply to most men, though it might not for a minority. A Man who masturbates is a Man who can't be religious. Baseness and religiousness are opposites, keep that in mind.

You must understand how masturbation works. In many cases, masturbation is done out of habit and not because of an actual lust, it is normally a part of a routine, and to stop it you have to wean yourself from the habit.

Most of the time masturbation happens either at nighttime or after returning from the outside life, be it job or education. Either in bed, or the bathroom.

Most of the time, masturbation happens when home alone, or if not that, with privacy.

It normally happens that you get libidinous at a certain part of the daily routine out of a semi pablovian response to the fact that you habitually masturbate at that time. It also happens that you start browsing porn out of habit and only later lust arrives. In some cases it is out of actual lust.

First and foremost, the most important thing is a change of attitude. You have to break out of hedonism. If you are reading this guide with intent of following it, you probably have a part of the Will which desires to; cultivate it.

As I said, baseness is opposite to any highness. Cultivate the spirit; practice art, read philosophy, meditate, exercise, anything.

You can do many things beyond that to break the habit, some of which I will detail here, but all of them have an underlying common thing: they break the routine environment, either by removing privacy and closeness

or by changing the environment to one that you haven't associated a routine to yet.

Reorganize your bedroom.

It's as simple as that. Move where your bed is to somewhere else. The change of sensory image might help to break routine.

Remove yourself from your common environment for a moderate amount of time.

This may take many forms. You can go out in vacation to the woods, go visit your family, go live with a friend, and so on. The change of environment into one that hasn't got any routines associated with it yet will help break out of the old routine. It takes a lot of shamelessness to masturbate in a borrowed bed, specially if its your grandparents'. This is very effective, specially if you combine it with the next one.

Remove times of privacy:

Whether by sharing a room, or by going outside, or doing more activities, reducing times where you are alone is helpful to break the habit. Unless you are a derranged sick fuck, you probably only masturbate in private, you need privacy to do it, and so removing it removes the opportunity.

Even a photo works. If you masturbate at the desk, browsing a computer you can place photos of your ancestors besides the screen. Your mother, father, grandparents, great grandparents, whatever, though specially the last two. Them looking at you will keep you from libido. You probably have enough honor to refrain from masturbating in front of their image. It removes privacy.

The same thing can be said with an Idol. If you are Catholic or Orthodox, of Mary and the Child, Pantocrator, the image of a saint, and so on. If you are a Pagan, put the symbol of the gods.

The same thing works if you masturbate in bed; put the images besides you, whether hanging from the wall, or on the table, or wherever.

Just don't do it:

Finally, you have to just

STOP

WATCHING

PORN

It takes Will. If you are weak, you'll never do it. You have to strengthen yourself. Maybe you are weakwilled by nature and can't do nothing about it, but if you are reading this, if you are among the circle of people who read this, that probably doesn't apply to you.

If it does though, I wont even tell you to kill yourself because you probably don't have the will to go through with it.

I'm sure most of you have seen the spermiaz/cumbrain spam this last days. They try to defend that masturbation is bad for human beings alleging religious, spiritual, biological and psychological reasons. I'm not going to lie, some of the claims are reasonable.

For example, some say that masturbation as a habit is bad which I kinda agree with. But routine is bad in general and masturbation is actually one of the best and healthier things you can do in these cases (specially if you compare it with wasting your time with KC and other cesspits). In fact it can be a great way to break the monotony: fap in a new place of the house, with a genre you didn't fap before, some new actress, in a new way, at a new hour... Remember, you are trying to break the routine so try to not start a new one doing all of this.

Others claim that fapping kills the libido and destroys your will and concentration. Well, it depends. Fapping will, by design, kill your libido at a given time so if you are to horny to concentrate it will help. In fact it will help every time you feel abnormal (lack of sleep, migraines, illnesses...) thanks to its analgesic properties. But what about the long term? Well, I have no fucking idea. I could be something related to the previous point, tons of couples lose their passion after years of monotony but the notion of your sexuality being exclusively masturbation for years doesn't sound very healthy to me.

The religious side is very tricky. The problem here is that the interpretations here are wildly different because the bible doesn't say anything clear about the subject. If my research (I've only read the first link that has popped up on google lol) is to be trusted there are things like not spilling your seed on the ground or cutting your hands if they make you have lustful thoughts but it's never said that masturbation is bad. What looks like the actual sin is the lust that goes with the masturbation and that you can also feel without touching yourself. Not only this but we all sin all the time, in fact it can be said that we are born with sin, so what is really important it's not the sin itself but the amends. Of course this doesn't give you carte blanche to sin, it further illustrates the need for struggle to lead a virtuous life. So fap when you need to but no more nor less.

Masturbation nowadays feels like a mistake, like a lack of skills to get a gf, like a lack of tranquility, like a lack of something... This is true in the measure that training is an indicator of a lack of skill or lifting is a lack of strength: masturbation is, in all senses, proof that you are alive, that you have wishes for you and your sexuality and that you are human like everybody else.

Keep masturbating, just be smart about it.

On Common Indo-European Sexual and Scatological Profanity

“It is bizarre recompense to the scholar struggling to determine whether the Proto-Indo-Europeans were acquainted with some extremely diagnostic item of material culture only to find that they were far more obliging in passing on to us no less than two words for ‘breaking wind.’”

James Patrick Mallory,
In Search of the Indo-Europeans:
Language, Archaeology and Myth (1989)

by Sloveneball

This tiny tidbit of, frankly, quite vulgar matter, is one that probably anyone who is interested in comparative and prehistorical linguistics, and who doesn't shy away from less-than-noble subjects, has heard of before. Indeed, there is deep and well-apparent similarity between the verbs used for the act – words of quite sonorant phonetic quality, clearly stemming from an onomatopoeic origin word.

Among Germanic languages, we have English *fart*, German *furzen* (hence also Esperanto *furzi*), Swedish *fjärta*, Danish *fjærte*, Norwegian *fjerte*, Icelandic *freta*. Those can be traced back to Proto-Germanic **fertanq*. There's an alternative root that planted itself into some Germanic languages, that has through *de novo* onomatopoeia effectively 'reversed' Grimm's law – Flemish *pro-*

tten (in Hollandic Dutch, the verb *scheten*, cognate to *shit* instead, but separate from *schijten* of same meaning as in English, appears instead), Danish *prutte*, Swedish *prutta*, and also crossing over into French as *prouter* (where it's not the foremost used word – more on that later). In Spurdish, presumably from Stadin-slangi usage, the word surfaces as *prööt*. It is interesting also to observe another very recent *de novo* onomatopoeia in English, that has given us *braap* (with quite anomalous spelling).

In Slavic, we have: Russian *пердеть* (*perdét'*), Ukrainian *пердіти* (*perdīti*), Belarusian *пярдзець* (*pjarzec'*), Polish *pierdzieć*, Czech *prdět*, Slovak *prdieť*, Slovene *prdět*, Croatian *přdjeti*, Serbian *પ્રદેતિ* (*pṛdeti*), Macedonian *прди* (*prdi*), Bulgarian *пърдя* (*pərdjá*). Proto-Slavic can thus be easily reconstructed as **pṛydeti*. Latvian and Lithuanian, too, have *pīst* and *pérsti*, respectively.

In Latin we have the verb *pēdō*, with descendants: Portuguese *peidar*, Castilian *peer*, Catalan *petar*, French *péter*, Italian *pedere* (which is obsolete as a verb, replaced with *scoreggiare*, but the noun *peto* remains), Romanian *pârțai*. There's also an alternate verb, not prominently used, from Vulgar Latin *visseō* present in French as *vesser*, Romanian as *băsi*, and leaving a noun *vescia* in Italian.

Greek has *πέρδομαι* (*pérdomai*) and Albanian has *pjerdh*, and after various consonant mutations in Celtic we're left with Irish *broim* and Welsh *rhech*. Indo-Aryan languages as well know this word. Sanskrit has पर्दते (*párdate*), and hence come: Hindi पादना (*pādnā*), Bengali পাদা (*pada*), Gujrati પાદવું (*pādvū*).

From all this, a Proto-Indo-European root can be reconstructed as **perd-*, with little doubt.

However. What happened to the **r* during development to Latin? How and why would it drop out? Why is the verb not *perdō* instead? Here enters the second word for ‘breaking wind’ mentioned by Mallory in the citation.

As it turns out, this is not the whole story. There’s an almost lost dialectal English word specifically for farting silently, *fist*. Icelandic has *físa* of same nuanced meaning (notably, both *físa* and *freta*’s ancestor *frata* are attested in the Sagas), Norwegian has *fise* and Swedish *fisa*. We can reconstruct Proto-Germanic **fīstanq*.

In some Slavic languages, this distinction is preserved as well; Russian has *бздеть* (*bzdét’*) and Ukrainian *бздіти* (*bzdíti*). As well, there are rare dialectal Belarusian *бздзець* (*bzdzec’*), Polish *bídzíć*, Czech *bzdít*, Slovak *bzdiť*, Slovene *pezdét* and Bulgarian *пъздя* (*pazdjá*), but with the distinction not rigorous. As well, Croatian has *bàzdjeti* and Serbian has *бàздети* (*bàzdeti*), but in those languages, the meaning has shifted semantically to mean ‘to stink’ instead. Proto-Slavic can be reconstructed as **pъzděti*, and compared to Latvian *bzdēt* and Lithuanian *bezdéti*.

From this, we can assume a parallel Proto-Indo-European root **pesd-* to the more usual **perd-*. Latin must have lost the latter and kept only the former, developing *pēdō* from it. As well, Ancient Greek had an alternative for *πέρδομαι* in *βδέω* (*bdéō*), with derivative noun *βδέσμα* (*bdésma*) ‘stench’, that might come from **pesd-* as well. But how are those two related? Was the difference between the two in PIE the same as the one that Russian has preserved fully, and that is still vaguely remembered in Icelandic and some other Germanic and Slavic dialects? If the two are purely onomatopoeic, it’s easy to see that **pesd-* is a more whistling sound, while **perd-* is a vibrantly sonorant one. But is there more to it?

What happens if we take the root **pesd-* and make it an *eh₂*-stem noun? Why, we are left with a noun **písdeh₂*, that we can actually find in Proto-Indo-European dictionaries! The construction is ancient, but is fully preserved only in Slavic languages, as Proto-Slavic **pīzdā*, whose derivatives are common and copiously used in profanity: Russian *низдá* (*pizdá*), Ukrainian *низдá* (*pizda*), Belarusian *низдá* (*pizda*), Polish *pizda*, Czech *pizda*, Slovak *pizda*, Slovene *pízda*, Croatian *pízda*, Serbian *нúзда* (*pízda*), and also Romanian borrowing *pizdă*, all having basic meaning of ‘vulva’, but often also being more generally used as an insult for a person with bad character. The word is thus pretty much the equivalent of English *cunt*. In South Slavic languages, the diminutive is more commonly used for the original body part meaning of the word – Croatian *píčka*, Serbian *пíчка* (*píčka*) and Macedonian *пíчка* (*pička*), while Bulgarian uses *пұмка* (*putka*), probably as an euphemistic replacing, as the same word means ‘hen’ in Slovene (*putka*) some Czech dialects (*putka*), and German (*Pute*). In some Czech and Slovene dialects, the word can also mean ‘arse’ by extension (compare *fanny* which means ‘vulva’ in Britain, Ireland, Australia, and New Zealand, and which is considered quite vulgar but is not a profanity unlike *cunt*, but is a polite childish word for ‘arse’ in America and Canada).

In Baltic, we as well have Latvian *pízda* and Lithuanian *pyzdà*, and also attested Old Prussian *peisda* which has also shifted to ‘arse’. In other branches of Indo-European, we see Albanian *pidh* and Nuristani *pəṛī*, both again meaning ‘vulva’. Hypothetically, one would expect Sanskrit **piḍikā*, but such word is unattested.

It is interesting to note that in Novgorodian birch bark manuscript, written in Old Novgorodian, a distinct Slavic language with several oddities and archaisms not present

in other Slavic languages, the word *nězda* (*pizda*) features completely casually, without any hint of vulgar connotations. (*kohlchan.net/int/3975452*)

Eric Pratt Hamp suggests a different construction, (Albanian pidh: Slavic *peizd'â*, International Journal of Slavic Linguistics and Poetics 11, 25–26, 1968) from **h₁epi* + **sed-*, ‘upon’ + ‘sit’. Let us see what is evidently wrong with such construction.

First of all, he proposes a direct parallel with Proto-Slavic **gnězdò* for ‘nest’, with same accent paradigm, but with anomalous *ě in place of *i, that is usually explained with a folk etymology. The Proto-Indo-European reconstructed form is **nisdós*, composed of **ni* + **sed-*, ‘down’ + ‘sit’. Baltic forms have better corresponding vowels, Latvian *ligzda* and Lithuanian *lizzdas*, however with short i rather than long. This, along with the fact that the attested Old Prussian *peisda* exhibits a diphthong, led Hamp to suggest that the Proto-Indo-European form would be *(*h₁*)*péysdeh₂*, rather than **písdeh₂*. But this would instead lead into Proto-Slavic *ě and **pězdà!* (compare **sněgъ* from the root **sneygwh-*, ‘snow’).

But how can we explain the *i present in Proto-Indo-European **písdeh₂* from **pesd-*? Proto-Indo-European *eh₂*-stem nouns are generally constructed with zero grade ablaut, compare **b^hugéh₂* from *b^hewg-*, ‘flee’, or **h₂w^lh₁neh₂* from **h₂welh₁-*, ‘wool’. What would be the zero grade ablaut of **pesd-*? With no obvious consonant in ***psd-* to become syllabic, we need an ephenthetic vowel – can we explain *i? Indeed, if we take the root **sed-*, ‘sit’, and look at one of the reconstructed forms, we see the verb **sísdeti*, ‘to be sitting down’, as a reduplicated thematic verb form. Evidently, in vicinity of *s, Proto-Indo-European develops an ephenthetic *i where needed.

Curiously, Slovene also has a rare word *přda*, which is a direct parallel of *pízda* word-formation-wise, but from the root **perd-* rather than **pesd-*. As one might guess, if such etymology is correct, and the construction just as ancient but lost in other languages, the original Proto-Indo-European noun would be **přdeh₂*, and Proto-Slavic **pъrdà*. Meaning, as well, should be easy to guess – primarily ‘anus’, and by extension ‘arse’.

As a Bernd has noticed when I submitted the early draft for peer review, similar constructions also exist in other Slavic languages, with various connotations, such as Russian *nepdák* (*perdák*) (humorously vulgar) and Czech *prdelka* (affectionately). (kohlchan.net/int/3974891) However, those cannot be reconstructed as having an ancient origin.

If *přda* is easily recognisable by a speaker of Slovene to be derived from the verb *prdět*, as an abstract feminine noun meaning roughly ‘that which farts’, *pízda* can be seen as the same kind of derivation from the verb *pezdět*, but in this case, the connection is muddied. But, this helps us reconstruct a possible semantic difference between Proto-Indo-European **perd-* and **pesd-*. Surely, *if it's the arse that farts, then it's the cunt that queefs*. And while Proto-Indo-Europeans have indeed passed us down two words for ‘breaking wind’, we have since all but forgotten the intricacy of distinction between the two types of wind one might break.

On a side note, the English *queef* is etymologically a post-Great Vowel Shift lengthening of *quiff*, a Northumbrian or Scots eye-spelling of *whiff* (with /xw/, which is a merger of /m/ and /kw/ in standard English, spelled as *qu* instead of *wh*). The word is onomatopoeia for a gust.

This is part three of the no longer not so small chronology of Brandenburg towards the Kingdom of Prussia. Part One and Two can be found in the zine issues 7 & 8.

Small recap: Brandenburg was gifted to Friedrich I. in 1415. In the following 200 years nine different margraves of the Hohenzollern family led the margraviate and increased the internal peace and external security. Additional lands were acquired with multi-generational efforts, mostly by political means, sometimes with force. The Hohenzollern margraves could increase their authority over the local aristocracy and cities, e.g. with the introduction of indirect taxes which the Hohenzollern successfully defended against massive protests from the cities. The margraviate Brandenburg was steadily progressing, albeit with some stagnation during the last 2-3 reigns, but the acquisition of Prussia was significant.

Things were looking good and stable, mostly. In the conflict between the Catholics and the Protestants they would always manage to appease to both sides and carefully manage the balance of their own position between them. But this conflict would reach a boiling point with the Thirty Years War, and this war would drive a deep wound into the lands of Brandenburg and showcase the weaknesses it had with zero mercy. Brandenburg entered this dangerous era utterly unprepared for the challenges it would face. A brief glimpse of these weakness could already be seen during the reign of the last margrave, Johann Sigismund. He wanted to recruit troops, did money collections and only managed to have a few thousands as troops. It showed how far behind Brandenburg was compared to Saxony, Poland or Sweden. Johann Sigismund also commanded expeditions into the Brandenburg nature to find new sources of iron ores, but without suc-

cess. Brandenburg still lacked its own proper military production.

The Thirty Years War broke out in 1618, shortly after Johann Sigismund died and his son, Georg Wilhelm took over the reign.

1619 - 1640 / Georg Wilhelm

Elector George William, a timid, indecisive man ill equipped to master the extreme predicaments of his era, spent the early war years avoiding alliance commitments that would consume his meagre resources or expose his territory to reprisals. He gave moral support to the insurgency of the Protestant Bohemian Estates against the Habsburg Emperor, but when his brother-in-law the Elector Palatine marched off to Bohemia to fight for the cause, George William stayed out of the fray. During the mid-1620s, as anti-Habsburg coalition plans were hatched between the courts of Denmark, Sweden, France and England, Brandenburg manoeuvred anxiously on the margins of great-power diplomacy. There were efforts to persuade Sweden, whose king had married George William's sister in 1620, to mount a campaign against the Emperor. In 1626, another of George William's sisters was married off to the Prince of Transylvania, a Calvinist nobleman whose repeated wars on the Habsburgs – with Turkish assistance – had established him as one of the Emperor's most formidable enemies. Yet at the same time there were warm assurances of fealty to the Catholic Emperor, and Brandenburg steered clear of the anti-imperial Hague Alliance of 1624–6 between England and Denmark.

None of this could protect the Electorate against pressure and military incursions from both sides. After the armies of the Catholic League under General Tilly had defeated Protestant forces at Stadlohn in 1623, the Westphalian

territories of Mark and Ravensberg became quartering areas for the League troops. George William understood that he would be able to stay out of trouble only if his territory were in a position to defend itself against all outsiders. But the money was lacking for an effective policy of armed neutrality. The overwhelmingly Lutheran Estates were suspicious of his Calvinist allegiances and unwilling to finance them. In 1618–20, their sympathies were largely with the Catholic Emperor and they feared that their Calvinist Elector would drag Brandenburg into dangerous international commitments. The best policy, as they saw it, was to wait out the storm and avoid attracting hostile notice from any of the belligerents.

While Georg Wilhelm was busy wringing money from the estates, the Palatine General Ernst II, Count von Mansfeld, overran the Altmark and the Prignitz in 1626. His Danish allies were close on his heels. Chaos broke out. Churches were plundered, the town of Nauen razed to the ground. Hunting for hidden money and property, entire villages were burned to the ground. When a Brandenburg minister confronted him, the Danish envoy responded with breathtaking arrogance: „The brandenburgian elector may take it well or badly, the danish king would continue after all. Whoever is not with him, is against him.”

But as soon as the Danes had made themselves comfortable in the Mark, they were pushed back by their enemies. In the late summer of 1626, after the victory of the Imperials and the League on 27 August at Lutter am Barenberg in the Duchy of Braunschweig, habsburgian troops occupied the Altmark, while the Danes withdrew to the Prignitz and Uckermark north of Berlin. At the same time, the swedish king landed his troops in Prussia and made it his base for operations against Poland, thus completely ignoring the Elector's claims. The Neumark was also

overrun and plundered. Cossack mercenaries who were in the service of the emperor fell in and plundered. The fate of the duke in neighbouring Mecklenburg shows how great the threat to Brandenburg was. As a punishment for his support of the Danes, the emperor had the ducal family deported and left Mecklenburg to his powerful commander as spoils.

It seemed the time had come to move closer to the Habsburg camp. „I will have to fight with the emperor. I have only one son. If the emperor remains, I and my son will probably remain.”, Georg Wilhelm explained to his advisers, and formed an alliance with the emperor on 22 May 1626 against all protests by his advisers and the estates. On the basis of this agreement, the entire electorate was given to the imperial troops. Thus began difficult times for Brandenburg, because in order to feed, accommodate and pay its troops, the imperial troops made use of the population of the occupied territories.

The alliance with the emperor did not bring any relief to Brandenburg. When imperial troops were able to push back their opponents and at the end of the 1620s were at the zenith of their power, Emperor Ferdinand II even seemed to ignore the Brandenburg Elector altogether. In the Restitution Edict of 1629, the Emperor announced that he would reclaim, if necessary by force, all archbishoprics, dioceses, prelatures, monasteries, hospitals and foundations that were Catholic in 1555 - a declaration that would have serious consequences for Brandenburg, where numerous church properties had been placed under Protestant administration.

In 1631 the imperial troops devastated the Protestant Magdeburg, a city of 20.000, so terribly that it was to remain in the memory of the german and above all prot-

estant population for a long time to come. The descriptions of the atrocities committed there were disseminated with pamphlets and newspapers throughout Europe.

„The soldiers ran in troops through the streets with bare arms and murdered without distinction old people, women and children, those who defended themselves and those who did not oppose them. [...] There was nothing to be seen but still twitching corpses, piled up in high heaps or stretched out naked. The death cries of the victims and the rage cries of the murderers mixed gruesomely in the air“.

In 1630 Sweden intervened in the war, improving the situation of the Protestant states somewhat. At the same time, however, political pressure grew on Brandenburg, as the Swedish king sought an alliance with Brandenburg for lack of other alternatives. Georg Wilhelm hesitated and in view of the preceding action of the Swedish king in Prussia this is only too understandable. The swedish approach suggested that it does not make much difference whether one had Sweden as friend or enemy. Georg Wilhelm decided to return to the policy of neutrality, meanwhile there were repeated clashes between Swedish and imperial troops. The Swedes gradually expelled the imperial troops from the province and occupied the fortified cities of Frankfurt a.d. Oder, Landsberg and Küstrin.

With the success of his troops behind him, the Swedish king openly demanded an alliance with Brandenburg. Georg Wilhelm made new excuses over and over again, while the Swedish king and his troops moved ever closer to Berlin. In panic, the Elector sent the women of the family to negotiate with Gustav Adolf. They met him in Köpenick, a few kilometres outside the capital, and agreed

that the Swedish king should come to the city with 1000 men for further negotiations as the Elector's guest.

The Swedish king promised to give parts of Pomerania to Brandenburg and promised a wedding of the king's daughter with the elector's son. But the negotiations came to a standstill, with the result that the Swedish troops lined up in front of the Berlin city wall and aimed their cannons at the castle so that the Elector „could concentrate better”. Georg Wilhelm agreed to form an alliance with Sweden in June 1631.

The pact with the Swedes proved to be as short-lived as the one Brandenburg had concluded with the emperor. In 1631 and 1632 the balance of power shifted in favour of the Protestant powers. The Swedes and their Saxon allies attacked southern and western Germany and inflicted severe defeats on the imperial side. However, their onslaught lost momentum when Gustav Adolf died in the Battle of Lützen in the cavalry rush on 16 November 1632. At the end of 1634, after a severe defeat at Nördlingen, Sweden had lost its leading position. Emperor Ferdinand II, for his part, was exhausted from the war and tried to throw a wedge between Sweden and the German Protestant princes. He seized the opportunity and offered moderate peace conditions.

After long, painful hesitation, Georg Wilhelm decided to try his luck again at the emperor's side. In May 1635 Brandenburg together with Saxony and Bavaria signed the Peace of Prague, which was joined by numerous imperial princes. In return, the emperor promised to ensure the recognition of Brandenburg's claim to the Duchy of Pomerania.

Unfortunately, at the same time there was a shift in power in northern Germany. Sweden defeated the Saxon army at

Wittstock on 4 October 1636, whereby the Swedes again became the lords of the Mark.

In the last years of his reign Georg Wilhelm tried to expel the Swedes from Brandenburg and after the death of the Duke of Pomerania in March 1637 to bring his country under his control. The result of his efforts to put up a Brandenburg army against the Swedes was a small and poorly equipped troop. As a result, the electorate was plundered not only by the swedish and the emperors troops, but also by the undisciplined troops of their own army. When the Swedes invaded the Mark again, the Elector had to flee to the comparatively safe Duchy of Prussia, where he died in 1640.

All in all, this reign was an absolute disaster for Brandenburg. Perhaps the most meaningful testimony of all the suffering that afflicted people in Brandenburg between 1618 and 1648 are the demographic figures. The population, whose defences were weakened after years of inflation and malnutrition, had little to oppose the raging of diseases such as typhoid fever, bubonic plague, dysentery and smallpox. All in all, about half of the population died in the Mark Brandenburg. The numbers vary from district to district. Areas protected by water or swamps were less affected, while other areas such as Havelland suffered a loss of 50%. In the district of Löcknitz in the Uckermark, the figure was as high as 85%.

Some of the most important cities were hit particularly hard. Brandenburg and Frankfurt an der Oder, both in important marching areas for troops, lost more than two thirds of their inhabitants. Potsdam and Spandau lost more than 40%. In 1641, only ten of the 40 noble families who had owned the largest estates of the province still lived in the Prignitz, another marching area, and there

were cities - Wittenberge, Putlitz, Meyenburg, Freyenstein
- in which no human soul could be found.

DeepFaceLab for dummies

Many Bernds without programmer background feels intimidated by the perspective of touching neural network powered programmes such as all kinds of „fake-apps”, i hope this short tutorial will help demistify some problems and open a field of experimentation for new kinds of Original Content.

I will avoid technical or theoretical introductions and will go directly to the practical application. I will be talking about the Windows version because this is one i worked on, (link for Linux fork below¹) principles of model creation will be same on all platforms though. Before you start you must check if all of those are true for you.

Minimum system requirements:

- Windows 7 and higher
- processor that supports SSE instructions
- 2Gb RAM spooling
- OpenCL-compliant graphics card (NVIDIA, AMD, Intel HD Graphics)

Recommended system requirements:

- Windows 7 and higher
- processor with support for AVX instructions
- NVIDIA video card with 6GB video
- 8Gb RAM

First step will be to install the CUDA/OpenCL and pytorch/tensorflow (this is pretty straightforward).

There is a prebuilt Windows Release available with several different builds to chose- download one that fits your

1. https://github.com/lbfs/DeepFaceLab_Linux

system and graphic card.² Unzip the files in designated place.

Let's start the actuall work, you will need several hundreds of images in different lights and different angles, the best way to get them is to cut a video into frames, pick the video with the face you will want to use as a replacement, change it's name to data_src, paste it inside "workspace" folder and click on

2) extract images from video data_src.bat

file. If you have several videos either merge them before or backup pre-exported frames and repeat the action with another video (again with data_src name).

When the process is finished merge all your extracted frames with backups paste all the still photos that werent part of the videos you used. You can start extracting faces from those images.

You have several options to chose from: MT is faster but provides more false positives, S3FD consumes more resources but gives better results, it isn't perfect either though. Let's use all gpu and click on:

4) data_src extract faces S3FD all GPU

(You may notice that i skipped number 3 but don't worry, i didn't forget about it.) Now the you will have to delete false positives and shitty images with the aid of several sorting tools:

2. <https://drive.google.com/drive/folders/17a9b9zmLdnAl-ItifcGSE9ixDIDAT3YxP>

- histogram will sort images by their similarity, it helps to remove the most obvious false positives and groups of faces that don't interest you.
- sorting by dissimilar faces is self-explanatory
- sorting by blur is also quite straight forward, you should keep your blurred images number under 10%, they will be sorted at the end.
- sorting by face yawn and pitch will help you see which facial angles are too overrepresented.
- you can also sort by amount of blackness and brightness or hue.
- final sort should be used only if your face number is too high, it will throw the worst photos into the aligned_trash folder.

Ok, we have our source dataset. Let's cut the video on which we want to insert our source face to. The process is similar, first you paste the video into workspace folder and rename it to data_dst.

Then you should click on:

3.2) extract images from video data_dst FULL FPS

and then on

5) data_dst extract faces S3FD all GPU

Again you have similar tools that help you removed the unwanted mugs from your aligned dataset. This time you should only aim to delete the faces that dont belong to the actor you want to replace and extreme cases of blurred frames. Again you can use several videos and still images to improve your dataset. In case of famous actors and politicians you can easily find already preselected datasets online.

Now we are good to train our model. Once again we are offered several options.

H64 creates half face model in the 64 pixels resolution use it if your card has ~4Gb of memory or lower.

H128 is bigger brother of the first model, it offer 128 pixels of resolution and requires slightly more memory (~5Gb).

DF offers a full face 128px resolution model that understands and ignores the background around the face(~5Gb).

LIAEF128, similar to DF but tries to morph into the original face which in some cases may result in bad looking images.

SAE is the most flexible of all the models above and i suggest using it.

It's de factp a mix of all previous trainers with more custom options, you can determine custom resolution, whether you want to use half or full face, use mask etc. Of course with the more quality it requires more memory so you have to play around to see how much your computer can survive. Most of the default options are ok for the first run, you can change them later with the exception of stuff like resolution or Pretrain the model which is quite usefull thing - before training on your face your model runs through base of random people which helps later to correctly understand light and facial angles.

It's a good habit to keep autobackup, sometimes model collapses so its better to have previous etapes that you can return to.

After setting up our trainer we can spend rest of our day on KC or enjoying the good weather if it's provided, but check from time to time to see if model didn't collapse.

After 20k iterations you may want to revisit your dataset and delete most blurred ones so the details that will be now being developed by trainer aren't distorted by bad quality photos. Around 40k iterations models should be good to use.

Once you deem model ready or see that training doesn't improve quality that much you can generate the faces to replace the original actor.

You can either do it directly on the frames or create just masked png's of the face that you can later merge with the video in video editing software.

FAQ

How can I contribute?

You can write an article, a poem, make pictures or submit something else creative.

Where can I submit something?

Current thread, email or discord.

When is the next deadline?

Generally every two-three weeks, depending on teh amount of content. For exact dates see the thread or contact us

Do I choose the pictures for my articles?

You can choose/make them yourself if you wish to, otherwise someone else can decide for you.

Is there a lenght limit?

Generally we try to keep articles between 700-3.000 words. If necessary or justified by interesting form or content, exceptions are possible.

What topics are suitable?

Alle, since any topic is KC-tier with the right approach.

How do I know if my text is good enough?

As a rough measure see the already existing texts. Some are for assburgers, other are less serious. What needs to be present is at least an attempt to bring some structure into your text, since we dont want a zine made out of random thrash.

We are not grammar nazis, runglish, weird stylistic choices and grammar abuse are fine, as long as you reread your text and try to be understandable.

Contact

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