

The genesis of proto-scientific medicine of the great civilizations of antiquity
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SUMMARY

The general origins of the origin of the natural-philosophical basis of the ancient systems of medicine in China, Greece and India are considered. Found fundamental coincidences in the medical theories of China and Greece - the concept of the dualism of all things and its primary elements, the doctrine of vital energy and the channels of its circulation. The primary source for the theoretical substantiation of early medicine in Greece, China and India, apparently, was the worldview system that originated in the Northern Black Sea region in the III millennium BC. in the process of forming the Indo-European community. From here it was spread by the Aryans - carriers of the haplogroup R1a1, which is still significantly represented in the Northern Black Sea region, China and India.

Key words: natural philosophy, traditional medicine, Ancient China, Ancient Greece, Ancient India, Northern Black Sea region, Indo-European community, haplogroup R1a1, Achilles, Huang-di.

RESUME

The common issues of natural philosophic basic of ancient systems of China, Greece and India's medicine were examined. The fundamental coincidences in medical theories between China and Greece were found - the presentation about dualism of all things and its arches, the study about vital energy and the channels of its circulation. The origin for theoretic approval of early medicine of Greece, China and India, evidentially, is the system of ideology appeared in Northern Black Sea Coast in III millennium BCE during the process of Indo-European community formation. Hence the Aryans - bearers of haplogroup R1a1, which still is significantly represented in Northern Black Sea Coast, China and India - had spread it.

Keywords: natural philosophy, traditional medicine, Ancient China, Ancient Greece, Ancient India, Northern Black Sea region, the Indo-European community, haplogroup R1a1, Achilles, Huangdi.

The effective and safe use of the legacy of traditional medicine today can be substantiated only if there is a theoretical basis for the methods of diagnosis and treatment used. Therefore, it is absolutely necessary not only a modern understanding of the worldview foundations of medicine in the Ancient World, but also knowledge of their origin. Historical science has long put

the question of a possible single center of origin of ancient medicine, due to a certain similarity of many of its principles and methods in different regions of the world. So, A.S. Back in 1935, Marakuev wrote: "The medical knowledge of Japan, Korea, Mongolia, Tibet, China and India undoubtedly has one common source - perhaps the world center for the emergence of medical science. It is very likely that such a center was the ancient Sumerian (later Assyro-Babylonian) state in the valley of the Tigris and Euphrates. From here, ancient medicine migrated westward to Egypt (I am struck by the extraordinary similarities between the spells-recipes for the medical cuneiform tablets of the British Museum and the medical papyri of the Berlin Museum) and eastward through Central Asia to India and China. In the latter, gradually getting rid of the husk of spells, conspiracies, magical potions, the ancient Sumerian (Hindu) medicine finally takes the path of a kind of primitive experiment and turns into a system of medical knowledge. " [24]. This opinion, to a certain extent, overlaps with the idea that the Chinese could be the descendants of some tribes who migrated from Egypt. The German Jesuit missionary, considered the founder of several sciences at once, in particular - geography and cartography, A. Kirscher (1602-1680) in his work "Oedipus Egyptiacus" ("Egyptian Oedipus"), published in Rome in 1654, was the first to express this thought. The opinion that civilization in the Yellow River Valley was the result of cultural, and possibly also demographic migration from the Nile Valley was supported by dozens of scholars-theologians of that time, since in the XVII-XVIII centuries. for Western scholastics and scholars, it was Egyptian culture that seemed to be the most ancient. From it, threads stretched to almost all other world civilizations, even in the case when such connections were far from obvious. And it was Egypt, in the then perceptions, that became a kind of donor country for Chinese culture. A. Kirscher based his analysis on a comparative analysis of Chinese and Egyptian hieroglyphs, considering them similar in structure and in the logic of incarnation, and concluded that the Chinese were the descendants of the ancient Hamitic tribes that once migrated to China [23, p. 62-63]. This version existed for quite a long time and was reflected in the ideas regarding the dissemination of cultural achievements. Conclusions were made, sometimes incorrect, due to a lack of knowledge about Ancient China. For example, at the very beginning of the XX century. in the intellectual environment of Russia believed: "During the Shang dynasty there was a famine (simultaneously with the famine in Egypt, when Joseph lived with the pharaoh) and the invasion of the pharaoh Sesostris through Asia. Note that in this way the two most educated peoples of that time - the Egyptians and the Chinese - entered into intercourse, albeit involuntarily. Obviously, they owe a lot of knowledge, inventions and discoveries to each other. " [6, p. eighteen].

An attempt was also made to discover the origin of the Chinese tradition in the civilization of Ancient Mesopotamia. A theory called "Babylonian migration" appeared, where it was said that all the sacred knowledge of the ancient Chinese, as well as material culture, came from Mesopotamia. In 1882, the French scientist T. Lacoupri, who was then working at the University of London and was one of the pioneers of the study of the "Canon of Change" (I Ching), unexpectedly suggested that this famous Canon has some

Babylonian scriptures, and in the Mesopotamian texts one can find the basic constructions of the Chinese fortune-telling canon. His seminal work in 1894 was characteristically entitled *The Western Origins of Early Chinese Civilization*. Here T. Lakupri published the following version. The ancestors of the modern Chinese came from Central Asia. Led by their tribal leader Huang-di, they set off from Khorasan through Badakhshan and Turkestan, until they reached the territory of the modern provinces of Gansu and Shaanxi, where they founded the first Chinese state. And the tribal leader Huang-di entered the Chinese legends as "the founder of the Chinese nation." In general, the outstanding historian of China V. Eberhard agreed with this version, assuming that the Yins (carriers of the first civilization of China) really came from the regions of Western Asia and the Tarim basin, since some Yin cultural artifacts are really similar to the finds made in the Turkestan region. The historian J. Ball in his book "The Chinese and the Sumerians" (1913) argued that the main center of ancient culture was either specifically the city of Babylon, or the entire Sumerian culture, from where all cultural achievements came to the Chinese. In particular, he believed that everything that is told about the first rulers of China, including about Fu-si and Huang-di, actually refers not to them, but to completely different people. According to the supporters of the "Babylonian Migration", the entire legendary history of China is nothing more than the history of Mesopotamia, rewritten and adapted to the Chinese mentality. The names of the Mesopotamian rulers were transformed by them into Chinese names. So, the king of Akkadian Sargon (2334-2279 BC), who became famous for his campaigns of conquest, became one of the most revered characters of the early Chinese tradition, the founder of Shennong agriculture (one of the founders of Chinese medicine! - V.L.). And the name of the Elamite king Kutir-Nahhunte (1748-1734 BC) was read in China as Yusun-shi - this is another name of the famous Huang-di, the legendary progenitor of the Chinese people [24, p. 64-67]. Note, however, that the modern dating of the time of Sargon's reign, more precisely Sharrumken I - 2316-2261, and Kutir-Nahhunte I - 1730-1700. BC e., but this does not fundamentally change matters. It is much more important that even now in China Shen-nong is unconditionally considered the creator of pharmacology, and Huang-di is the main founder of Chinese medicine as a system [14, p. 73-105; 17; 21]. became one of the most revered characters of the early Chinese tradition, the founder of Shennong agriculture (one of the founders of Chinese medicine! - V.L.). And the name of the Elamite king Kutir-Nahhunte (1748-1734 BC) was read in China as Yusun-shi - this is another name of the famous Huang-di, the legendary progenitor of the Chinese people [24, p. 64-67]. 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However, if we talk not about medicine in general, which in all regions of the world initially had a clearly expressed magical nature, but about the theoretical foundations of pro-scientific medicine, then all the hypotheses listed above do not give an answer about the time, place and ways of dissemination of primary natural-philosophical concepts. Therefore, if we consider that the ancient medicine of Mesopotamia and Egypt is devoid of any theoretical justification, it is necessary to focus on the problem of the origin of the ancient systems of medicine, for which the natural-philosophical basis is obvious - China, Greece and India. We have found fundamental coincidences in the medical theories of China and Greece (we see this in the works of Alcmeon, Empedocles, Plato, Erisistratus) - the concept of the dualism of all things and its primary elements (primary elements), the doctrine of vital energy and channels of its circulation [18]. Moreover, at the time

century BC Therefore, we came to the following assumption. There could be a single source, both territorially and ideologically, for the formation of such similar teachings. Moreover, our search for the ancient origins of Greek medicine, based on the analysis of many ancient sources, clearly showed their localization - the Northern Black Sea region; also identified the main characters of the formation there of pragmatic medicine, both rational (Pean, Chiron, Achilles, Asclepius) and magical (Medusa, Apollo, Zalmoxis) [10; nineteen; twenty]. All of them, by the way, were not of Greek origin, but local, more often Thracian - authoritative scientists have established that their images were formed long before Greek civilization proper and, moreover, colonization processes. We note with satisfaction that

In the northern Black Sea region of the 3rd millennium BC, obviously, a worldview system was born, which laid the foundation for natural philosophy. This is evidenced, in particular, by the ancients' ideas about Medusa (an image closely related to this region) as a universe - a single symbol that unites death and birth and expresses the idea of a symmetrical Cosmos [29], like the Chinese monad yin-yang. The phenomenon of Achilles, which is also inextricably linked with the Northern Black Sea region, is also extremely important. His status in the worldview of the ancients was extremely high. Academician V.N. Toporov, who brilliantly showed the pre-Greek origin of this image, pointed out that "many of its features can be reconstructed as deep archaisms, remnants of the cosmogonic "pre-Achilles", emphasizing its close connection with the "primordial elements "of creation - fire and water, as well as the role of "mediator between Heaven and Earth" [31]. We believe that all this already speaks of the formation of the beginnings of natural philosophy - the doctrine of dualism and the primary elements of all that exists. With the further development of pro-scientific Greek medicine, everything is quite clear, since the Northern Black Sea region is located relatively close to Greece itself. We clearly see the use of natural-philosophical categories in medicine of the Pythagorean school and in the medical aspects of the teachings of Plato. But how could primary natural-philosophical views get to China in prehistoric times? Recall that the creation of the foundations of Chinese medicine traditionally dates back to the III millennium BC, when there was no civilization in China itself. On the other hand, no one denies the ancient legends that the ancestors of the Chinese came to the Yellow He valley from somewhere in the west. Moreover, the life and work of the first ancestors - Fu-si, Shen-nong, Huang-di (all of them were related to the creation of medicine) belongs to the Chinese tradition to the III millennium BC. [12]. But it was at this time that the Indo-European community was formed in the Northern Black Sea region. The mechanism of its origin was clarified by the data of a new science - DNA genealogy, the importance of which for solving many complex problems of ancient history, including migration, can hardly be overestimated. As the Harvard professor A. Klesov states: "DNA genealogy makes available to anthropology, archeology, The mechanism of its origin was clarified by the data of a new science - DNA genealogy, the importance of which for solving many complex problems of ancient history, including migration, can hardly be overestimated. As the Harvard professor A. Klesov states: "DNA genealogy makes available to anthropology, archeology, The mechanism of its origin was clarified by the data of a new science - DNA genealogy, the importance of which for solving many complex problems of ancient history, including migration, can hardly be overestimated. As the Harvard professor A. Klesov states: "DNA genealogy makes available to anthropology, archeology,

linguistics a rigid binding in the form of a "label" of the genus - a haplotype (or haplogroup), which always accompanies each member of the genus. It is not assimilated in populations, as languages, cultures, religions, physical traits, anthropological indicators are assimilated, it is the same in mixed populations, it allows you to distinguish a member of the genus after thousands and tens of thousands of years. It allows you to trace the migrations of genera and individual members of the genus and allows you to understand the remains of representatives of which genera have been found, and how archaeological cultures are related to each other - to understand the genesis, dynamics of archaeological cultures, add the most important component to the dynamics of human populations and their material carriers "[7] ...

The leading component of the emerging Indo-European community was the tribes of farmers who came to the Northern Black Sea region about 4800 years ago from the Balkan-Danube region, carriers of the haplogroup R1a1 [8, p. 524]. These were the ancestors of the Grecoarians, the first carriers of the Indo-European culture - for this region, the proximity of the Greek and Aryan languages to the II millennium BC is quite reasonably shown. [27, p. 238.]. We, on the basis of a comprehensive study using data from archeology, mythology, linguistics and DNA genealogy, have shown that the great leader of the agricultural tribes R1a1, which played a decisive role in the formation of the Indo-European community in the Northern Black Sea region, could well have been the Proto-Achilles or his prototype, closely associated with the cult of the Mother Goddess. Deified then, he obviously thought not only the ruler of the underworld - the patron saint of fertility, which is natural for farmers, but also the ancestor [11, p. 287-297; 13], symbolizing, as indicated above, the cosmological natural-philosophical categories. From the Northern Black Sea region, the Proto-Greeks and Aryans began their epic migrations. Then, about 4000–3600 years ago, the genus R1a1 from the South Urals (Sintashta archaeological culture), through Kyrgyzstan and Tajikistan moved to the Indian subcontinent and the Iranian plateau, where Indo-European languages appeared at the same time; common ancestors of Indian and Iranian haplotypes lived, respectively, 4050 and 4025 years ago [8, p. 525-526]. From the Northern Black Sea region, the Proto-Greeks and Aryans began their epic migrations. Then, about 4000–3600 years ago, the genus R1a1 from the South Urals (Sintashta archaeological culture), through Kyrgyzstan and Tajikistan moved to the Indian subcontinent and the Iranian plateau, where Indo-European languages appeared at the same time; common ancestors of Indian and Iranian haplotypes lived, respectively, 4050 and 4025 years ago [8, p. 525-526]. From the Northern Black Sea region, the Proto-Greeks and Aryans began their epic migrations. Then, about 4000–3600 years ago, the genus R1a1 from the South Urals (Sintashta archaeological culture), through Kyrgyzstan and Tajikistan moved to the Indian subcontinent and the Iranian plateau, where Indo-European languages appeared at the same time; common ancestors of Indian and Iranian haplotypes lived, respectively, 4050 and 4025 years ago [8, p. 525-526].

In the eastward movement, the genus R1a1 also passed to Altai and North China [8, c. 926-927]. There are well-known legends about Huang-di, who came from the West - the creator of Chinese civilization, incl. medicine. They are confirmed today by the fact that in the Tarim River basin in North-West China, numerous mummies of tall, fair-haired people with the haplogroup R1a1 were found in the burials, which is confirmed by research, incl. Chinese scientists [34]. These mummies date from a time surprisingly coincident with the sudden appearance of civilization in the Yellow River Valley in the first half of the 2nd millennium BC. The name Huang-di, the creator of Chinese civilization, including systemic medicine, is usually interpreted as the "Yellow Emperor", but another interpretation is also possible - "The Blonde Emperor". His other name - Xuan-yuan literally means "shaft-wheel". At the same time, the earliest finds in China of chariots with horses, similar to those found in the burial mounds of the Early Bronze Age from the Urals to Altai, also date back to the II millennium BC. Moreover, the results of the work of the outstanding researcher E. Pulliblack in the field of the comparative study of ancient Chinese

and Proto-Indo-European languages prove for them a kindred linguistic connection between the concepts of "horse", "wheel", "carriage" [25]. The striking similarity of ancient Chinese and Indo-European reconstructions for such culturally important words as the names of a dog, cow, bull and pig, as well as the word "honey" is striking [2, p. 935-936]. The roughest estimate is that the borrowing time of the words "dog" and "cow" is at least 3500 years ago [28]. This fully coincides with the chronology of the Tarim mummies and the emergence of civilization in the Yellow River Valley.

The legends that the founders of the first Chinese dynasty, the Shang, came from somewhere in the West and left there after the defeat from Zhou has never been disputed. Recently, for the first time, Chinese scientists presented statistically representative data on the haplotypes of ethnic Han Chinese of the central and eastern provinces, incl. in Henan province - the cradle of the first Chinese Shan civilization. The calculation of the base haplotype and the time to the common ancestor of the R1a haplotypes showed that all of them, with a few exceptions, belong to the same branch that dominates in Eastern Europe and India; at the same time, the base haplotype and age of the Chinese R1a (about 4.5 thousand years ago) are almost identical to the Indo-European [36]. I. Rozhansky, a prominent specialist in the field of DNA genealogy, summarizes these and other data: "Our knowledge of the migrations of the haplogroup R1a and correlations with language families suggests that in the person of the Chinese from the Yellow River Valley with" Aryan "haplotypes (and there are, according to an estimate, at least 6 million) we see the descendants of the very peoples that, as at least, they transferred part of their vocabulary to the ancient Chinese, and then disappeared into their environment. Apparently, the contact was direct, without multistage diffusion "[28]. It should be noted that today, in the north of China, the ethnic groups Hui, Sala, Bolan, and Dongxiang have the R1a1 haplogroup with a fairly high frequency of 18-32% [33]. the contact was direct, without multistage diffusion "[28]. It should be noted that today, in the north of China, the ethnic groups Hui, Sala, Bolan, and Dongxiang have the R1a1 haplogroup with a fairly high frequency of 18-32% [33]. the contact was direct, without multistage diffusion "[28]. It should be noted that today, in the north of China, the ethnic groups Hui, Sala, Bolan, and Dongxiang have the R1a1 haplogroup with a fairly high frequency of 18-32% [33].

It is noteworthy that the entire northern part of India is currently mainly R1a1, and in the higher castes of India - up to 72% of carriers of this haplogroup [35]. In addition, their haplotypes are practically indistinguishable from the haplotypes of modern Eastern Slavs, and about 50% of Ukrainians and Russians living in the steppe regions from the Danube to the Volga have the same haplotype [8, p. 522]. Therefore, it is difficult to dispute not only their obvious kinship, but also the common worldview system in their ancient origins. Although in the most ancient written monuments of Indo-Aryans - "Rig Veda" and "Atharva Veda" it is still difficult to distinguish clear natural-philosophical categories, they are indisputable in the later developed "Ayurveda" - an invaluable heritage of medicine from Ancient India.

The common primary source for the theoretical substantiation of early medicine in Greece, China and India, obviously, was the worldview system that originated in the Northern Black Sea region. This system, which laid the foundation for natural philosophy, was then called Aryan, since it was spread by the Aryans - carriers of the haplogroup R1a1. One of the indicators of this is the striking similarity of the calendar system in Babylon and Ancient China, from the very beginning of its civilization: the division of the year into 12 months and the use of a 60-ary cycle for calculating days [3, p. 192]. The spread of primary natural-philosophical ideas along the centuries-old paths of Indo-European migrations to India and China would be

difficult in the absence of other methods of fixing them, except for only oral transmission, which undoubtedly existed. It could be a special tattoo, extremely characteristic of the followers of the Thracian Zalmoxis; a shamanic tattoo was also found on some Tarim mummies. Of great interest is a set of about 200 special sticks, painted with red and black stripes of different widths and dots, discovered during excavations of a burial (probably of a shaman) dating from the 3rd millennium BC, in a burial mound in the Odessa region, and in numerous combinations [5]. They still need to be studied, but they significantly surpass, not only in antiquity, but also in the variety of symbols, the well-known trigrams and hexagrams of the "Book of Changes" (I Ching), which are considered unique and have an unclear origin. Meanwhile, yin and yang. The parallel, in our opinion, is obvious if we consider the "I Ching" not trivial a collection of fortune-telling, but the most ancient Chinese document on natural philosophy. Finally, hieroglyphic writing in China appears in the 2nd millennium BC. practically from scratch - so far all attempts to find predecessors of such a letter on the territory of China have been in vain. On the other hand, in the vastness of Eastern Siberia, many images of signs have been found that are almost identical to many of the most ancient Chinese hieroglyphs, but much older than them. Among them are such important for the worldview as "Heaven (deity)", "The progenitor and her father", "Mother-progenitor", "World tree", "happiness" (swastika), "sacrifice", "perform a magic dance", "West" (strikingly reminiscent of a stele in honor of the First Ancestor. - VL); no less important in terms of self-identification and life activity are other identical hieroglyphs: "clan territory", "Family (happiness)", "tribal community", "child, son, descendant", "ancient", "field", "hunt", "land, soil, local", "tree" [30, p. 241, 261-264, 269, 271-272, 280-281, 284-285, 296-304, 308-311, 317-318]. There is every reason to believe that writing was brought to China by aliens from the west, carriers of the haplogroup R1a, who were involved in the creation of hieroglyphs during their almost 500-year journey to the east. With their arrival in the middle of the 2nd millennium BC. the bronze culture of Shang-Yin appears, which was quite different from the surrounding Neolithic cultures of Northern China, being built on different spiritual principles. Found a number of burials of that time with an orientation head to the west, towards the ancestral home ("land of dead ancestors"), as well as evidence of the formation of the cult of ancestors, which replaced the veneration of the supreme gods [4, p. 34, 42-44]. In this regard, one cannot but recall the image of the fair-haired Achilles - the forefather of the Greco-Aryans of the Northern Black Sea region, as well as the fact that the Chinese rulers usually considered themselves the descendants of Huang Di - the fair-haired ruler of the people who came from the west and, quite likely, left behind the fair-haired Tarim mummies.

Apparently, it is no coincidence that we see the use of natural-philosophical principles in medicine in China already at the earliest stages of the development of civilization [15; sixteen; 17]. The very first major medical treatise - "Huang-di nei jing", the text of which was recorded no later than the beginning of the Chzhanguo period (5th century BC), already contained extremely extensive information about diagnosis and treatment based on

natural philosophical doctrine of yin-yang and the functional concept that develops it Wu sin. This is not possible without the previous centuries-old oral the tradition of "secret sacred texts", at first accessible only to the priests, and the practice based on them. In the second part of "Huang-di nei jing" - "Ling shu" (Axis of the spirit), the reasons for the lack of written recording of medical information are repeatedly explained. So, it is indicated: "All this knowledge was passed on to me in the oral tradition by the previous mentors <...> The previous mentors conveyed some things in such a way that they were comprehended only with the heart, they were not written on paper." [32, p. 125, 129]. In addition, the sacred nature of medical knowledge was emphasized: "This is what the former mentors left their commandments about. Sit down, I will give you this knowledge personally, and you need to stain your hand, swearing an oath of union with blood. And if the sage lord wants to receive this knowledge, then it is necessary to fast <...> If you receive this art, but do not treat it very respectfully, and just telling this knowledge, Heaven can punish you for it. I hope that if we receive this knowledge, we will understand it and hide it in the Golden Bins. And let's not rashly pass it on to other people. " [32, p. 193, 201]. All subsequent medical works were, in fact, only commentaries on the "Huang-di nei jing" - this encyclopedia of ancient medicine, slightly developing its provisions. At the same time, the natural-philosophical foundations of medicine in Ancient China remained unchanged. The results of our research regarding the continuity of the proto-scientific foundations of medicine between the Aryans and the ancient Chinese were presented in October 2014 at the XI World Congress of Traditional Chinese Medicine [9] and did not raise objections from Chinese scientists. then we will understand them and hide them in the Golden Bins. And let's not rashly pass it on to other people. " [32, p. 193, 201]. All subsequent medical works were, in fact, only commentaries on the "Huang-di nei jing" - this encyclopedia of ancient medicine, slightly developing its provisions. At the same time, the natural-philosophical foundations of medicine in Ancient China remained unchanged. The results of our research regarding the continuity of the proto-scientific foundations of medicine between the Aryans and the ancient Chinese were presented in October 2014 at the XI World Congress of Traditional Chinese Medicine [9] and did not raise objections from Chinese scientists. then we will understand them and hide them in the Golden Bins. And let's not rashly pass it on to other people. " [32, p. 193, 201]. All subsequent medical works were, in fact, only commentaries on the "Huang-di nei jing" - this encyclopedia of ancient medicine, slightly developing its provisions. At the same time, the natural-philosophical foundations of medicine in Ancient China remained unchanged. The results of our research regarding the continuity of the proto-scientific foundations of medicine between the Aryans and the ancient Chinese were presented in October 2014 at the XI World Congress of Traditional Chinese Medicine [9] and did not raise objections from Chinese scientists. At the same time, the natural-philosophical foundations of medicine in Ancient China remained unchanged. The results of our research regarding the continuity of the proto-scientific foundations of medicine between the Aryans and the ancient Chinese were presented in October 2014 at the XI World Congress of Traditional Chinese Medicine [9] and did not raise objections from Chinese scientists. At the same time, the natural-philosophical foundations of medicine in Ancient China remained unchanged. The results of our research regarding the continuity of the proto-scientific foundations of medicine between the Aryans and the ancient Chinese were presented in October 2014 at the XI World Congress of Traditional Chinese Medicine [9] and did not raise objections from Chinese scientists.

All this confirms us in the understanding that the proto-scientific natural-philosophical foundations of traditional medicine in Greece, China, India were laid back in ancient times - in the III millennium BC. in the Northern Black Sea region during the formation of the Indo-European community. Then they were spread during the epic migrations of the Aryans to China and India, and by the Proto-Greeks to Greece. But the fate of the proto-scientific achievements of the ancients became completely different in different regions. Noticeable already in the "Rig Veda" and "Atharva Veda", created in the II millennium BC, the doctrine of the primary elements of all things developed at the turn of our era into a fairly harmonious doctrine of the doshas - three fundamental biologically active principles that are formed from five primary elements and determine the constitution of a person. It formed the basis of the medical part of "Ayurveda" and made it possible to create an effective system of prevention and treatment, depending on the predominance of certain primary elements in the human body. Such a long time to form the natural-philosophical basis of traditional medicine in India may well be due to the closed nature of the "sacred texts" and strict requirements for their immutability, which is evident from the existence of such books in various regions of the world. Most of the diagnostic and treatment methods developed in China more than two millennia ago, based on natural-philosophical theoretical principles, retain their practical value to the present day. This is the main difference between scientific traditional Chinese medicine (TCM) and the achievements of other civilizations of the Ancient World, whose medicine, with the exception of India, today Such a long time to form the natural-philosophical basis of traditional medicine in India may well be due to the closed nature of the "sacred texts" and strict requirements for their immutability, which is evident from the existence of such books in various regions of the world. Most of the diagnostic and treatment methods developed in China more than two millennia ago, based on natural-philosophical theoretical principles, retain their practical value to the present day. This is the main difference between scientific traditional Chinese medicine (TCM) and the achievements of other civilizations of the Ancient World, whose medicine, with the exception of India, today Such a long time to form the natural-philosophical basis of traditional medicine in India may well be due to the closed nature of the "sacred texts" and strict requirements for their immutability, which is evident from the existence of such books in various regions of the world. Most of the diagnostic and treatment methods developed in China more than two millennia ago, based on natural-philosophical theoretical principles, retain their practical value to the present day. This is the main difference between scientific traditional Chinese medicine (TCM) and the achievements of other civilizations of the Ancient World, whose medicine, with the exception of India, today Most of the diagnostic and treatment methods developed in China more than two millennia ago, based on natural-philosophical theoretical principles, retain their practical value to the present day. This is the main difference between scientific traditional Chinese medicine (TCM) and the achievements of other civilizations of the Ancient World, whose medicine, with the exception of India, today Most of the diagnostic and treatment methods developed in China more than two millennia ago, based on natural-philosophical theoretical principles, retain their practical value to the present day. This is the main difference between scientific traditional Chinese medicine (TCM) and the achievements of other civilizations of the Ancient World, whose medicine, with the exception of India, today

is only of historical interest.

The Hippocratic School did indeed create medicine as a science based on the observation of the sick. But its omission consists in the desire to promote the healing action of nature without deep study and practical use of the laws of this very nature on the basis of the indispensable correspondence of the microcosm and the macrocosm. A theoretical basis was required, and to do it fully, without accepting the principles and categories of natural philosophy, it was then impossible. On the other hand, Hippocrates' unsubstantiated doctrine of the "four liquids" (blood, mucus, yellow and black bile) as the basis for the functioning of the body disrupted the process of consolidating the natural philosophical foundations of medicine. Even the opinion of Plato (who knew and understood medicine well), who called on doctors to stop theoretical disputes, so as not to damage practice, was ignored. and pointing out the validity and practical significance of the doctrine of the primary elements - "four roots of life" [26, p. 456, 488-489]. However, the seemingly clear thoughts of the great philosopher, based on the principles of natural philosophy and in many ways reminiscent of the theoretical constructions of the ancient founders of scientific TCM, did not find a wide response among representatives of various medical schools, who continued to fiercely debate. Aristotle, it would seem, began to further develop the teachings of Empedocles, which inevitably should then become something like the Chinese concept of Wu Xing, which would have a beneficial effect on the unification and effectiveness of all ancient Greek medicine. Like Empedocles, the primary elements-elements of Aristotle could, in principle, pass into each other; in addition, they could enter into all kinds of combinations with each other [1, p. 122, 398]. Regrettable but this reasoning did not find further theoretical deepening and practical application in ancient Greece. And then Aristotle himself went so far in his thoughts that they ceased to be the basis of real medicine. Unfortunately, Galen, the finalizer of the ancient tradition in medicine, was based on the theory of "four liquids", and not on more productive natural-philosophical categories. The reason for the decline of the ancient tradition is in the fierce disputes between representatives of different medical schools, generated by the agonistic, competitive nature of the most ancient Greek culture. As a result, natural philosophical principles were gradually lost to European medicine, where over time medieval scholasticism began to reign, medicines of natural origin were condemned and replaced by chemicals obtained in the laboratories of alchemists. Against, in China, from ancient times, empty discussions were opposed by pragmatics in the selection of the best and most rational methods of diagnosis and treatment based on natural-philosophical principles that unite all nature, contrary to shamanic and Buddhist ideas. Unique medicines of plant and animal origin became the main ones. The great Chinese people not only preserved and developed in detail the pro-scientific principles of ancient medicine, but also made TCM an integral part of world culture. Today, a number of scientists, incl. at the Shanghai Research Institute of Nuclear Research, the material basis of the vital energy of qi was proved [22, p. 61-63], which makes the theoretical basis of TCM even more understandable and modern. The question is not whether

which medicine, Eastern or Western, is more "unique" or "correct". After all, even in ancient times there was a chance to avoid the opposition of European and Oriental medicine. Their roots, as we have seen, are largely the same. Understanding the unambiguity and true meaning of the principles of medical scientists of the Ancient World, regardless of the region and terminology, can and should be a platform for the actions of a modern doctor practicing integrative medicine. With the main and only goal - to attract all possible, not only effective, but also necessarily safe, means and methods of preventing diseases and helping patients.

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