

Essays on the history of herbal medicine. Ancient Greece. Hippocrates
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History of phytotherapy. Ancient Greece. Hippocrates
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SUMMARY

In the next publication on the history of herbal medicine, the features of its development in Ancient Greece are given. The systematic role of this civilization in the development of world society, including in the formation and development of medicine, is reflected. Part of the publication is devoted to the great physician of antiquity Hippocrates, his contribution to the development of medicine, including herbal medicine.

Key words: Ancient Greece, civilization, democracy, medicine, herbal medicine, Hippocrates.

RESUME

Current publication devoted to the history of phytotherapy features peculiarities of its development in Ancient Greece. The backbone role of this civilization in development of world community including emerging and development of medicine is reflected. Part of publication is devoted to great ancient doctor Hippocrates and his input in development of medicine and especially herbal medicine.

Keywords: Ancient Greece, civilization, democracy, medicine, phytotherapy, Hippocrates.

"You, Greeks, are a clever tribe: others are spinning for you, but you yourself weave, A net comes out, there is no single thread in it, By your bitch, all the same is your net."

F. Goebbel [1]

Such an assessment of the great ancient Greek civilization is given in one of the works of the German playwright of the 19th century. (By the way, the author, judging by the appeal, did not know that the ancient Greeks called themselves Hellenes, and their country - Hellas, while the ancient Romans called them Greeks in later centuries.) civilizations, or admiration for the enormous work of the ancient Greeks as the successors of these civilizations, developing their achievements for the benefit of humanity? I am sure - the second prevails.

Indeed, the services of the ancient Greeks (especially when combined with the ancient Romans as their immediate successors) to the modern world are invaluable. If we imagine modern European civilization in the form of a full-flowing river, then the most powerful, in fact, forming its tributary (or rather, even the source), of course, should be called the civilizations of Ancient Greece and Ancient Rome. They were most consistent with the features of civilization developed by L.G. Morgan, who believed that this is the period of mastering the further processing of products of nature, the period of industry in the proper sense of the word and art [14]. These civilizations were, in modern language, systemic. The Greco-Roman civilization is rightfully considered the pinnacle of antiquity, its surprisingly bright and fruitful finale.

It began more than four thousand years ago, when the so-called. Minoan civilization (culture), which had its own written language and died in the middle of the 15th century BC. from a volcanic eruption on the island of Fera (now Santorini). After that, the focus of civilized development moved to the territory of Greece, the so-called. Crete-Mycenaean civilization, whose inhabitants passed on to their successors an amazing ability to enjoy life and the beauty of the world around them, indulge in pleasures, hiding behind all this fear of the world around them.

The next period of ancient Greek civilization (XI-IV centuries BC) is called the polis period by historians. A number of city-states, the most famous of which were Sparta and Athens, formed the core of this civilization. Its initial stage is called Homeric. Just think, more than two centuries of history is named after the blind poet, and it is named by right, because history has practically no other information about this period, except for the immortal "Iliad" and "Odyssey", which researchers call "matrix books of Ancient Greece" [4]. However, the famous dissidents from history Nosovsky and Fomenko, transferring the ancient Greek civilization to a later period, doubt the ability of an elderly blind person to remember and pass on to other people from memory a huge text written in hexameters [5]. In the same time, the authors of the modern "Cambridge History of the Ancient World" are not inclined to attach great importance to this factor, believing that "in any case, regardless of whether Homeric poems were born thanks to their written fixation or not, this happened at a time when traditions oral heroic legends were at their peak "[33]. But let's leave the clarification of the circumstances to historians, the main thing for us is that they all unconditionally recognize the greatness of Homer and his significance for history. Skipping for brevity the next period of ancient Greek civilization - archaic, in which the formation of polis structures continued, the ethnic consolidation of Hellenic society, the creation of the foundations of commodity production, the expansion of elements of private property, we will achieve the main goal of this section of the study of the period of classical Greece (V-IV centuries BC). BC). This was undoubtedly the heyday of its economy and culture [25]. The origins of many sciences, arts, organization of social life, timidly outlined in pre-Greek civilizations,

flourished in lush color precisely in this era. Ancient Greek mythology, philosophy, art, science became the basis of European civilization, this era gave the modern world the principles of morality and state, spiritual values, categories of thinking. It is no exaggeration to say that it is the roots of the European mentality [19].

A simple listing of outstanding ancient Greek personalities and their services to humanity would take several pages, but this is not part of our tasks.

Let's dwell only on public life and medicine. Here you will have to turn back a little and say a few words about Ancient Sparta, which in many respects followed a path different from Athens. The notorious laws of Lycurgus, according to which Sparta lived for almost five centuries, represent a bizarre mixture of tyranny, military dictatorship and fair distribution of land and property, restraining the development of private property, denial of luxury, movement towards a relative equalization of the material situation of citizens.

Plutarch's opinion about the fate of Sparta is interesting: "While the state adhered to the laws of Lycurgus, it excelled in Hellas for five hundred years, distinguished by good morals and enjoying good fame. However, gradually, as the laws of Lycurgus began to be violated, self-interest and the desire for enrichment penetrated into the country, and the power of the state decreased "[29]. A very instructive remark for adherents of all kinds of reforms and transformations!

Numerous volumes of research are devoted to ancient Athenian democracy. All its advantages and disadvantages have been thoroughly studied. At the same time, many scholars, rightly criticizing the imperfection of ancient democracy, lose sight of the most essential. Here is the judgment of one of the largest political figures of Athens - Pericles about democracy in his country: "We have only a citizen who does not take part in politics, it is considered not just inactive, but nowhere fit in the state" [3].

This is what modern democracy can only dream of. By the way, the advocates of democracy should not forget that among the opponents of democracy ("the power of the mob", as they believed) were many prominent Greek figures, including the philosophers Socrates and Aristotle.

Ancient civilizations ... How negligible we know about them. This small includes a huge amount of cognitive, a lot of beauty, a large amount of worthy imitation. But serious warnings have come down to us about the symptoms of a deadly disease that have led these wonderful societies to death. And among these symptoms there are, unfortunately, such recognizable ones ... The remarkable Soviet writer V.A. Soloukhin in his book "Pebbles in the Palm" writes the following:

"In the English parliament, one speaker set a kind of witty trap for the rest of the members of parliament. The issue of youth was discussed. The speaker read out from the rostrum four statements by different people about youth. Here they are, these statements:

1. Our youth love luxury, they are ill-mannered, they mock superiors and does not respect the elderly in the least. Our current children have become tyrants, they do not get up when an elderly person enters the room, they contradict their

parents. Quite simply, they are very bad.

2. I have lost all hope of the future of our country if today's youth tomorrow will take the reins of government into their own hands, for these youth are unbearable, unrestrained, simply awful.

3. Our world has reached a critical stage. Children no longer obey their own parents. Apparently, the end of the world is not very far away.

4. These youth are corrupted to the core. Young people are malicious and careless. They will never be like the youth of the old days. The younger generation of today will not be able to preserve our culture.

All these sayings about youth, about the threatening death of culture, about a hopeless future were greeted with applause in parliament. Then the speaker opened his cards. It turns out that the first saying belongs to Socrates (470-399 BC), the second to Hesiod (720 BC), the third to an Egyptian priest (2000 BC), and the fourth was found in an earthen pot in the ruins of Babylon (3000 BC). It turned out very impressively and even funny in parliament ”.

At this point, commentators usually stopped with satisfaction. But this is how the writer ends his “stone”: “However, all these cultures really perished. And the pot was found, alas, among the ruins of Babylon, and not in a prosperous city. ” [15].

Isn't that suggestive?

Associations with our society involuntarily arise, in which the apologists of consumption, skillfully flowing around its elderly members, who have had reliable anti-consumer immunity since the old days, unleashed all their might on the middle and especially the younger generation. And, I must admit, not without success. The result is an unprecedented devaluation of moral values, the loss of all sorts of ideals and guidelines, which can be summed up as a desert of the spirit. What can the sane part of society oppose to this? History, in addition to the informational component, also carries a preventive, if you will - edifying function, and its extreme importance for the further existence of society is of lasting importance.

Much is known about ancient Greek medicine. The most important thing is that never before has medicine developed so diversely and purposefully. Never before has medicine enjoyed such respect in society (the sons of the mythical demigod-doctor Asclepius Machaon and Podaliry during the Trojan War were exempted from participating in battles so as not to endanger them, since the benefits of their healing were enormous [9], and during the entire subsequent time, doctors were obligatory in the carts accompanying the army) [17]. Never before has any civilization had a medical school. Medicine had never been separated from philosophy before. There is every reason to consider Ancient Greece the founder of state medicine [32]. There is information that it was in Athens that a separation of doctors and manufacturers and sellers of medicines was outlined [32]. AND,

Already in the VI century BC. there was a medical school of Democeda in Crotona,

known for the fact that he successfully treated the Persian king Darius I and renounced his court rank at his court. His student Alcmeon (according to other sources, a student of Pythagoras) studied in detail the internal organs of a person (this was the first step to pushing back magic) [20]. For us of particular interest is the fact that Alcmeon, being also a botanist, explained the origin of plants by the interaction of the sun and the earth. A little later, a medical school was organized in Sicily, which gave the world such an amazing person as Empedocles. In most works on ancient Greek medicine, this philosopher-physician is a somewhat secondary character, but in vain. This was an outstanding personality. A detailed definition of its role in the history of medicine is still ahead. In his solid work, the permanent author of our journal, Izhevsk scientist V.G.

In "Comparative Biographies" Plutarch quotes the words of Empedocles, addressed to his student: "You will learn potions with what ailments and decrepitude they heal ...". From here we learn that the study of medicinal herbs was in the Sicilian school, however, as in all other medical schools of ancient Greece, the most important subject. And then Empedocles manifests himself as a typical representative of magical medicine: "You will hold back the rage of winds that do not know rest ... In a summer drought, you will cause a downpour to feed the greens." And then: "Even the deceased husband you will return from the palaces of Hades" [6, 27, 29]. According to Empedocles, plants, like animals, are characterized by feelings of pleasure and displeasure, they even have reason and understanding [12]. By the way, contrary to the prevailing opinions at that time, he argued that plants appeared on Earth before animals [22]. The most important for the history of medicine is the fact, unfortunately, still very poorly understood, that the fundamental theory of Empedocles about the four elements (fire, air, water and earth), eternal and unchanging, filling all space and being in constant motion, is an absolute similitude the cornerstone concept of Chinese traditional medicine, which has been successfully functioning to date [27]. A natural question arises: if the theory of Empedocles received wide recognition and practical distribution in Ancient Greece, would modern European medicine not have a fair share of similarities with the traditional medicine of our eastern neighbor? History, as you know, does not know the subjunctive mood, but fantasizing on this topic is not prohibited. that the fundamental theory of Empedocles about the four elements (fire, air, water and earth), eternal and unchanging, filling all space and in constant motion, is an absolute similarity to the cornerstone concept of Chinese traditional medicine, successfully functioning to this day [27]. A natural question arises: if the theory of Empedocles received wide recognition and practical distribution in Ancient Greece, would modern European medicine not have a fair share of similarities with the traditional medicine of our eastern neighbor? History, as you know, does not know the subjunctive mood, but fantasizing on this topic is not prohibited. that the fundamental theory of Empedocles about the four elements (fire, air, water and earth), eternal and unchanging, filling all space and in constant motion, is an absolute similarity to the cornerstone concept of Chinese traditional medicine, successfully functioning to this day [27]. A natural question arises: if the theory of Empedocles received wide recognition and practical distribution in Ancient Greece, would modern European medicine not have a fair share of similarities with the traditional medicine of our eastern neighbor? History, as you know, does not know the subjunctive mood, but fantasizing on this topic is not prohibited. is an absolute resemblance to the cornerstone concept of Chinese traditional medicine, which has been successfully functioning to date [27]. A natural question arises: if the theory of Empedocles received wide recognition and practical distribution in Ancient Greece, would modern European medicine not have a fair share of similarities with the traditional medicine of our eastern neighbor? History, as you know, does not know the subjunctive mood, but fantasizing on this topic is not prohibited. is an absolute resemblance to the cornerstone concept of Chinese traditional medicine, which has been successfully functioning to date [27]. A natural question arises: if the theory of Empedocles received wide recognition and practical distribution in Ancient Greece, would modern European medicine not have a fair share of similarities with the traditional medicine of our eastern neighbor? History, as you know, does not know the subjunctive mood, but fantasizing on this topic is not prohibited.

The medical school on the island of Kos was of the greatest importance for the further development of European medicine. This school gave us Hippocrates.

Hippocrates was born in 460 BC. His grandfather was also called Hippocrates, he was a hereditary doctor in the 15th generation, dating back to Asclepius himself. The mention of a horse in the name (Hippocrates is a horse tamer) [38] testifies to a rather high origin, since the owner of horses in Athens enjoyed great prestige. The father of Hippocrates the Younger was the famous physician Heraclides, his mother, Fenareta, was a midwife.

For more than 20 centuries, Hippocrates influenced the medical

thought, similar to what Aristotle had on the philosophical. By the way, in ancient times, healing was considered part of philosophy, it is known that doctors were Pythagoras, Empedocles, Democritus and other major philosophers. The famous historian Thucydides was not a doctor, but it was he who described the plague epidemic with such medical and epidemiological details that are worthy of the pen of a medical celebrity [16].

The merit of Hippocrates lies in the fact that he was the first to separate medicine from philosophy, without violating their interconnection and mutual influence. By the way, one of the fruitful philosophical ideas - about rational knowledge - was put forward almost simultaneously by Socrates, Plato and Hippocrates [37]. His approach to the causes of disease was certainly innovative [23]. In the era of universal worship of gods and complete dependence of man on their will, he believed that human diseases arise from natural causes. It must be said that in his era, such statements were not only new, but also unsafe. Recall that the great philosopher of that time, Socrates, was sentenced to death for denying the gods. And in the treatment of diseases, including with the help of medicinal herbs, Hippocrates moved away from the magical component characteristic of that time, never once in his writings focusing on spells and appeals to the gods. According to the figurative expression of one of the researchers, this "the greatest physician of all time ... freed the gods from responsibility for disease and placed it on human shoulders" [36].

It is known that Hippocrates, being a periodite - a wandering doctor, visited not only the ancient Greek policies, but also in other countries, for example, in the Scythian Kingdom. In the history of the Scythians, there are many mysteries (or rather, unknown to us). They appeared from nowhere, existed for about a thousand years and disappeared into unknown places, leaving behind beautiful metal items and burial mounds [18]. Some historians even call the culture that developed in the 5th century BC Greco-Scythian [8]. The Scythians lived in the steppe above the Black Sea. In our view, the Scythians are a nomadic warlike tribe. This is not entirely true. The Scythians were different. They were based on four groups (tribes): plowmen (sowing and harvesting grain for their own food), farmers (sowing and selling most of the harvest), nomads (cattle breeders) and royal Scythians (elite, ruled over all). The bulk of them were nomads [7]. Their main occupation was war. By the way, the Scythians created a special type of bow, which provided them with significant superiority in battles. This gave rise to some researchers [7] to declare the Scythians in general as the inventors of this military weapon, which, of course, is a clear exaggeration. Hippocrates, having visited Scythia, left interesting information that many Scythians, especially royal ones, suffer from impotence, and explained this by their long stay in the saddle [2]. It seems that this is not so. Most likely, the sexual impotence of the Scythian aristocracy was one of the first signs of the degeneration of the people, which happened several centuries later. It is interesting for us that the Scythians were actively engaged in the collection and even cultivation of medicinal plants, which occupied a considerable place among the goods, which the Scythians traded. Naturally, the main of them were different types of wormwood, which grew abundantly in the Scythian steppes. In many countries

wormwood was called Scythian grass. There is information that hemp was known to the Scythians, which was widely used by them in religious rituals [10]. Outstanding Soviet historian of medicine B.D. Petrov emphasized that the writings of Hippocrates contain not only impressive discoveries, but also outstanding guesses. How could Hippocrates, not knowing anatomy, assert the unity of the organism? How could he, not knowing physiology, assert that in the total set of parts everything in the body is in mutual agreement and among the parts everything contributes to the activity of each of them? [35]

In the light of the present study, it is especially important that Hippocrates put the healing power of nature in the basis of his treatment, claiming: "Nature is the doctor of diseases." And further: "Excessiveness is the enemy of nature. To maintain health, you should not eat too much and exercise too much ... Neither satiety, nor hunger, nothing else is good if you overstep the measure of nature. " [35].

A prominent Russian physiologist S.P. Chiriev dedicated a whole speech to Hippocrates at the opening of the physiological auditorium at the Kiev University of St. Vladimir in 1888. He especially emphasized the fact that Hippocrates "lived in the age of the highest political and intellectual development of Greece, having Thucydides, Aristophanes, Socrates, Plato, Sophocles, Euripides, Phidias and others as his contemporaries. The strength and strength of the influence of Hippocrates is explained by the fact that his doctrine of nature constituted an era in the outlook of mankind and laid the foundation for that scientific study of nature, the results of which the 19th century is so proud of "[31]. Among the numerous merits of Hippocrates, Chiriev also includes the fact that "our science (human physiology) owes its rudiments to Hippocrates." Without ever calling Hippocrates "the father of medicine", he assesses him "as the creator of modern experimental scientific medicine" [31]. By the way, about "fatherhood". Who introduced this concept for the highest assessment of the activities of the luminaries of science and art is unknown. There is an opinion that this highest title was awarded to the great predecessors by their ancient Roman descendants. Although even Aristotle, himself later called the "father of logic", called Empedocles "the father of rhetoric." In later times, this pantheon of "fathers" included, for example, Hipparchus - the father of trigonometry, Euclid - the father of geometry, Aeschylus - the father of tragedy, Aristophanes - the father of comedy, etc. Some of the "fathers" we have yet to remember in the course of our further research. that this highest title was awarded to the great predecessors by their ancient Roman descendants. Although even Aristotle, himself later called the "father of logic", called Empedocles "the father of rhetoric." In later times, this pantheon of "fathers" included, for example, Hipparchus - the father of trigonometry, Euclid - the father of geometry, Aeschylus - the father of tragedy, Aristophanes - the father of comedy, etc. Some of the "fathers" we have yet to remember in the course of our further research. that this highest title was awarded to the great predecessors by their ancient Roman descendants. Although even Aristotle, himself later called the "father of logic", called Empedocles "the father of rhetoric." In later times, this pantheon of "fathers" included, for example, Hipparchus - the father of trigonometry, Euclid - the father of geometry, Aeschylus - the father of tragedy, Aristophanes - the father of comedy, etc. Some of the "fathers" we have yet to remember in the course of our further research.

As for the recognition of Hippocrates as the "father of medicine", for me, as well as for hundreds of thousands of Soviet and Russian doctors, this has always been an immutable truth and, taking the doctor's oath, not accidentally referred to as the "Hippocratic Oath", we, among other things, were imbued with kindred feelings for our great ancestor. Of course, it was known that not all medical historians supported conventional wisdom. Thus, the famous French researcher J.-M. Guardia, admitting that "Hippocrates had the honor to snatch medicine from the sanctuary and bring it to a clear path," nevertheless categorically opposed the epithet "father of medicine" [30]. There were other similar statements that could well have been omitted. But there is one opinion that cannot be ignored. We are talking about the opinion of the most authoritative Russian specialist in this field, Professor V. P. Karpov. In the preface to the writings of Hippocrates, he

writes: "That Hippocrates was not the " father of medicine "is hardly necessary to prove: this is obvious to anyone who is even a little knowledgeable in the history of medicine ... Hippocrates entered the medical field when Greek medicine had already reached significant development; he introduced into it as the head of the Kosovo school a big revolution ... and can rightfully be called a reformer of medicine, but his significance does not extend further. " [27]. By the way, this opinion, albeit indirectly, is supported by V.G. Lazarenko [27].

It is believed that the "paternity" of Hippocrates was appropriated in the Middle Ages, when his works were translated from the Arabic language. But it is known that even the ancient Roman physician Scribonius Largus expressed this idea in other words: "Hippocrates is the founder of our profession." In the same historical period, one of the most famous authors Celsus, speaking about ancient Greek medicine, mentions Pythagoras and Empedocles, but considers Hippocrates the most famous doctor [21]. In a gravestone inscription of a Roman physician (2nd century), he is called a disciple of the "divine Hippocrates". Galen, another famous physician of antiquity, did a lot to popularize Hippocrates. The French researcher Charles D'Alembert wrote about him: "Galen glorified himself with his admiration for Hippocrates no less than the enormous contribution he made to the development of medical sciences." Suffice it to say, that in his writings Galen quotes Hippocrates more than 2500 times [28]. At the same time, it is known that Galen considered only 11 (according to other sources - 8) works that were included in the "Hippocratic collection" as reliably belonging to his idol. According to many researchers, Hippocrates and Galen had a decisive influence on European medicine, incomparable in its importance to any other medical worker of all times. Well, and since Hippocrates is several centuries older than Galen, then "first fatherhood" should also belong to him. incomparable in its importance with any other medical worker of all times. Well, and since Hippocrates is several centuries older than Galen, then "first fatherhood" should also belong to him. incomparable in its importance with any other medical worker of all times. Well, and since Hippocrates is several centuries older than Galen, then "first fatherhood" should also belong to him.

Some researchers doubt that Hippocrates was very famous in ancient Greece. To some extent, this may be so. But it is worth remembering the truth that there is no prophet in his own country.

Although it is known that the inhabitants of the island of Kos celebrated his birthday every year, and the inscription on the grave of Hippocrates (in the city of Larissa) reads: "Here is buried Hippocrates, Thessalian, born on Kos, Phoebus himself, the root of an immortal branch, Healing many diseases, trophies erected Gigea, deserved a lot of praise - by knowledge, not by chance "[8].

Let me remind you that Phoebus in ancient Greek mythology was often called Apollo. Well, let's leave the opportunity to continue the discussion on this issue to scientific historians, and frankly speaking, it was pleasant for me to read in one of the most recent monographs: "Hippocrates is the founder of medical science, who received from grateful descendants the honorary title of the father of medicine" [34] ... Let's return to the main topic of our research. Let's start with the well-known conclusion that a talented person (especially a genius) is talented in everything. Next, we will be convinced of the talent of Hippocrates the phytotherapist. And before that I will give evidence that his knowledge and attitude to medicinal plants went far beyond the usual knowledge of a doctor. Before leaving for examination and treatment

philosopher Democritus Hippocrates gives such instructions to the herbal gatherer (in Ancient Greece there were herbal gatherers, specialists in preparing medicines from them, and sellers): "All juices squeezed out and flowing from plants should be delivered in glass vessels, all leaves, flowers roots - in new clay jars, well closed, so that under the influence of airing, the strength of the drugs, as if falling into a fainting state, does not fizzle out "[11]. Hippocrates - pharmacognost!

And how many medicinal plants did Hippocrates use in his medical practice? Different sources give different numbers: more than a hundred, about two hundred ... The author set himself the goal of clarifying this issue and began to scrupulously count the plants mentioned in the works of Hippocrates. The work was not easy, when suddenly in one of the editions of his works the author discovered that this work had already been done by a prominent Russian hippocratic scholar, Professor V.P. Karpov, and in the appendix to the writings of Hippocrates, published in 1941, the "List of plants mentioned in the books of Hippocrates" was published [26].

It was, of course, much easier to work with a ready-made list, but certain difficulties arose. The fact is that the systematization of plants in the List was limited only by their arrangement in alphabetical order. It took the exclusion of repeats (and they are in the List) and the division of plants into groups. It was considered appropriate to distinguish four groups:

- 1) medicinal herbs;
- 2) food plants;
- 3) higher plants (trees and shrubs);
- 4) currently unknown plants (this is the most mobile group, the number of plants included in it will decrease with further research).

So, the first group. Naturally, it is the most numerous and includes at least 130 plants at the moment. The Adiant opens the list, dry plant. It is not entirely clear why they are separated by commas, because this is one and the same plant. Pterisovs. But at number 6 we read: Amaranth (Foxtail) - two different plants, one family. Amaranthovs, another - this. Zlakov. There are few such inconsistencies, but their presence does not allow us to consider the analysis of the work complete. Among other things, it should be said that the work on the List is very useful both professionally (pushing the boundaries of our knowledge) and in understanding the practical medicine of that time. Indeed, Hippocrates, unlike previous and many subsequent scientists who described medicinal plants (say, Theophrastus, who will be discussed in the next publication, described about 500 plants) [13], noted, first of all, their therapeutic effect.

The most informative in relation to medicinal plants are the works of Hippocrates "On diet" and "On human nature." In the first of them, advice on the use of medicinal plants for the purpose of cleansing the body prevails (diuretics, laxatives, emetics). Among them we see the favorite medicinal plant of Hippocrates. This is undoubtedly Chemeritsa white and black (*Veratrum album et nigrum*), family. Liliaceae, a perennial herb with a short underground rhizome and high ground stem. The plant is poisonous, bees, eating its pollen, die. In folk medicine, it is used as an emetic (including

including, in the treatment of alcoholism) and pain reliever, externally - for scabies, dandruff. The second work of Hippocrates contains recommendations for the use of medicinal plants for various diseases. For internal diseases, Hippocrates considered it necessary to use drugs that affect the spleen. To them he refers to the seed of the golden flower, the leaves mistletoe, chaste seeds, rue, cuckoo tear root, goat's horn. A mixture of these herbs he recommends to drink on an empty stomach in astringent wine. For jaundice, recommends an infusion of sesame seeds, grapes, parsley seed, cucumber, dill, caraway seeds, dry plant in old white wine. With tetanus, you should drink wormwood, an infusion of laurel leaves, incense, henbane. A very wide range of medicinal plants with female diseases. Here we see anise, cumin, cardamom, rue, mountain dill, Ethiopian carrots, peppers, elderberries, myrtle, flaxseeds, sesame seeds, almonds, broom leaves, dill root and seed, ground barley, sage, juniper berries, cedar fruits. To stimulate lactation, it is recommended to use cardamom, beet decoction, sesame seeds, barley. When the separation of the placenta was delayed, Hippocrates used Chernobyl, Yasinets, white violet flowers, chaste leaves. For reduce postpartum pain Hippocrates recommends using berries juniper, flaxseed, almond leaves, cumin, laurel berries, anise, rape, marjoram, rose leaves, cinnamon [26].

Plants of groups 2 and 3 will be devoted to a separate publication in our journal, so let's go directly to group 4. It includes currently unknown plants and requires further assistance from specialists, primarily pharmacognosts and botanists. At the moment, there are 20 plants in the group: baccarida, helenium, hypocyst, hyposelin, hippotheus, dracontia, snake (this plant and V.P. Karpov defines it as unknown), kneoron, knestron, crinanthem, pelekium, polycnemon, savridium, silphion, zion, wild horse mackerel, tragion, tribol, epipetron, epitimon [26]. By the way, a thorough analysis of the List and its comparison with the works of Hippocrates made it possible to identify plants mentioned by Hippocrates, but for some reason not included by V.P. Karpov to the List. We are talking about two food plants (Hyssop and Asparagus), mentioned in the work "On Diet" and about several plants from other works. This indicates that work on the List should be continued.

Tour letter

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