Notes on medicinal plants of Vepsian folk medicine. Message one

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The notices about medical plants of vepsa folk medicine. Part 1

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SUMMARY

Brief characteristics of the plants used by Veps healers in household folk medicine for the treatment and prevention of tuberculosis, bronchopulmonary and other diseases are given. The information was collected over 49 years of practically constant seasonal professional and everyday communication between the senior author and 29 years of the younger with Vepsians over a wide geographical area.
Key words: ethnoyatry, Vepsians, medicinal plants, tuberculosis, bronchopulmonary diseases.

RESUME

Brief short characteristics of some remedial plants, which were used vepsa healers for prophylaxis and treating patients with tuberculosis, bronchopulmonary and other diseases, are given in this article. This information was collected for 49 and 29 years by two physicians, the eldest and youngest authors when they had an opportunity of professional and everyday contact with vepsa on the wide geographical territory. Keywords: ethnojatria, vepsa, plant drags, tuberculosis, bronchopulmonic diseases.

INTRODUCTION

Geographic and ethnographic inputs are needed. The legendary annalistic Ves, which came almost 2 millennia ago because of the “Stone” (Urals), inhabited vast expanses from the Dvina, the present Vologda, Arkhangelsk, Obonezh, Karelian lands to Volkhov, took an active part in the formation of Vodi, Izhora, Perm, Karela , some Finnish tribes, gave the fundamental basis for many, including the Baltic-Finnish languages (Finno-Ugric Sanskrit). The Vepsians, direct descendants of Vesi (Chudi), inherited the methods of using a number of medicinal plants and other methods of treating people. Most historians assert with good reason: “80% of Finno-Ugric blood flows in the veins of the Great Russian nationality,” which is confirmed by archaeological, linguistic, anthropological, and genetic studies. Slavic borrowings, Russia and Vesya are undoubted regarding the use of medicinal plants. In a somewhat misanthropic negligence, supposedly scientists (without concretization) confuse the Veps, a disappearing small nationality, with the Karelians and formally approach a very peculiar, requiring concretization and comprehension of the use of plants by the direct descendants of the Vess. The given data is a fragment of our still unpublished book.

“The Whole and the Vepsians”, where a separate chapter is not devoted to all the known properties of medicinal plants of Vepsian folk medicine. The purpose of the publication: to focus on dozens of non-toxic plants that are successfully used by the Veps and other peoples, but are not official, pharmacy.

MATERIAL AND RESEARCH METHODS

Since the annual trips to the Vepsians and to the places of residence in the past of the chronicle Vesi last for 49 years for the older author, and 29 years for the younger one, the usual method of studying the local boreal medicinal flora was constant communication with the local population in the following settlements:

1) the villages of Kozhinskaya, Rakula, Green Town on the Northern Dvina, Mezen, Zaokokurye, Leshukonskoye in the same Arkhangelsk region;

2) the villages of Ozrovichi, Kapshozero, Bereg, Kharagenichi, Ust-Kapsha, Pashozero and others in the Tikhvinsky district of the Leningrad region;

3) the villages of Lyamenga, Koksharka, Sosnovka, Roslyatino, Belokrutets and others in Vologda Oblast - in the past, the territory of residence of Vesya;

4) The main place of regular trips is the village of Ladva with its appendages: Zaozero, Kuznetsy, Andreev End, Yusheva Gora, as well as Kurba, Lakes, Vinnitsa in the North-East of the Leningrad Region.

During these years there were numerous contacts with hundreds of representatives of Veps and Russians who have Veps roots. The reduction in the number of Vepsians, among other reasons, is due to the mass migration of Vepsians to the cities, and the fact that they began to rank them as Russians during the censuses. There were also contacts with local (now deceased) sorcerers, healers: P. Inyakova, M. Charandova, L. Porygina, M. Zakharova, I. Mikshin, M. Abramova and others, who to varying degrees knew the methods of herbal medicine. The collection of material interested us for the reason that Dr. med. Sciences O.D. Barnaulov is a professional phytopharmacologist and phytotherapist, and a doctor, Ph.D. honey. Sciences A.O. Barnaulov uses elements of herbal medicine. Samples of medicinal plants were constantly collected, identified with rare difficulties with the help of employees of the Botanical Institute. V.L. Komarov RAS. Assistance in the collection of material (information) was provided by Ph.D. ethnographic sciences A.E. Finchenko and some of his colleagues, and occasionally dozens of doctors of various specialties in the collection of medicinal plants.

RESULTS OF RESEARCH

The results of the research consist, in fact, in information about how local folk healers healed compatriots, about plants and methods of their use, in particular, for tuberculosis, bronchopulmonary and other diseases. A feature of Vepsian folk medicine is the use of not only medicinal plants, but also incantations in their native language, since the past generation of Vepsian healers did not speak Russian well or at all. Conspiracies have always been secret. It was considered impossible even to start a speech, to learn about their content. If a stranger tried to talk about conspiracies with a healer, then silence and rejection followed. Conspiracies, as well as information about the use of plants, were once transmitted mainly through the female line, but to

today they are lost. Before our eyes, a generation of Veps healers passed away without passing on their methods to their descendants.

About the fact that conspiracies, witchcraft even using some attributes these healing rites were ancient pagan traditions, even toponyms testify. So, in the Boksitogorsky district of the Leningrad region, on the map there is a village of Noydala (Noidala) (translated from Veps - the land of sorcerers) marked “non-living”, i.e. non-residential. Sometimes, along overgrown roads and paths with a guide, even foreign tourists (not ethnographers) visit this place, in our memory Germans, an Englishwoman who went there from Haragenic. The purpose of the campaign in the land of sorcerers they stated vaguely. There is a belief not known to everyone, but still reaching even foreigners, that if you swim in the waters of Azozero, on the banks of which Noydala was located, you will gain health, good luck, and wash away sins. We have heard a story about the healing of a resident of the village of Kuznetsy by a sorcerer who lived in Noidal. In a thin collection of poems (Kurgiden aig - Crane Time) of the late Veps poet N. Abramov, one of the poems is called Noid - a sorceress [17]. Attributes of rituals and amulets could be various objects: bird claws, a dried pike head with an open mouth, horns of domestic animals, elk, but most often considered magical or simply medicinal plants: Viburnum opulus, Sorbus aucuparia, Juniperus communis and others.

In our time, healers did not have any attributes in their huts, but in one of the huts bought by Leningrad summer residents, we saw those. We were eyewitnesses of the fact that healers were able to find missing cattle, people lost in the forest, for example, a child from the village. Kurba, geologists who went to the Vologda region. Patients with epilepsy, neurosis, nocturnal enuresis, neuritis, headaches, myalgia, bronchial asthma, chronic bronchitis and now not so common tuberculosis patients received, according to our observations, effective help from healers. Some of them, the most revered in the past, according to eyewitnesses, were treated remotely, without contact with the patient, according to the description of the symptoms of the disease, selecting the necessary plants. The same was true for livestock.

Since quackery, witchcraft, sorcery, manifestations of paganism were persecuted even before the Soviet era by the servants of the Orthodox Church [12], the Vepsians, who possessed such abilities, hid them, and their countrymen did not betray them, and only secretly and not everyone recommended to turn to them. Subsequently, the healers were persecuted for illegal medical practices, which strengthened the conspiratorial style of their activities. In the huts of all healers there were icons. We have only a few examples when doctors, convinced of the high efficiency of a traditional healer, secretly recommended that the patient turn to her. Some examples of the positive impact of Veps healers on the health and fate of those who turned to them are collected by us in the unpublished book “All and Veps”.

A.V. Bolshakova [5] noted the division of healers into healers and witches. We cannot confirm such a division, since the use of medicinal plants and incantations were usually practiced by the same person. Moreover, we have not heard of many of the barbaric, savage methods cited by the author, for example, treatment with the droppings of livestock, chickens. It should be noted the disinterestedness of the Vepsian

healer. They never asked for payment (a kind of taboo), being content with voluntary offerings, they did not advertise their abilities, which positively distinguishes them from modern pseudo healers. Witch doctors sought and achieved a positive effect, as evidenced by the mass of informants. This put them on a certain level in the village society, aroused the respect of fellow countrymen.

Especially difficult years with a high incidence of tuberculosis and colds were the years of World War II, when in the remote, now extinct Vepsian villages, the women and children who remained in them not only received no medical care, but also did not have enough food.

One of the plants applied at pulmonary tuberculosis, conducive to recovery, prevention of infections, disinfection of huts, barns, barrels for pickling mushrooms was Common juniper, Juniperus communis (cypress family,cuppressaceae). Juniperus (lat.) from the Celtic jeneprus - prickly [16]. Among the Celtic Druids, as well as among the Vepsians, juniper was considered a magical plant, although ethnoyatric contacts between them are excluded. The organization of the Celtic Druids was much higher and more complex in comparison with the Vepsians, who did not have a written language, statehood and cities [8].

Unlike Russian folk medicine, where they used mainly tinctures of the now generally accepted spice of juniper berries, which was reflected in the juniper tax during the time of the pharmacy order, the Veps fumigated the patient with consumption with the smoke of branches. In times of pestilence (epidemics), living quarters were fumigated, and during the loss of livestock, epizootics, barns and cattle. The custom of fumigating cows after calving was also lost, as the number of livestock was sharply reduced to the point of complete extinction. The use of plant smoke, preserved in Chinese, Tibetan traditional medicine, is an indicator of the high qualification of healers. Epidemics of airborne infections were most often brought to the villages by visiting people. Cough dry and with phlegm, fever, labored breathing, stitching pains in the chest,

The juniper is considered by the Veps to be a magical plant, and it may have been a totem for some Vessi families. Dead children were buried under juniper bushes [12]. The bushes were considered the daytime reincarnation of the nocturnal "forest people" who serve the mistress of the forest emag. Therefore, when going fishing, hunting, for mushrooms, berries, they asked for good luck at the juniper bush, and upon returning they gave mushrooms, berries, and fish. We still found this custom that died today. It was transferred to votive crosses in a number of places (Mezen, Pinega, Podvinye). Mushrooms are sorted, cleaned under a juniper bush.

Modern research has confirmed the expediency of such customs, high phytoncidal, virusicidal, antimicrobial activity of juniper, including against Mycobacterium tuberculosis. A decoction of juniper branches was given to the patient to drink, masking the bitter taste with raspberries, blueberries, lingonberries, cranberries, and sugar. Juniper has a pronounced

secretolytic action, promotes sputum discharge and thereby mobilizes autoprotection. The decoction was used not only for tuberculosis, often encountered in wartime and post-war times, bronchitis, suspected pneumonia, hemoptysis, but also for edema, using the diuretic properties of juniper, its effectiveness in urinary tract infections. Today, the remaining Veps do not use juniper. An exception may be juniper broom, which, however, is much less popular than birch. Juniper prickly broom, but at the same time birch, soar in the bath of a patient with bronchitis, as well as radiculitis, myositis, which the Veps themselves define as pain in the back, sacrum, legs (sciatica).

Common raspberry, Rubus ideaeus (family Rosaceae,Rosaceae). It is well known that raspberry is an anti-inflammatory plant. Dried berries are brewed in patients with fever to resolve inflammation, jam is often used. This is already the level of national household medicine. Less often, tea from dried leafy twigs with green berries is used. In the past, dry berries were in many Vepsian families, but today there is almost no one, except summer residents who come for the summer, to pick them. For the purpose of earning money, the remaining Veps gather mainly well-stored berries, for which they pay at the reception point: cloudberries, blueberries, and even more often lingonberries, cranberries. The berries themselves, their juice, fruit drinks are used for thirst during fever and without it. Raspberries and these berries are characterized by high detoxification activity, which is essential for removing intoxication from tuberculosis, viral infections, and pneumonia.

As for the raspberry leaf, according to I. Charandov, P. Inyakova, it was previously harvested in Ladva in a peculiar way. The sheet was crushed, slightly rubbed with the palms, allowed to turn black, and then dried on the stove. Another way: the leaves with thin twigs were crushed, the basket was clogged, closed, hung in an attic ventilated with open windows. Received, as in the first case, fermented black leaves. In the distant past and in the near present, they were brewed as tea when there was no tea. The same tea was used for flu, cough, fever, recommended for patients with pulmonary tuberculosis diagnosed in the hospital. Raspberry tea was obtained in the same way in vil. Kozhinskaya on the banks of the Northern Dvina. In the event that such tea, berries were not at hand in winter, they even used bare raspberry stalks sticking out from under the snow in that distant time,

The use of leafy branches of raspberries is recommended in the main treatise of traditional Tibetan medicine "Chjud-shi" [14]. No ethnoyatric ties between the Vesians and the Vepsians with Tibet can be seen. Perhaps this method was adopted by the Pravesian ancestors, the Mongoloids, even before crossing the Urals from Asia to Europe, when a relatively young traditional Indo-Tibetan medicine was being formed in parallel. Raspberry leaf tea is somewhat reminiscent of Uighur tea [9] made from the fermented leaves of a closely related

raspberry plants - blackberry gray Rubus caesius. The taste qualities of blackberry tea are recognized by the whole world [13], but Vepsians do not grow blackberries.

Let me remind you that aspirin (acetylsalicylic acid) and the entire group of non-steroidal anti-inflammatory drugs owe their origin to Iva white, Salix alba, from which salicylic (willow) acid was isolated. For a lot centuries before, the Vepsians, who knew nothing about this acid, successfully used the antipyretic properties of leaves, bark, and less often, flowers, mainly of Willow goat, Salix caprea.

This type of willow is interesting for the reason that even 20 years ago the Vepsians harvested its bark in large quantities, but not for use as a medicine, but for delivery to the collection point of this raw material for the leather industry, which gave them considerable extra money. A decoction of the bark was used orally for hyperhidrosis, diarrhea, various inflammatory diseases, in the form of foot baths for arthritis, arthralgia of the joints of the lower leg and feet. In the history of the establishment of agriculture among the Vepsians, Salix caprea is also mentioned [12]. It quickly fills clearings, fields, floodplains of rivers, streams. In order to clear arable land, it was cut down, then burned, and the land fertilized with ash was harrowed and sown with oats, rye, and flax. Such primitive agriculture is called slash-and-burn. It was briefly used immediately after the 2nd World War due to a lack of equipment,

Knowledge about the properties of willow flowers was not publicly available. Healers used them for impotence, female infertility and, of course, for numerous inflammatory diseases, especially tuberculosis, pneumonia, and severe fevers. In addition to the expectorant and anti-inflammatory effect, tea from willow flowers had a tonic, tonic, but at the same time, anti-neurotic, anti-asthenic effect, which was confirmed by our own practice. The positive gonadotropic effect of plants is a marker, confirmation that they have an adaptogenic effect, cause a state of non-specifically increased body resistance to many infections. The theory of this state, the doctrine of phytoadaptogens, confirming the expediency of the use of many medicinal plants by Vepsians and other peoples, created by the great Russian pharmacologist N.V. Lazarev [10].

The flowers were collected in early spring before the leaves appeared. Early white honey from willow flowers was especially revered by Vepsians and Russians. In the northern regions, beekeeping, although celebrated in some places, is not particularly honored due to the long cold winters, the risk of extinction of the hives, the absence of such honey plants as the Tilia linden, and many field and cultivated agricultural plants. Nevertheless, it is willow honey that is preferred as a highly effective anti-inflammatory, antipyretic agent. With pulmonary tuberculosis, it was prescribed for a long time. At the same time, they recommended the fat of a bear, a badger, and in Belarus - a hedgehog. The validity of this recommendation is scientifically confirmed by the increased vulnerability of mycobacteria when saturated fatty acids are included in their shell. The most professional, experienced healers usually combined willow leaves with raspberry, nettle,

other plants. Unlike scientific European medicine, which offers tinctures and extracts of a single plant, Veps healers used not one, but polycomponent preparations, which, by analogy with the traditional medicines of China, India, and Tibet, provided a more reliable therapeutic effect.

St. John's wort, Hypericum perforatum; Z. spotted, H. maculatum, St. John's grass (family St. John's wort,hypericaceae). The popularity of these plants is such that almost everyone knows about it. No distinction is made between species. The main direction of its use by Veps healers corresponded to the established reputation of the plant as a means of optimizing regeneration processes. St. John's wort is a distorted Kazakh name "dzherbay", i.e. healer of wounds. Omitting local application in the form of washing with a decoction, applying the plant to cuts, ulcers, wounds, including those infected, we note that the seeded grass was used as a laxative for chronic constipation in old people. Later, the correctness of this application was confirmed by the presence of anthraquinones in the species of St. John's wort. An infusion of herbs in combination with other plants was prescribed to patients with tuberculosis, chronic bronchitis for long periods, almost for life.

For pain in the stomach, peptic ulcer combined St. John's wort with a leaf Large plantain, Plantago major (family PlantainPlantaginaceae), and in the summer it was recommended to receive and drink its juice. Patients noted the relief of pain, the absence of spring-autumn and even exacerbations provoked by alcohol. The leaves in an enamel bowl were crushed until juice appeared, warm boiled water was added, thoroughly mixed, filtered, and the remaining meal was again extracted with a small amount of water. Both extracts were combined. A marker of the high qualification of the healer was her preference for the psyllium leaf (difficulty in collecting large quantities). Plantain juice, St. John's wort was prescribed to malnourished patients with severe forms of tuberculosis with hemoptysis (fibrous-cavernous tuberculosis), as well as bronchial cancer, cachexia. In the latter case, the thallus was also used Tinder fungus, Inonotus obliqus (family Trutovye,Poyporaceae). The tinder fungus among the Veps is a well-known surrogate for tea with a moderate thirst-quenching, laxative effect in cases of obstipation. Previously, he was in almost every Vepsian hut. In the past, it, like willow bark, and today berries, was handed over to a collection point. Chaga tea is considered to be healing, indicated for maintaining health. It was prescribed for cancer of any localization, as well as for any stomach ailments.

Stinging nettle, Urtica dioica (family Nettles,Urticaceae). In the hungry war years, nettle cabbage soup was cooked, more often with sour sorrel, with cabbage. Currently, nettle, unfortunately, has lost its nutritional value. Nettle was used as a tonic and hemostatic agent for any, more often uterine, bleeding (it was considered a female herb), but also for hemoptysis: pneumonia, tuberculosis. Quite reasonably, healers believed that nettle accelerates recovery from bronchopulmonary diseases, makes people stronger, allows you to restore strength, gain weight lost during the illness. The anabolic action of nettle is used by some Veps in

animal husbandry: steamed nettle is added to feed for piglets, calves. Not only the leaf was harvested, but also seeded tops. Nettle seeds were mixed into chicken feed to increase egg production. Nettle was one of the frequent components of the collections.

Information about onion,Allium cepa; Onion garlic, Allium sativum (family Liliaceae, Liliaceae) are well-known preventive and therapeutic agents for acute respiratory diseases, they are not the prerogative of Veps folk medicine alone. Veps grow and consume a lot of onions and "onion grass". Applications are onion inhalations, crushed onions, garlic, placed near the crib of a small child during influenza epidemics.

Elm-leaved meadowsweet, Filipendula ulmaria (family Rosaceae,Rosaceae). Information about its versatile medicinal properties is more common in Russian folk medicine, and, perhaps, isolated Vepsian healers were gleaned from it. In Russia, this plant is affectionately called meadowsweet, because it grows in wet places. In the past, flowers, less often leaves, were widely used as a well-known surrogate for tea. Universal anti-inflammatory, diaphoretic, moderately analgesic, diuretic properties of meadowsweet tea were in demand by Russian and isolated Veps healers. It accelerates recovery, repair processes, including regeneration [2]. The mowers drank meadowsweet tea to relieve muscle pain. In the village Ladva only the late P.S. Inyakova successfully used the inflorescences of the plant in combination with a raspberry leaf, St. John's wort for SARS, high fevers, especially with excitement, with peptic ulcer and gastritis. In the Dvina region, the descendants of Vesya and Pomors more often resorted to meadowsweet tea. In the herbage, cattle do not eat meadowsweet, despite the fact that the plant is not only non-toxic, but also detoxifying. Its decoction was added to the swill and stocked cut plants were mixed into hay for calves with diarrhea. This information was available to all Vepsians. Meadowsweet grows in large curtains right in the village. Ladva and around it. Single Vepsians who have recently taken up beekeeping know that this is a good honey plant. It is not by chance that the Russians also call him honeycomb. High anti-inflammatory, restorative, wound-healing, vasoprotective, stress-limiting, cerebroprotective properties of flowers have been experimentally confirmed today [2]. The plant has become official (pharmacy). In the Dvina region, the descendants of Vesya and Pomors more often resorted to meadowsweet tea. In the herbage, cattle do not eat meadowsweet, despite the fact that the plant is not only non-toxic, but also detoxifying. Its decoction was added to the swill and stocked cut plants were mixed into hay for calves with diarrhea. This information was available to all Vepsians. Meadowsweet grows in large curtains right in the village. Ladva and around it. Single Vepsians who have recently taken up beekeeping know that this is a good honey plant. It is not by chance that the Russians also call him honeycomb. High anti-inflammatory, restorative, wound-healing, vasoprotective, stress-limiting, cerebroprotective properties of flowers have been experimentally confirmed today [2]. The plant has become official (pharmacy). In the Dvina region, the descendants of Vesya and Pomors more often resorted to meadowsweet tea. In the herbage, cattle do not eat meadowsweet, despite the fact that the plant is not only non-toxic, but also detoxifying. Its decoction was added to the swill and stocked cut plants were mixed into hay for calves with diarrhea. This information was available to all Vepsians. Meadowsweet grows in large curtains right in the village. Ladva and around it. Single Vepsians who have recently taken up beekeeping know that this is a good honey plant. It is not by chance that the Russians also call him honeycomb. High anti-inflammatory, restorative, wound-healing, vasoprotective, stress-limiting, cerebroprotective properties of flowers have been experimentally confirmed today [2]. The plant has become official (pharmacy). but also detoxifying. Its decoction was added to the swill and stocked cut plants were mixed into hay for calves with diarrhea. This information was available to all Vepsians. Meadowsweet grows in large curtains right in the village. Ladva and around it. Single Vepsians who have recently taken up beekeeping know that this is a good honey plant. It is not by chance that the Russians also call him honeycomb. High anti-inflammatory, restorative, wound-healing, vasoprotective, stress-limiting, cerebroprotective properties of flowers have been experimentally confirmed today [2]. The plant has become official (pharmacy). but also detoxifying. Its decoction was added to the swill and stocked cut plants were mixed into hay for calves with diarrhea. This information was available to all Vepsians. Meadowsweet grows in large curtains right in the village. Ladva and around it. Single Vepsians who have recently taken up beekeeping know that this is a good honey plant. It is not by chance that the Russians also call him honeycomb. High anti-inflammatory, restorative, wound-healing, vasoprotective, stress-limiting, cereb

Creeping tenacious, Ajuga reptana (fam. Lamiaceae or Lamiaceae, Laminaceae, Labiatae). She was shown to us by a healer in Haragenichi and then identified by the botanist Z.V. Akulova. This plant is known only to a few herbalists. The sorceress explained to us that the survivor is indicated for patients with pulmonary tuberculosis. Natural resources are scarce. It has a secretolytic, hemostatic, anti-inflammatory effect. Promotes faster recovery. A warm, saturated decoction, approximately 1:20, in combination with cetraria, raspberry, the patient had to take often in small portions of the order of 1-1.5 liters per day.

Three-leaf watch, Menyanthes trifoliate (fam. Rotational,Menyanthaceae). Information about its application was first obtained in the village. Lyamenga, Vologda Oblast, confirmed by residents of the village. Kozhinskaya on the banks of the Northern Dvina and one of

Vepsian sorceresses village. Ladva P. Porygina. A bitter decoction of the leaves was once prescribed for malaria and for all kinds of fevers. Since there is no malaria at present, there is still use for acute respiratory viral infections, pneumonia, pulmonary tuberculosis, and lung cancer. Antipyretic, anti-inflammatory effect is manifested in fever, inflammation of any origin and localization: cholecystitis, tonsillitis, pyelonephritis, cystitis, adnexitis, which is confirmed by our clinical practice. The healers could not formulate the concept of universality, the organismal level of action of the so-called anti-inflammatory plants (raspberry, meadowsweet, shift, etc.), but they knew about it, used it for many diseases. The bitter taste was sometimes corrected with honey, more often with sugar. The sheet was crushed, placed in a cast iron pot, brought to a boil in the stove, and then placed on a where, already without boiling, moderate heat treatment continued - languishing. In this way, most of the water decoctions were prepared from plants, which were recommended to be taken warm. The correctness of such preparation today is explained by the fact that during prolonged heat treatment, polymers pass into the solution - acidic heteropolysaccharides that have a secretolytic, immunomodulatory effect.

Cetraria Icelandic (yagel), Cetraria islandica (family Parmeliaceae, Parmeliacea). The thallus of this lichen was used by only a few healers for all bronchopulmonary diseases with cough, but mainly for pulmonary tuberculosis, bronchial asthma, severe, prolonged pneumonia, and chronic bronchitis. In recent decades, these diagnoses were made in district and regional hospitals, and then patients were discharged for outpatient treatment. They, on discharge, turned to local, highly respected sorcerers. In isolated cases, it was necessary to observe an unadvertised, private recommendation of a doctor to turn to a local healer, since for many years the doctor was convinced of the high effectiveness of her treatment. The commonwealth of European scientific and traditional medicine is not to be observed at the present time due to the snobbish attitude of the representatives of the first to healers and a sharp decline in both the population,

Collected cetraria. in pine forests only in dry weather. A decoction was used, less often - finely crushed powder. Today, information about the secretolytic, expectorant, laxative effect of cetraria, its usefulness in tuberculosis is publicly available from numerous reference books on medicinal plants, but 50–60 years ago and earlier, these reference books were in such abundance, especially in the hands of the Veps. Almost all the old healers could not read, so this knowledge was not secondary. In parallel, patients with tuberculosis were recommended fatty, high-grade protein foods. Cetraria thallus was prescribed for a long time for constant use and, as a rule, accompanied by other medicinal plants: raspberries, St. John's wort, mountaineer species.

Highlander bird (goose), Polygonum aviculare; G. snake (cancerous necks) P. bistorta (fam. Buckwheat,polygonaceae). Today, their properties have been relatively fully studied, confirming the legitimacy of their use in traditional medicine. Vepsian healers used only the above-ground part in the form of a decoction for all types of highlander. Used not only hemostatic properties,

conditioned high content tannins substances but and anti-inflammatory, antimicrobial, the ability to accelerate recovery, gain lost body weight. The anabolic effect of mountaineer species has long been noticed in the process of observing domestic and wild animals. In folk medicine of Belarus, it is believed that G. avian contributes to the closure of caverns, i.e. like St. John's wort, meadowsweet, plantain accelerates regeneration processes.

Of the hemostatic plants, the Prioyat Veps used Common yarrow, Achillea millefolium (sem. Compositae or Asteraceae, Compositae, Asteraceae), as well as tops with horse sorrel seeds, Rumex confertus (buckwheat family,Polygonaceae), which is typical for Vepsians, since it is customary for Russians to use sorrel roots in scientific medicine. In the basin of the Northern Dvina, Pinega, grass is also used, less often the underground parts of the Burnet officinalis,Sanguisorba officinalis (family Rosaceae, Rosaceae). If the hemostatic properties of yarrow, burnet are well known, then information about the grass and seeds of sorrel in other regions was not found. All 3 plants are also used for diarrhea. Attention is drawn to the use of the above-ground, and not the underground, parts of sorrel, burnet, snake mountaineer.

Let us mention that once berries, leaves of bird cherry were used as a hemostatic agent,Padus avium (family Rosaceae,Rosaceae). For almost 50 years of regular trips to the Veps, I have not seen a single pulmonary hemorrhage, except for hemoptysis or single streaks of blood in case of severe cough, tuberculosis, lung cancer. There are fewer patients with pulmonary tuberculosis: only those who refuse hospitalization. Therefore, the information given refers, rather, to those old years when there were no feldsher-obstetric stations, telephone communication with the hospital, but which the old healers remembered. In the past, bird cherry berries occasionally served as a filling for pies, they were harvested at least in small quantities for future use and used for intestinal infections and diarrhea.

Veps healers were attentive to the use of laxatives, which is also characteristic of Tibetan traditional medicine [14]. In almost any disease: hypertension, pneumonia, persistent cough, oncological diseases, intestinal atony in old people, they took measures to overcome obstipation, to ensure regular bowel movements. In addition to plentiful drinking, the previously mentioned plantain, St. John's wort, tsetraria, nettle, flowers and leaves were sometimes used. Thistle is a heterophylla, Cirsium heterophylla (sem. Asteraceae or Asteraceae, Compositae, Asteraceae). The bright red flowers are sweet in taste, and the children sucked on this sweetness. The sorceress M. Charandova warned her grandson that this should not be abused, since vomiting could occur, which once happened. Indeed, bodyak saponins cause vomiting.

In traditional Tibetan medicine, the bodyak is ranked among the "evacuators and purifiers", i.e. to laxatives and emetics [14]. At the prevomit stage, such plants cause salivation and profuse sputum discharge. Thus, thistle provided secretolytic, anti-inflammatory and moderate laxative effects. Pharmacognost M.I. Varlakov [6],

who analyzed the use of the species of thistle in Tibet, singled out pulmonary tuberculosis, bronchiectasis, abscess, and lung cancer. Folk medicine of the annalistic Ves, their direct heirs of the Vepsians, was formed in the first centuries of the New Era, before the formation of medicine in Tibet, with which there were no contacts. However, overlaps in the arsenal and use of plants are evident, which is a marker of the effectiveness of such use.

Hanging birch, Betula pendula, B. white B. alba (family Birch, Betulaceae). A special veneration of the birch by the Veps is manifested in many villages with the name Koivala - the land of birches. Numerous crafts made of birch bark. Dishes from it were considered healthy. During sap flow in everyday life and in the treatment of patients with bronchopulmonary and other chronic diseases, birch sap was used. Long-term storage was not observed. The birch leaves of the healer were mixed with leaves of nettle, raspberry, St. John's wort, mint. Presumably, the leaf was used when pulmonary symptoms were accompanied by diseases of the hepatobiliary system: pain, heaviness in the right hypochondrium. In Russian folk medicine, it is recommended to collect only a young, small birch leaf and birch buds to achieve a predominantly diuretic effect. The Vepsians collected a large, broom leaf before Ivan Kupala and a few after. Pounded birch leaf was used to treat wounds, ulcers, especially infected ones. A thin film of birch bark was used for the same purpose. Birch brooms in the bath are also not accidental: a birch leaf has a dermatotonic effect. The water in which the brooms were soaked is considered useful for skin diseases, they wash their hair with it for better hair growth and so that they smell better. With scabies, which we did not have to observe among the Vepsians, birch tar was used in the past, and not the methods given by the ethnographer A.V. Bolshakova [5]. to make them smell better. With scabies, which we did not have to observe among the Vepsians, birch tar was used in the past, and not the methods given by the ethnographer A.V. Bolshakova [5]. to make them smell better. With scabies, which we did not have to observe among the Vepsians, birch tar was used in the past, and not the methods given by the ethnographer A.V. Bolshakova [5].

Mountain ash, Sorbus aucuparia (fam.Rosaceae). It was considered a magical plant that drives away the evil eye, slander, bad wishes. Rowan, like viburnum, was often planted even near a hut still under construction. They took a rowan branch with them if they assumed evil witchcraft. Rowan berries are eaten by birds, spreading its seeds, and therefore rowan is a background plant among the Vepsians. The berries are boiled, sometimes combining them with other ingredients (oats, St. John's wort, nettle, birch, heather, ...). It is desirable to evaporate the broth a little. It is taken warm to alleviate a dry cough. Rowan berries are used in Korean and other traditional medicines for bronchopulmonary diseases [15]. Previously, rowan berries were harvested and handed over to a collection point. Today, mountain ash, chaga, willow bark are not accepted. In the absence of berries, flowers were used as an emollient, anti-inflammatory agent. The late healers recommended rowan berries to reduce appetite for obesity, manifestations of menopause, and blood pressure. The correctness of the recommendations is confirmed by our clinical experience.

Field mint, Mentha arvensis (Family Lamiaceae or Lamiaceae, Laminaceae, Labiatae). Mint was sung in the 11th century by Odo from Maine on the Loire [11], in the 15th century it was described by Amirdovlat Amasiatsi [1], i.e. For more than a millennium, it has been actively used as a medicinal plant. Mint weeds in gardens. This is a common, but not often used substitute for tea - not for everyone. With fevers, her one or

in combination with other readily available plants, it is brewed as a tea to achieve a diaphoretic, resolving, secretolytic effect. In some huts there is mint stored for the winter. Mint is of particular importance in the treatment of children. Children do not drink bitter decoctions and infusions. Tea from mint, St. John's wort, currant leaves, raspberries with added sugar, honey is well tolerated and allows you to stop acute manifestations of influenza and bronchitis at the level of household therapy in 1-2 days. With high hyperthermia, infrequent diseases of whooping cough, children are currently hospitalized. It should be noted that in most of the remaining Vepsian villages there is no childbearing population, and, accordingly, no children.

SheetBlack currant, Ribes nigrum(sem. gooseberries, Crossulariaceae) 50 years ago were rarely used as they are now - as a spice for salting mushrooms, which were soaked, flogged, salted in a mushy state, and fried in winter. Currant leaves are valued for their smell, and Veps rub them in their palms just to enjoy this smell (instinctive odoritherapy). The leaf is increasingly serving as a surrogate for a multi-component health-improving tea (raspberry, mint, blueberry, chaga, etc.) and a medicine for fevers. Wild-growing bushes of black currant were dug up and transplanted to their site. Information about the usefulness of blackcurrant leaves for ARVI, fevers, coughs, which came from healers, is currently publicly available. The mechanism of action of essential plants is known today: the components of the essential oil are secreted by the bronchial mucosa, initiating the secretion of sputum, providing an antimicrobial effect at the site of release. The ancient use of certain medicinal plants finds scientific confirmation of its expediency.

Kupyr forest, Antriscus sylvestris (family Selzer or Umbelliferae, Apiaceae or Umbelliferae). Today, there is no shortage of raw materials, since kupyr aggressively populates abandoned hayfields, pastures, and vegetable gardens. The use of kupyr in the acute period of colds was the lot of a few especially experienced healers. Its leaves, flowers improve sputum separation, have a mild sedative, analgesic, anti-febrile effect. Its antimicrobial activity has been proven. Despite the language barrier, we realized that kupyr should be administered to excited, possibly aggressive people. In addition, cupyr normalizes the menstrual cycle, has a lactogenic effect.

Common goatweed, Aegopodium podagria (family Selzeraceae or Umbelliferae, Apiaceae, Umbelliferae). The specific Latin name indicates one of the indications for the use of goutweed. It is used not only for gouty, but for any arthritis, which makes it possible to attribute sleepiness to anti-inflammatory drugs. In Vepsian folk medicine, it was not a popular plant. During the war, young grass was eaten. Gout together with clover and nettle was prescribed for malnourished patients or constitutional asthenics, suggesting that it contributes to an increase in body weight. It accompanied other anti-inflammatory plants in respiratory diseases and in malnourished patients with pulmonary tuberculosis. Collected more often before, less often - during the flowering period.

We list some other medicinal plants that were part of the arsenal

Vepsian healers in the treatment of patients with tuberculosis, bronchopulmonary diseases: Wood angelica, Angelica sylvestris; Wintergreen round-leaved, Pyrola rotundifolia; Marsh wild rosemary, Ledum palustre; Common heather, Caluna vulgaris; Scotch pine, Pinus sylvestris; Equisetum sylvaticum; Carnation grass, Diantus deltoids; Smolevka dioecious, Silena dioica; Dandelion officinalis, Taraxacum officinale; Red clover, Trifolium pratense; Elecampane high, Inula helenium; Violet tricolor, Viola tricolor; Veronica longifolia, Veronica longifolia; Common carrot, Carotis sativus. These and other plants deserve a special characterization in the following message.

CONCLUSION

The therapeutic effect of the listed plants, and, therefore, the validity of their use in ethnoyatry, has been confirmed to one extent or another by scientific European medicine. Veps folk medicine, in particular herbal medicine, developed in parallel with other folk and traditional medicines. The originality and originality of the use of medicinal plants in Vepsian folk medicine is undeniable for the reason that the ethnoyatric contacts of Vesi and her direct descendants of the Vepsians could not be wide and extend to Tibet, Western Europe, where the same plants were used and for the same indications, since the Vepsians lived relatively isolated, they lacked writing, cities and, in fact, the state. The use of the listed medicinal plants in one's own practice [2, 3, 4] allows one to achieve better results,

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