

Notes on medicinal plants of Vepsian folk medicine. Message

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The notices about medical plants of vepsa folk medicine. part 2

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SUMMARY

Some medicinal plants used by Veps healers for various diseases are briefly characterized. Plants are given that are widely known among the people both to the Vepsians and to the Russified descendants of the annalistic Vesya in the places of its former settlement. The material was collected and analyzed by the author, doctor of medical sciences, during 50 years of constant annual communication with the Vepsians. A comparison is made of the use of these plants in Vepsian, scientific and some traditional medicines.

Key words: ethnoyetry, Vepsians, medicinal plants.

RESUME

The short characteristics of some remedial plants, used by vepsa's healers for treating patients with different diseases, are given in this article. Some plants were well-known to vepsa folk and russified descendents of annalistic Ves, which are dislocated in areas of their past residence. This information was collected and analyzed by author, the doctor of medical sciences, for 50 tears of every-year contacts with vepsas on the wide geographical territory. The use of remedial plants in vepsa's folk, scientific and some traditional medicines is compared.

keywords:ethnojatria, vepsa, remedial plants.

INTRODUCTION

One of the reasons for the sharp decline in the number of Vepsians, direct descendants of the annalistic Ves, up to the verge of extinction of this small nation, is considered the departure of young people from villages to cities with the loss of authenticity, language, and traditions. The arsenal, methods of treatment with medicinal plants of Vepsian folk medicine were also lost. In the Arkhangelsk, Vologda, and especially in the Leningrad regions, Russians are considered the dominant population, and only toponymy [1, 2], surnames, the preservation of certain customs, ornaments, and other elements of everyday life and culture allow us to assert that the ancestors of these Russians were Veps, and in more distant historical past - All. It is no coincidence that historians and ethnographers are unanimous that 80% of Finno-Ugric blood flows in the veins of the Great Russians [12, 13]. The need to preserve information about Vepsian folk medicine, A professional assessment of their significance is obvious for the reason that the small nationality itself has reached a critical number of non-return, and there are practically no healers - carriers of knowledge. At the same time, a number of data could serve as a starting point for studying their usefulness with subsequent implementation in medical science.

practice. The incorrectness of the approach to collecting and evaluating information about traditional medicine lies in the fact that to this day this is the lot of botanists, ethnographers, at best, pharmacognostics, and not doctors. Such an assessment should be comprehensive, but complex expeditions are not currently carried out by the state.

Many plants of the boreal flora were used for medicinal purposes not only by Veps, and therefore a comparison of data on their use in scientific European, other folk, traditional medicine is desirable, since the first has a tendency for a narrowed, unidirectional prescription. In addition, the defect of European scientific medicine is the use of a single plant, rather than multicomponent compositions. Assimilation of the arsenal and rules for the use of plants in folk and traditional medicine can lead to the solution of a number of clinical problems, to helping patients who are considered non-curable, which was brilliantly confirmed when mastering the experience of, for example, Tibetan medicine [3, 4, 10, 17], which in a number of cases (types of thistle, branches and leaves of raspberry, elecampane, juniper, ash medicines, treatment with smoke) is similar to Vepsian folk medicine.

The information published in the first and second messages was collected during 50 years of annual contact with the Vepsians, some folk healers and are fragments of an unpublished book by me (no publisher) "All and the Vepsians". The assimilation of the experience of folk and traditional medicines is classified by a number of WHO resolutions as one of the most promising areas of medicine in the 21st century. Our own long-term experimental, clinical, bibliographic studies [5-8] confirm the correctness of this position of the WHO, the highest importance of studying the arsenal of ethnoiatry for the search and implementation of effective methods of treating patients with various diseases, including those that do not have a satisfactory solution to diseases.

MATERIAL AND RESEARCH METHODS

Materials and research methods are given in the first communication. The identification of plants that did not present any difficulties was carried out both independently and by professional botanists, colleagues in the department (laboratory) of plant resources of the Botanical Institute. V.L. Komarov RAS. A number of plants were harvested in the vicinity of the village. Ladva, Kurba, Yaroslavichi, Podporozhsky district, village. Korbenichi, Kharagenichi, Bereg, in the basin of the Yavoshma River in the Tikhvin District of the Leningrad Region for subsequent experimental pharmacological and clinical studies [5-8], which to some extent confirmed the correctness of the use of plants by Veps healers. The method of a single flying survey regarding the plants used by certain healers does not justify itself, since they do not always trust visiting people. The language barrier also hindered the formation of an idea of the arsenal of Vepsian healers, since many spoke Russian poorly. Systematic, especially long-term domestic, neighborly contacts, conversations over tea drinking, episodic presentation of plant samples give more definite results. Inquiries about conspiracies related to herbalism

are excluded. The well-known uses of medicinal plants are easily determined by constant communication with representatives of the nationality, the villagers, and the legends are interesting from the point of view of studying their legitimacy. The very fact of the presence of the Vepsian names of most medicinal plants testifies to the high awareness of the Vepsians.

RESULTS

Loosestrife (plakun-grass), *Lythrum salicaria*; family *Derbennikovye*, *Lythraceae*. The loosestrife is called a plakun-grass, because, like the weeping willow, the loosestrife gets rid of excess moisture: drops flow from the leaves, the plant "weeps". It does not have a specific Vepsian name, but sometimes it is called marsh grass sohein [21]. Information about the healing properties were not publicly available. The main direction of the use of loosestrife in the form of an infusion or decoction ("napara") is neuroses. It could be reactive neuroses. So, in the village of Kuznetsy, the local sorceress P. Porygina prescribed loosestrife with wild rosemary and wild rosemary to a widowed man.

Vepsians often have examples when, after the death of their wife, the husband went down, stopped working, cleaned the hut and looked after himself, often got drunk, sometimes died. The death of a child and any loved one led to depression. In a simplified way, we can briefly formulate the use of loosestrife by Russified descendants of Vesya (Pridvinye, Kozhinskaya village) and Vepsians as "grass from longing". One of the manifestations of neurosis is insomnia, insomnia, more characteristic of the elderly and senile age. The healers knew well that the loosestrife itself was by no means a sleeping pill, and therefore the precedent for prescribing it was reinforced by suggestive methods (conspiracies, explanation of the details of preparation and use). It was combined with St.

The use of the aerial part of the marsh cinquefoil (*Comarum palustre*, family *Rosaceae*) in the form of a restorative tea is also characteristic of related Karelian folk medicine. This detail distinguishes the use of decop in traditional medicine, since the rhizome is officially used in scientific medicine. Basically, the same combinations of loosestrife were used for epilepsy, which was less common than neuroses. Collections of this type were also used for convulsions in children, probably most often febrile. Undoubtedly, the similarity of indications for use with Tibetan traditional medicine, where, according to the collected M.N. According to Varlakov [9], loosestrife was prescribed for unspecified "nervous diseases". In "Chjud-shi" and "Vandurya onbo" loosestrife is not mentioned. Among other indications for the use of derebennik, the reference book "Plant Resources of the USSR" [14] lists rabies. Cerebroprotective plants are characterized by a combination of indications; epilepsy, rabies. However, other neuroinfections can also be given: encephalitis, arachnoiditis, meningitis.

I have not studied the cerebroprotective properties of loosestrife, but it has been proven that its infusion has no anticonvulsant effect, which confirms the fact that herbal medicine is based in traditional medicine for patients with epilepsy not on

anticonvulsant effect. This position has been repeatedly confirmed by me for other plants used in traditional medicine for epilepsy. Vepsians did not give other indications for the use of loosestrife species [14] in homeopathy, in traditional medicine: bleeding, hematuria, hemorrhoids, dysentery, typhoid fever, diarrhea (France), baths for excited and debilitated children (Russia), to quench thirst (Japan). According to G.A. Elina [11], the Latin name of the plant comes from *ludro* - blood, which reflects the bright red color of the flowers. The loosestrife grows in very small quantities, mainly along the shores of lakes. The collection is close to the bouquet collection and is most convenient from a boat when bypassing the lake. Information about its large curtains on forest lakes is not confirmed by me. Previously, teenagers or female relatives collected loosestrife for elderly healers.

Elecampane high, *Inula helenium*; family Aster (Composite), Asteraceae (Compositae) were planted at almost every hut, which indicates the use and popularity of the plant. In the villages that have disappeared to this day, where the huts are abandoned, rotted, less often they were transported, often at the end of July, in August, sunny (hence the specific Latin name) flowers are visible on tall stems (hence the Russian specific name) and wide leaves.

Information about the use of a decoction of its root, leaves, stem for vomiting, diarrhea, food poisoning, dysentery, and also for bleeding was publicly available. In an effort not to destroy plants, Vepsians often used leaves, flowers and even stems for ARVI, cough, bronchitis, bronchial asthma (more precisely, suffocation), chronic bronchopulmonary diseases, including tuberculosis. Such application could not be long-term due to the limited raw materials. It was believed that a decoction of the roots and other parts of elecampane had a positive effect on male potency. The plant was often called in Russian nine-strength, considering it a general tonic, healing agent. They treated degraded alcoholics, but not in order to eliminate dependence on alcoholic beverages, but in order to relieve asthenia, increase physical endurance, and workability.

Analysis of the use of leaves, flowers of elecampane allows us to regard them as anti-asthenic drugs, relieving symptoms of overwork, unmotivated agitation (neurasthenia). In neurology, it is possible to assimilate indications such as headaches, dizziness, memory loss, tinnitus and head noise, unproductive sleep (typical symptoms of the onset of chronic cerebrovascular insufficiency). A hint of cerebroprotective properties is the information on the use of leaves for rabies in the folk medicine of Belarus [14]. The Vepsians do not have such an application, since in 50 years I have not heard of being bitten by rabid dogs. However, in addition to the general strengthening effect, it was believed that the steam of the leaves could calm. I will only mention the recent use of the underground parts of elecampane and calamus as an anti-allergic, not among the Vepsians,

(atopic bronchial asthma - in Vepsians "suffocation"), which is extremely important in neurology for herbal medicine for patients with an autoimmune disease - multiple sclerosis, in proctology - for nonspecific ulcerative colitis. Headaches, insomnia, anxiety also served as a reason for treatment with a decoction of the aerial parts of elecampane. Due to the almost complete extinction of the Vepsian villages, elecampane growing near empty huts is not in demand.

Elecampane as one of the most effective medicinal plants is mentioned 23 times in the main treatise of Tibetan traditional medicine "Chzhud-shi" [17]. Included in standard blocks 3 roots, collection of elecampane-4 and many others. In their composition, it "treats the heat of wind and blood", "the heat of mucus, the heat of rims", vomiting, diarrhea, "bloating" (symptoms of food poisoning), "suppresses the heat of poisons", shortness of breath, "lung diseases", "diseases from wine ". It is easy to ascertain the coincidence of the use of elecampane by the Veps in Tibet, although direct ethnoyatric contacts are excluded. The interpretation of elecampane as a general tonic is important.

The root of elecampane is pharmaceutical, approved for use as a quality hepatoprotector, fixing, hemostatic, secretolytic agent. In the 7th and 9th volumes of the reference book "Plant Resources" a broad list of indications for the use of different parts of the plant is briefly given. It is essential to confirm the cerebroprotective properties with a statement of a positive effect on conditioned reflex activity.

Viburnum ordinary, Viburnum opulus; family honeysuckle, Caprifoliaceae. Like rowan, viburnum was considered a magical plant. In the paganism of the annalistic Veps and its direct heirs, the Vepsians, it was customary to worship certain plants and endow them with magical powers. This is reflected in phytoanthropomorphic ornamentation (woven festive carpets, embroideries on wedding and simple towels, on clothes) and in a number of customs. So, the Vepsians sometimes planted viburnum at the beginning of the construction of the hut for good luck, in order to protect it from fire, from evil witchcraft. Single huts are still surrounded by viburnum bushes, which, of course, has a decorative purpose. Among the Estonians, other representatives of the Finno-Ugric peoples, this custom also takes place.

Our aesthetic formation is inextricably linked with the flora of the planet. "Not by bread alone..." In Russian folklore, as well as in Vepsian ornaments, the concept of beauty is associated with viburnum: "Viburnum is red, viburnum has ripened." It is possible that viburnum in the past was a totem plant for some Vepsian clans. Wild-growing viburnum in the Vepsian lands is extremely rare (spread by birds), but in many huts it looks normal.

Belonging to the Honeysuckle family may suggest one of the areas of application of viburnum - relaxation. Brushes of viburnum berries, like mountain ash, were hung in the attic in the past. The nutritional value of these berries is completely lost, as well as medicinal. The possibility of using viburnum berries for constipation is known only to some old people. The idea of its usefulness in fevers is more widespread. Some healers (P. Inyakova, M. Charandova - village Ladva) considered viburnum berries to be a female medicine and recommended it during menopause with severe headaches, probably associated with hypertension, with menstrual irregularities, with overweight.

Headaches were especially singled out as an indication for the use of viburnum berries, confirming their effectiveness. Unfortunately, in the dietary recommendations of neurologists (if any) there is no place for viburnum, verified folk methods for eliminating cephalgia. Kalina can sometimes be found in towns on the market. It is recommended to store it for the winter. Own experience of recommending viburnum for dyscirculatory cephalgia, menopause confirms the legitimacy of such use by the Vepsians.

It was believed that viburnum berries, like mountain ash, limit appetite, but at the same time, old people with frequent age-related anorexia recalled bitter-sour viburnum as an appetite stimulant. This is a typical example of the multidirectional action of a plant depending on the initial background. The famous Russian doctor F.I. Inozemtsev in 1858 recommended viburnum berries for the correction of digestion, as well as for cancer of the stomach and intestines [14]. The improvement in the condition of oncological patients was subsequently confirmed clinically. However, lingonberries and cranberries were used more often than viburnum as an appetite stimulant. Viburnum, its decoction, juice, sometimes steamed leaves were used topically and orally for some skin diseases, rashes, itching (atopic dermatosis?), pustules, and also for the purpose of faster healing of wounds.

Actual study of antiallergic, desensitizing, hypotensive, vasoprotective properties of berries, leaves. It was not possible to obtain information about the use of a decoction of the bark of viburnum to stop menorrhagia, although it is approved for use as a hemostatic, uterine-stimulating agent.

Despite the fact that the Vepsian villages have died out and the traditions of using viburnum have been lost, I was still lucky to find hunters who claimed that for luring capercaillie, black grouse, hazel grouse in snares, it is preferable not rowan berries, but viburnum: they are better visible, less quickly crumble.

Veronica longifolia, *Veronica longifolia*; family *Norichnikovye*, *Scrophulariaceae*. It is not a well-known medicinal plant. It was used by individual healers in the villages of Ladva, Ust-Kapsha, Kharagenichi, Korbenichi (Leningrad region), where *Veronica* oak forest (small phytomass) also grows, but was not used.

The main indication for use is neuroses manifested by constant excitement, insomnia, unmotivated aggression ("with anger"). These symptoms in their reactive, stress-induced version were considered by the healers to be the most frequent in women. In parallel, menstrual irregularities associated with neurosis were eliminated, and therefore *Veronica* was considered mainly female grass.

It has also been used to treat old, restless people with obvious blue changes: poor memory, decreased motivation, not always meaningful actions, headaches, "humming head", i.e. with symptoms of atherosclerosis of the arteries of the brain. The language barrier (most healers did not speak Russian well) and some tightness (women's ailments were not widely spread) did not allow clarifying the nature of menstrual disorders.

cycle. My impression is amenorrhea, but possibly uterine bleeding.

Veronica was combined with meadowsweet, wild rosemary, wormwood (emenogoga). The choice of this particular species is explained by the fact that *V. longifolia* grows in places along the banks of rivers and lakes in clumps, has a large phytomass, and is easy to collect. Our own experience of using veronica in combination with plants that improve brain perfusion (hawthorn, geranium, types of chistetsa, budra, fireweed, adaptogens, etc.) allows us to recommend it for more in-depth study and implementation, since the collections that include it significantly reduce the number of vascular accidents, eliminate dyspeptic phenomena, contribute to calming patients [6]. From a medical point of view, it is an anti-asthenic, anti-neurotic, stress-limiting, moderate sedative that helps relieve cephalalgia and a number of symptoms of chronic cerebrovascular insufficiency.

Arctic bone berry (princess, polyberry, mamura), *Rubus fruticosus*; magukasbol - Veps. (?), fam. Rosaceae, Rosaceae. This rare berry, like many other plants, is surrounded by Veps with some mystery. In the North-East, closer to Karelia, the Vologda region, it is difficult to collect it in any quantity, although local Veps old women, smacking their lips, recalled that in some (rare) years it was possible to collect a can, but usually a handful or two. This smacking fully corresponds to the mamura's taste values, appreciated by the Russians, Finns, Swedes, reflected in the name of the prince, i.e. princely berry. So, in the past, the Finns and Lapps used to collect for the owners - the Swedes, the prince as an exquisite delicacy [11].

If the Vepsians, who considered the princess a magical, miraculous berry, donated by forest people and the mistress of the forest, emäg as a kind of reward, then according to N.K. Fruentov [15], and according to his own observations in Kamchatka, the coast of the Sea of Okhotsk, the north of Primorye, in the Amur region, on Sakhalin and the Kuril Islands, the princess grows in abundance, and there it is pollinated not by insects, but self-pollinated (according to a personal communication of Candidate of Biological Sciences, botanist Z.V. Akulova). The inhabitants of South Sakhalin convinced me that they grow 2 types of cloudberries: yellow and more delicious black. The latter turned out to be a princess.

All the filling aroma of the princess and the indescribable taste served we believe that this berry and, to a lesser extent, the aerial part of the plant are all-healing. And only due to the lack of natural resources, it is not possible to heal everyone. There is no talk of any collection of princes among the Veps, but according to the recollections, they brought it to the seriously ill, and the infusion of herbs could be given for a longer time in order to cure, recover from serious illnesses. Some of these serious diseases were identified: high fevers (antipyretic, thirst quencher), paralysis, stroke, tuberculosis, oncological diseases, which in the past were not always accurately diagnosed. From the standpoint of neurology, it would be of interest to study the effect of dutch on brain perfusion, on the lipid spectrum.

In the past, 40-50 years ago, the legends about the high therapeutic effect of the princess were widely spread, but the Russified Vepsians who emigrated today do not know these legends. ON THE. Efremova noted

[11] that the Kamchadals brew 2 tablespoons of dry princess per ½ cup of boiling water for colds, gastritis, dyspeptic symptoms, and weakness. Obviously, this results in puree (little water).

The reference book "Plant Resources of the USSR" (1987) also lists other indications for the use of the herb: anemia, asthenia, edema (diuretic), urolithiasis, respiratory and intestinal infections [14]. From the point of view of biological determinism, the interest of the princess in the health and reproduction of the animals spreading it, a wide range of indications for its use is obvious. Today, there is no practical significance (due to some exotic nature of the plant) of information about its medicinal properties, which does not destroy the Veps ideas about its healing properties. The way out is the introduction of the princess.

Cloudberry squat, *Rubus chamaemorus*; family Rosaceae, Rosaceae (murask - Veps.) does not have any specifically outlined medicinal use in Vepsians. The Vepsian name "Goosebump" is clearly borrowed from the Russians.

If earlier it was collected for food consumption, today it is mainly for change, for extra work. It was well known for its diuretic and anti-hangover (detoxifying) effect, as well as the fact that it is well stored. Nevertheless, even with a hangover syndrome, which has become a severe marker of our time, since in the past Vepsians did not suffer from alcohol cravings and drank homemade beer or mash only on great holidays, cloudberry was not the most commonly used remedy. Cabbage and cucumber brines dominated in different geographic regions, and their high efficiency has been clinically proven. Of the berries, with a hangover, lingonberries, cranberries, juices from them were more often used, the effectiveness of which, like cloudberry, has not been studied.

Hangover, abstinence syndrome - these topics are extremely relevant for Vepsians and other Ugro-Finns, secondary Mongoloids, genetically non-resistant to ethanol, producing an insufficient amount of alcohol dehydrogenase. Dependence comes quickly, which has become one of the factors for the disappearance of more than one small nationality, and cloudberry or any other plant cannot eliminate this environmental factor. In the past, sorceresses (noid) spoke secretly from drunkenness. According to a personal message from O.A. Barnaulov, one of the frequent, habitual ambulance calls in Podporozhye and the Podporozhye region are hangovers and withdrawal symptoms. In Mezen, in the Leshukonsky district of the Arkhangelsk region, where Ves lived in the past, cloudberry is also used as a snack, which supposedly reduces the degree of intoxication.

Cloudberry was used for fevers, berries and juice to quench thirst. Its moderate laxative effect is well known. Cloudberry is closely related to the princess, although it is not comparable to her in taste. A hybrid of cloudberry and princess in Finland is grown in limited quantities for the alcoholic beverage industry.

In the 1980s and 1990s, a rush demand for cloudberry was artificially created as supposedly the only highly effective remedy for hypertension. It is clear that cloudberry could not become a monotherapy, despite its pronounced diuretic effect (supplies potassium), but in complex therapy

not only berries, but also leaves could fill their niche. Cloudberry leaves were once included in the 1st edition of the Russian pharmacopeia [14], but for some mystical reasons they dropped out of it, giving way to synthetic diuretics that lead to potassium deficiency. N.K. Fruentov [15] noted that an infusion of 2 teaspoons of cloudberry leaves in a glass of water has an anti-inflammatory, hemostatic effect. Own experience convinces of the expediency of using cloudberry leaf in a block of diuretic plants (horsetail, cornflower, rattle, dandelion leaf, juniper needles, orthosiphon, cloudberry leaf), as well as in herbal medicine for patients with hypertension.

The natural resources of cloudberries in the North are so large and not fully exploited that its nutritional, in fact, preventive and therapeutic use could be more accessible. In the past, Russia exported cloudberries. The biological basis for the rationality of its use, the consumption of cloudberries (phytodiet therapy) for the prevention of vascular accidents in hypertension, and also as a general tonic is obvious.

Wild strawberry, *Fragaria vesca*, manokaine - Veps. [21]; family Rosaceae, Rosaceae. It cannot compete in terms of the scale of food and medicinal use with the same raspberries, cloudberries, lingonberries, cranberries, since it does not grow in such abundance everywhere. It was not necessary to meet with endowing it with magical properties, like the princess, but nevertheless, more pronounced healing properties were attributed to it than the listed berries. Strawberries were collected for debilitated patients with various diseases (tuberculosis, oncology, peptic ulcer, heart pathology, etc.), instinctively using a tonic, anti-anorexigenic, socogonal, choleric, anabolic action. The berries and the aerial part were considered a female medicine (without specification). The aerial part is a surrogate for forest, situational tea.

The idea of the restorative effect of strawberries is reinforced by the fact that children, teenagers, at the behest of their parents, collected fruits, less often the aerial part, for old, weakened, fading people with symptoms of eczema changes (elements of folk geriatrics). Where strawberries could be harvested in large quantities (Prionezhye, the Kizhi Archipelago, the Volkhov River basin), local residents said that in the short strawberry season, seemingly hopelessly ill, the elderly felt better, "came to life", which manifested itself in elimination of edema, increased activity, appetite, and, judging by the stories, the progression of the underlying disease (angina pectoris, increased blood pressure, blue-collar changes in the psyche) slowed down.

Pounded berries were applied to the skin of the face with pustular, itchy skin diseases, acne. A peculiar belief was the belief that strawberries make girls' faces more beautiful, which is probably based on its dermatotonic, anti-inflammatory, antimicrobial properties. Cultivated today by some Veps garden strawberry musky (strawberry), *F. moscata* is much less popular, and its aerial part is not used.

Common lingonberry, *Vaccinium vitisidaea*, bol - Veps. [21]; family Lingonberries, Vacciniaceae (in the recent past - the heather family Ericaceae).

One of the Veps favorite berries, used in pies, wickets, just with sugar, tea. In the past, a farm that did not store lingonberries was considered bad. If earlier lingonberries were harvested for the home, for the family for the purpose of food use, today, in the absence of work in the village, they are harvested for rent, for sale to visitors and passers-by on highways.

The diuretic effect of berries is well known, as well as the fact that they are well stored (contains a preservative - benzoic acid). Berries were used for obesity, hangover and, most importantly, for hypertension, accompanied by fever, headaches, pulsation - in fact, the precursors of a stroke. They used lingonberries, among other things, for strokes. Single reports of a cure for hypertension when consuming large amounts of lingonberries are difficult to verify and do not provide a representative sample, but still should be taken into account when implementing phyto-diet therapy [8].

Frequent provocateurs of vascular accidents are constipation. Berries, juice, lingonberry water were used as a laxative, and not only Vepsians knew that they moderately weaken: "I'm afraid that lingonberry water would not do me any harm" (A.S. Pushkin). The laxative effect of almost all berries is biologically determined. Seeds of berries in the gastrointestinal tract of animals increase germination (acid-enzyme stratification), and then, as a result of the laxative effect of berries, they enter the soil with feces (fertilizers), which expands the plant's range. The latter is interested in the health and reproduction of distributors, and therefore lingonberries, like many berries, have a normalizing effect on the menstrual cycle, both in menorrhagia and in oligo-, opsomenorrhoea. Without analyzing the biological validity of the effectiveness of berries, Vepsian women ate lingonberries, to be healthy. Unfortunately, this pattern is not used by family planning centers.

Since the Vepsian lingonberry was and remains, if not the dominant, then the traditional element of the diet, it has always been regarded as a general tonic. It is especially noted that sour lingonberries stimulate appetite. This property of hers is constantly used at an instinctive level in senile and reactive (stress) anorexia, as well as in oncological diseases. It is believed that lingonberries help even severe cancer patients, who often ask for lingonberries. The berries may provide mild symptomatic relief.

Berries and lingonberry juice have always been one of the first remedies for fevers, respiratory and intestinal infections. The antipyretic effect, as well as the anti-hangover effect, is quite explainable by the detoxification activity, which is associated with the presence of a large amount of pectins, enterosorbents. Organic acids (ascorbic, succinic, citric, gallic, etc.), flavonoids, anthocyanins, and other natural compounds [14] can also complete the list of natural detoxifiers. In case of any diseases, the berries and lingonberry juice were used as a thirst quencher. Anti-diabetic properties

aerial parts were confirmed by me experimentally on the model of alloxan diabetes [5].

Veps healers were well aware of the therapeutic effect of lingonberry bush, "lingonberry tea", as well as berries for cystitis and symptoms of pyelonephritis, which often followed cystitis: back pain, frequent urination, high fever. Like many colds, cystitis was not uncommon due to the need to work in any weather and at any time of the year. Not all Vepsian women knew the name of the disease and reported only its symptoms: pain and cramps, pollakiuria, nocturia. The effectiveness of lingonberries in infections of the urinary tract, renal pelvis is explained only by the presence of arbutin (up to 9%), which, of course, is mechanistic, since phenolcarboxylic acids, flavonoids, tannins and other natural compounds assist arbutin. Herbalists usually combine lingonberries with bearberry, but the latter does not grow in all places where the Veps live. Witch doctors combined lingonberries with heather, blueberries, blueberries, St. John's wort, raspberry leaves, and willows.

"Cowberry tea" was also used for pain in the right hypochondrium. The expediency of such use is subsequently confirmed by the establishment of choleric, antiparasitic, anti-giardia action. It is safer to use not Trichopolum and its analogues for giardiasis, but lingonberries, goldenrod, St. John's wort, birch leaves, elecampane, willows, which do not cause any complications.

It is significant that in addition to elementary monotherapy to one plant, healers also prescribed their combinations, the composition of which was not disclosed to everyone, but it is not difficult to guess about it, knowing the local boreal flora, the use of compositions by other less secretive healers.

Swamp cranberry, *Oxycoccus palustris*, garbol - Veps. [21]; family Cowberry, Vacciniaceae. Due to the abundance of swamps, resources are not limited. In addition to the dominant food use, cranberry juice was used as a thirst-quenching and antipyretic drink for fevers. It was also used for hangovers, but lingonberries were preferred in all cases, perhaps because they are easier to collect in large quantities. With constipation, decreased appetite in old people, cranberries and its juice were also used. No information on the use of the berry, aerial part, cranberry leaves could be obtained, which is understandable from the point of view of a very small phytomass.

Information about their use in the reference book "Plant Resources of the USSR" is also scarce: a substitute for tea for headaches, scrofula, gout, rheumatism (inside and in the form of baths), for gargling. Some specifics of the local folk use of berries, cranberry juice among Vepsians was the conviction that they quickly heal abrasions, wounds, cuts, burns, and are effective in skin diseases, in particular in acne vulgaris, especially in girls, women, with itchy dermatoses. In the distant past, girls used cranberries as a blush.

Common blueberry, *Vaccinium murtillis*, musticaine - Veps.; family Cowberry, Vacciniaceae. I omit the details of the food use of jam, berries rubbed with sugar, in pies, wickets. Veps had sugar in the past

scarce. Poorly stored blueberries had no advantage over lingonberries, cranberries, even cloudberry. If lingonberries, cranberries were considered ordinary food, then blueberries, rather, were delicacies. Currently, in the season, this is one of the main berries for rent and sale.

There are no significant differences with the use of lingonberries, but whole lingonberries were used all year round, and in the past blueberries were dried not only for food consumption, but also for the treatment of intestinal infections, diarrhea of any origin. It was not widely used for bleeding, only a few women used it for menorrhagia. Currently, the presence of dried blueberries in the huts is not observed.

Kissels, fruit drinks, fresh blueberries served to quench thirst in general, but more often with SARS. The Vepsians knew well that, unlike dried blueberries, fresh blueberries weaken. It was consumed by old people with atonic constipation, sharing their idea that this berry generally makes a person healthier. A moderate diuretic effect (the reaction is individual) has also been known.

More interesting are the recent information (perhaps of a secondary nature) about the need to consume a large amount of fresh blueberries in patients with hypertension, the number of which is increasing. Mostly elderly and old people, including those with a tonometer, claim that during the blueberry season their blood pressure (BP) normalizes, and headaches stop. Realizing that blueberries are a vasoprotector and for this reason can prevent vascular accidents, cephalalgia, herbalists should at least ask themselves the question of the possibility of correcting the mechanisms of blood pressure regulation with it. Borrowing the dietary intake of blueberries, lingonberries, cloudberry for hypertension from the Vepsians, one should purposefully give dietary recommendations.

Blueberry juice appears on store shelves. Resources are sufficient to provide not only sick people, but also conditionally healthy people for preventive purposes. Confirmation of the general strengthening effect of blueberries is, for example, its positive effect on night vision and reproductive functions. Information about the local use of juice, crushed berries in the treatment of dermatoses is difficult to specify, but it is obvious that in itching, atopic dermatoses, the effectiveness of both local and enteral use of berries was observed, which makes it possible to suspect that blueberries have anti-allergic, wound-healing properties with the undoubted presence of anti-inflammatory.

A decoction of the shrub, the aerial part, is known among the Veps as a surrogate for tea with an obvious diuretic effect. Most often it was forest tea, which was consumed situationally with chaga, the aerial part of blueberries, lingonberries, and raspberry leaves. Blueberries, like lingonberries, contain arbutin, indicated for cystitis, pyelonephritis. The leaf has recently been approved for use in type 2 diabetes mellitus, but one should soberly assess the possibilities of blueberries and herbal medicine in general for this disease: prevention of complications, angio-, nephropathies, cataracts with a very moderate increase in carbohydrate tolerance due to exocytosis and, possibly, production insulin, protection of receptors to it. [eight].

Blueberry, *Vaccinium uliginosum*, jonicaine - Veps.; family Cowberry, Vacciniaceae.

Despite the significant natural resources of blueberries, especially along the shores of lakes, the berries are practically not consumed by the Vepsians. G.A. Elina rightly notes that people consider poorly stored blueberries to be a second-class berry [11].

In the village of Ladva, there is a family that collects blueberries for St. Petersburg residents, who make wine from them. Blueberry wine is superior in taste and bouquet to grape wines and can only be compared with the wine of their actinidia [18]. This exclusive, undoubtedly expensive wine could even become an export item. A healer lived in the village of Ust-Kapsha, who used the aerial part of blueberries in the treatment of both local Vepsians and visiting Russians suffering from hypertension. For Veps, the aerial part of blueberries is known as a substitute for tea. It is even preferred over blueberry for its more subtle flavor and sourness. The diuretic effect is undeniable. For cystitis and pyelonephritis, the Vepsians did not use the aerial part of the blueberry, although it also contains arbutin [14].

In our own practice, we use a blueberry shrub in a block of plants indicated for hypertension: cudweed, mulberry, unabi, cornflower, periwinkle, etc. In the 2nd volume of the reference book "Plant Resources of the USSR" (1986, p. 157), a number of other medicinal properties of berries are given. blueberry, useful for anemia, asthenia, which has a laxative and anthelmintic effect, fixes with obstipation, antidiabetic, diuretic, anti-inflammatory, wound healing. I experimentally proved the antidiabetic effect of a 1:10 decoction of the aerial parts of blueberries on a model of alloxan diabetes [5].

Common heather, *Caluna vulgaris*, kanabr - Veps.; family Heather, Ericaceae. Vepsian healers were well aware of the diuretic, anti-inflammatory effect of the flowering tops of heather. Not being aware of the presence of arbutin in it, they used a decoction for cystitis, pyelonephritis, urination disorders, edema, probably with kidney stone disease, with colic, according to patients.

Natural resources are reliable. There are no less moorlands than in Scotland, but the Vepsians did not know anything about heather honey, or rather about the evaporated heather broth hardened in jelly, to which sweets were added. This jelly is an excellent, non-toxic, non-complicated, moderately laxative enterosorbent (heteropolysaccharides), the production and use of which is extremely economically beneficial. In the distant sandy forest fields cultivated in the past, near which the Vepsians stayed overnight, the flowering tops of the heather were brewed like tea [7]. Heather tea was occasionally used for colds, adding raspberry leaves, St. John's wort and other medicinal plants better known to the Veps.

Heather has long been a medicinal plant approved for use in many countries, except for Russia, indicated for hypertension, urinary tract infections, edema, diabetes mellitus, endotoxemia,

obstipations. Assimilation by Vepsian healers of the use of heather, at least for cystitis, pyelonephritis, would increase the effectiveness of the work of nephrologists. Own experience allows us to recommend the inclusion of heather also in blocks of plants indicated for hypertension and atherosclerosis of the arteries.

Marsh wild rosemary, *Ledum palustre*; family heather, Ericaceae. Its intoxicating effect, which manifests itself especially on hot days, is well known to both Vepsians and Russians. For this purpose, the shamans of Siberia, during the rites of shamanism, threw wild rosemary into the fire. Healers knew about its calming properties. A decoction, less often later, small amounts of vodka infusion was prescribed for neurosis, agitation, insomnia, aggression, and in stressful situations. In recent decades, Veps consumption of alcohol has increased significantly. The healer gave wild rosemary vodka (1 glass) to her tipsy, raging sons at the end of the banquet and with a hangover.

The most interesting is the appointment of wild rosemary for patients with epilepsy, the validity of which was confirmed by me experimentally [5]. The inclusion of rosemary in the block of antiepileptic, non-anticonvulsant plants (looseberry, cornflower, pikulnik, fireweed, kupyry, meadowsweet, etc.) in some cases makes it possible to cancel seizures or reduce their frequency and severity, reduce or cancel the need for anticonvulsants. Such an effect was observed as a result of the treatment of patients with epilepsy by the healer P. Porygina (village Kuznetsy), who, according to the stories of patients, also resorted to conspiracies in the Vepsian language. Vague information about the use of wild rosemary in the village of Argunovo, the village of Koksharka (koks - an adze for chiselling boats made of aspen, Veps.), in the villages along the banks of the Sharzhenga, Lyamenga (Vepsian hydronyms) in the Vologda region [2] are again reduced to its soothing properties.

Mastering the use of rosemary by neurologists and epileptologists can raise the bar for therapeutic effect. Its toxic properties are exaggerated, which I did not find in the experiment with the enteral administration of infusion 1:10. In general, rosemary is one of those plants, the study and correct, versatile use of which are among the most urgent tasks, and the extraction of ledol sesquiterpene from it (which does not find use in the antitussive drug ledin) is not a positive example of mastering the experience of traditional medicine.

CONCLUSION

The best representatives of the northern, middle Prioryat, southern Vepsians with a heightened sense of the Motherland Kodima [20] make every effort to preserve the language, elements of culture, applied arts, everyday life, legends, legends (emäg - the mistress of the forest, noid - a sorceress, kurgedin aig - crane flight), the ability to live in the harsh conditions of the North and heal people. The Vepsian language, according to the author of the Kalevala Karelian runes, doctor Elis Lönrot and other researchers, is northern Sanskrit, which makes it possible to understand the history of the emergence and development of the peoples who followed or came into contact with Vesya (Finns, Karelians,

Izhora, Vod, Northern Slavs).

To what extent will legends, orally transmitted information, and the (alas, disappearing) practice of using medicinal plants by the Veps help us understand the validity, accuracy, and effectiveness of their use? The question is rhetorical. The answer to it, I hope, is partially given in this and previous messages. The logic of the development of medicine convinces us that, regardless of its technocratization, chemicalization, standardization, but rather in symbiosis with them, we must replace the ironic, dismissive attitude that triumphs today, ignorance (ignorance) with careful attention to the centuries-old, millennia-old history of folk medicine. and traditional medicine as a source of new productive, biologically expedient, effective directions [4, 5].

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