

Notes on medicinal plants
Vepsian folk medicine.

Third message

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The notices about medical plants of vepsa folk medicine. Part 3

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SUMMARY

This third report continues the review of Vepsian folk medicine and medicinal flora. Methods, dosage forms, specific uses of plants are analyzed. Examples of similarities of their application in Vepsian folk, traditional Chinese, Korean, Tibetan, Iranian, scientific and European medicine are given. The information has been collected by the doctor of medical sciences over a wide geographic area for over 50 years.

Key words: ethnojatria, Vepsians, medicinal plants.

RESUME

In this third report, we continued the review of Vepsian traditional medicine and medicinal flora. Methods, dosage forms, the specific use of plants are analyzed. Examples of similarities of their use in Vepsian folk, traditional Chinese, Korean, Tibetan, Iranian, and European scientific medicine are given. The information was collected by a doctor of medical sciences in a wide geographical area for more than 50 years.

Keywords: ethnojatria, vepsa, plant drugs.

INTRODUCTION

Consideration of the arsenal of medicinal plants of the disappearing Vepsian folk medicine is relevant for the reasons that much in it was rational, ecologically and biologically expedient, and therefore effectively and stood the test of time. Coincidences with Tibetan traditional medicine, which was formed at the beginning of the second millennium and took the form of the main Chzhud-shi treatise, the "eight-term tantra of secret oral instructions" by the 12th century. [16] are to some extent explicable. By this time in the first centuries A.D. the tribes of Mongoloids, which later formed into the legendary Ves, had already left Asia, because of the Stone (Urals), populated vast areas, brought and used knowledge about plant healing, similar to those of the Buryats, Mongols, Altai. The medicines of these peoples partially served the formation of traditional Tibetan medicine. Started already in the X century. the colonization of the Vesi lands by the Slavs, as well as the previous stages of the development of this nation, exclude direct contacts with Tibet, and therefore the whole and Tibet, most likely, have some even more ancient common origins of development, explaining a number of coincidences in the arsenal and methods of using medicinal plants.

MATERIAL AND RESEARCH METHODS

Materials and methods are given in the 1st and 2nd messages. The specificity of the collection of information was that over the past 50 years, several months a year (vacation, expeditionary trips) contacts with the population of Vepsian villages: permanent in the village of Ladva, but also in the village of Kurba, Korbenichi, Kharagenichi, Yaroslavichi, Ust- Kapsha, villages of Vinnitsa, Shugozero, villages in the basin of the river. Yavoshma and others were carried out at the household level in the summer and repeated interviews on any topic, including the use of medicinal plants, were quite casual and could be repeated with various interlocutors. In 1963-1966, contact with the Russified descendants of Vesya in the basin of the Lyamenga, Sharzhenga, and Yug rivers was constant in connection with the work of the only doctor of the rural district hospital. Somewhat later, in 1967-1970. contacts with the population of Podvina, Mezen, villages in the basin of the river. Pinegi, in the Leshukonsky district of the Arkhangelsk region (the territory of Vesya in the past) were episodic during summer vacations. There were few trips to Babaevo, the city of Cherepoves, to the White Lake: with. Monastyrskoe, Kadui village, as well as to Karelia: Yanguba, Kizhi archipelago, Kyurgenitsy village (kurg - zharavl, Veps.). Particular attention is paid to repeated conversations with Vepsian healers in the villages of Ladva, Kharagenichi, and others, who were at home, confidential, relaxed, respectful, sometimes exchanging knowledge. In other places, with flying acquaintances, not all healers made contact. The obstacle was the language barrier, since the representatives of the bygone generation of Vepsian healers could not always speak Russian well. Sometimes their children and relatives were the translators. In this way, information about medicinal plants of Vepsian folk medicine has been accumulating for a long time, collected over a wide geographic space, is both very specific, rechecked, and sometimes hypothetical, assessed by me from the standpoint of a doctor, professional phytotherapist, phytopharmacologist, doctor of medical sciences from the point of view of her importance for the development of medicine. Comparison with the use of these plants in scientific, some other folk, traditional medicine is given from a number of sources listed in the list of references. In some cases, it was possible to draw on our own experimental and clinical data [2-4]. and sometimes a hypothetical nature, assessed by me from the standpoint of a doctor, professional phytotherapist, phytopharmacologist, doctor of medical sciences from the point of view of its importance for the development of medicine. Comparison with the use of these plants in scientific, some other folk, traditional medicine is given from a number of sources listed in the bibliography. In some cases, it was possible to draw on our own experimental and clinical data [2-4]. and sometimes a hypothetical nature, assessed by me from the standpoint of a doctor, professional phytotherapist, phytopharmacologist, doctor of medical sciences from the point of view of its importance for the development of medicine. Comparison with the use of these plants in scientific, some other folk, traditional medicine is given from a number of sources listed in the bibliography. In some cases, it was possible to draw on our own experimental and clinical data [2-4].

RESULTS OF STUDIES

Interest in studying the herbal arsenal of Vepsian folk medicine began with the mysterious information about hernial grass, heard from the Vepsians who moved to Leningrad. Upon arrival in the village of Ladva, I turned to a local healer, who, without hiding, showed me some kind of plow in the forest, warning that the plant is poisonous, and that it should be used in small doses and only when absolutely necessary. The most common indication was an umbilical hernia in crying infants with a distended tummy, poorly escaping gases and faeces, but also a fresh hernia in older people with overexertion, heavy lifting, chronic constipation mainly in old people, helminthiasis. Previously, this plant was called Ploun ram, but in

at present it is an ordinary Baranets, *Huperzia selago*, fam. LambHuperziaceae [11], which was determined at my request by the staff of the Department of Resource Studies of the Botanical Institute. V.L. Komarov Academy of Sciences of the USSR. At one time, this institute introduced a ram for the treatment of alcoholism. A glass of 5% broth of sheep causes vomiting, and when combined with alcohol intake, a conditioned gag reflex was developed. Vepsians never used ram for this purpose, because in the not so distant past they very rarely took alcohol (malt beer, mash), there were practically no alcoholics until the middle of the twentieth century. Narcologists also do not use ram at the present time. For a child in 1 glass of water, but better in milk, boiled 2-3 sprigs of dry lamb and little by little, with teaspoons or from the nipple, they were soldered gradually, not immediately. After diarrhea and gas discharge, the umbilical hernia disappeared.

Baranets, like many lycopods, is a strong laxative due to alkaloids (lycopodin, lycodoline, annotinine, annotoxin, acrifolin, selagin, pseudoselagin, isolicolodine and a number of others not yet classified [11]), which have a direct M-cholinomimetic effect, similar to amanita alkaloids. The effect of such alkaloids is pronounced intestinal peristalsis, diarrhea, carminative, anthelmintic effect, and in case of an overdose - vomiting. Hernial herb was always taken from healers, at the same time receiving alarming advice about the rules for brewing, taking, about the possibility of poisoning if these rules are violated. However, there were attempts to use it independently, especially among the visiting Russians who did not spare the raw materials. They ended, according to the stories of the Vepsians, not only with poisoning, but even with the death of babies.

Similar alkaloids contain not used by Vepsians as laxatives and carminative, other types of lavender, in particular *Plaunclavate*, *Lycopodium clavatum*, fam. *Plaunaceae*, *Lycopodiaceae*. He was mentioned for the reason that the therapeutic use of his spores had long been known to the Vepsians. They were sprinkled with abrasions, weeping skin lesions, minor burns, wounds, abrasions in adults, diaper rash in children. The penetration of lymphoid spores into medical practice (baby powder) occurred much later than its use in traditional medicine. The economic use of the dispute remained unknown, since neither the farm in its previous form, nor the children in the majority of Vepsian villages any longer.

According to information received repeatedly in the past, sheep were given in large quantities with the criminal purpose of getting rid of a newborn child. The cases were isolated, since the birth of a child out of wedlock was not considered shameful among the Vepsians, and the whole family of the mother who gave birth was engaged in nursing it. Own observations of the effect of laxative collections, which included small amounts of sheep (10 g) or species of lavender, allow us to positively assess their effectiveness. It is possible to overcome chronic constipation in the elderly and in constitutional asthenics in cases where cassia preparations, dietary and other methods are ineffective. Especially demonstrative is the therapeutic effect of such collections in the combination of eczema, neurodermatitis, various atopic dermatoses, acne conglobata, psoriasis with constipation.

Oblique polypore (chaga, black birch mushroom), *Innonotus obliquus*, fam. Hymenochetes, Hymenochaetaceae [18]. It is widely known to the Vepsians as a tea surrogate. During the war and later, during the years of perestroika, when there was no opportunity to buy tea, the Vepsians brewed chaga, and therefore, even in the recent past, it was in almost every hut. Before brewing tea, it was not finely ground, the outer and inner layers were not separated. One of the methods of brewing chaga: a pinch of real tea was added to its thick brown infusion for the scent. Less often it was combined with other plants: black currant leaves, raspberries, fireweed, with St. John's wort, mint - according to the tastes of the consumer. With a therapeutic purpose, it was used for diseases of the stomach, accompanied by pain, heartburn, nausea. Thus, the brothers Kyurshins (village Zaozero), suffering from duodenal ulcer disease, aggravated by drinking alcohol and its surrogates, brewed chaga, sometimes adding plantain and wild rosemary. Chaga collected from birches during sap flow was more appreciated. In the past, in the village of Ladva, chaga was taken in the selmag, but due to the low price it was not often rented out. Any dyspeptic symptoms, pain syndrome served as a pretext for brewing chaga. Vepsians are aware of its moderate laxative effect. For this reason, it was brewed by old people with atonic constipation.

There was a belief that chaga is generally useful for weakened and old people (elements of geriatric herbal medicine), and although there is no experimental and clinical evidence for this, it can be confidently asserted that it is not harmful, not toxic and, most likely, is useful, because is a supplier of numerous macro- (K, Ca, Mg - accumulates Fe) and microelements (Mn, Cu, Zn, Al, Ba, Se, Ni, Sr, Pb, B) [10]. Preparations of the panangin type look pitiful against the background of the mineral composition of chaga and other plants. Weakened patients included asthenics, mainly women suffering from post-hemorrhagic and other anemias, patients with bronchopulmonary (tuberculosis), and oncological diseases.

Clinical studies of Professor P.K. Bulatov and his colleagues at the 1st Leningrad Medical Institute confirmed the therapeutic effect of chaga both in peptic ulcer disease, hyperacid conditions, and in hypoacid, anacid gastritis. This seemingly multidirectional action of chaga confirms the corrective effect of medicinal plants, which depends on the initial background, on the pathological process. In this regard, one of the contradictions between scientific European medicine, which postulates the unidirectionality of the action of drugs, and ethnoyatria, traditional medicine, the basic discipline of which is herbal medicine, is essential [1, 7, 8, 16, 17, 22]. At the Botanical Institute of the USSR Academy of Sciences, a drug based on chaga was created - befungin, which today is practically not remembered by doctors. A group of Tomsk phytotherapists proposed a collection for cancer patients:

Information about the specific indications of chaga in oncological diseases in Vepsians is secondary, and in European scientific medicine they are based on the presence of agaric and betulinic acids in it [11]. Chaga does not contain toxic cytostatics, but temporarily brings relief in oncology, even in

terminal stages of the disease. Own experience suggests that in combination with adaptogens, succession, mistletoe, cinquefoil, licorice and a number of other plants, it prevents recurrence of the disease, metastasis, and prolongs life. The mushroom is official, and we owe a lot to folk medicine, in particular Vepsian medicine, for its arrival in scientific medicine.

Plantain large, *Plantago major*, sonlehtez - Veps. [23], sem. Plantaginaceae. Despite the fact that collecting a large number of wild plants is difficult, the plantain was always in demand earlier, as evidenced by the presence of the Vepsian name. When rubbed, it was applied to long-term non-healing wounds, inflamed joints. Dry crushed steamed leaves have also been used as a wound healing agent. If the wound healing properties of plantain were widely used, then its internal use was the prerogative of healers and some "knowledgeable" women, who were not few in the past. The "naparas" obtained by insisting on the shutdown of the Russian stove were known as effective remedies for coughs, tracheitis, and bronchitis. Plantain was combined with cetraria, raspberry leaf, St. John's wort, elecampane (leaf, flowers, stem), less often with tricolor violet and other plants.

Today, the expediency of using plants containing heteropolysaccharides (plantain, elecampane, cetraria), which increase the number of mucus-producing cells [2], sputum in ARVI, bronchopulmonary diseases, asthma, tuberculosis, has been scientifically substantiated. Secondary, introduced knowledge should include the use of plantain juice for diseases of the stomach, in particular for peptic ulcer disease, heartburn, hypoacid gastritis. In one case, a patient with success (duodenal ulcer - relief of symptoms, scarring) used freshly squeezed plantain juice, while using water for repeated pomace from the meal. Treatment in this and a number of other cases with pharmacy plantain juice gave a negative result, since it was preserved with alcohol. In case of constipation, plantain weakens, and in case of diarrhea it strengthens.

Using the plantain as an example, we again come across a precedent of its allegedly multidirectional action. A large amount of heteropolysaccharides (20%), which was the reason for the creation of the plantaglucid drug, causes an increase in the secretion of alkaline valences, mucopolysaccharides by the goblet cells of the gastric mucosa, and therefore protection from the destructive action of HCl and pepsin, preventing the formation of peptic ulcer, effectiveness in hyperacid syndrome and peptic ulcer disease. The mechanism of the influence of polysaccharide-containing plants on the production of protective mucus by us was described in more detail by me earlier [2].

On the other hand, plantain is a food plant. Avicenna classified plantain as a slimy medicine and recommended eating it in lentil stew [1], and the Chinese today combine it with rice. Vepsians did not use plantain as food. Like any food, plantain has a salivary, sokogonny, choleric effect, and therefore is effective in hypoacid gastritis, anorexia, cholestasis, and digestive disorders. Relief for constipation is due to polysaccharides, which strengthens the effect of diarrhea - tannins,

tannids [11]. In Chzhud-shih, it is recommended to stop the excessive action of laxatives with millet soup, fresh meat, to which plantain, oak root powder, and acorns should be added. It is a part of the block "Kizilnik-7" - "the best remedy for diarrhea."

Today *P. large* and its other types are pharmacies; they are widely used not only in ethnoatria, but also in scientific European medicine, and various preparations are made from it. K.A. Treskunov [13], one of the first herbalists who tried to explain a simple biological law explaining the plantain's interest in the health of those who are on the feet (*plantago*), carry sticky plant seeds on the road on shoes. He cites the example of the Indians who called the plantain the trail of the white man, since the Spanish conquistadors carried its seeds on dirty boots. Seeds of *P.*, a large elite plant of traditional medicine in East Asian countries, are considered more curative for bronchopulmonary diseases, but especially for infertility and impotence [4, 6]. It is obvious that the traditional medicine of Vepsya and her direct heirs of the Vepsians developed in parallel and in the same direction,

Angelica (*Dudnik*) forest, *Angelica* (*Archangelica*) *sylvestris*, tutuine - Veps. [23], sem. Celery Apiaceae (*Umbelliferae*). The Vepsians, both in Russian and in their own language, called him just a pipe. The most memorable use for them is food during the famine in the war. They cleaned off a thin, sweet layer under the bark, ate fresh, sometimes mixed with flour, if available. *Angelica* in its pure form and in large quantities provoked flatulence, pain up to colic, diarrhea, which is understandable, since it is a spice, not food.

During my first contacts with Vepsians, there was no need to eat *angelica*, but its laxative effect was occasionally used for constipation. The kids would sometimes peel off the sweet *angelica* layer. The past generation of Vepsian healers (P. Inyakova, M. Charandova, P. Porygina - the village of Ladva and others in Ust-Kapsha, in Kharagenichi), according to their relatives, used *angelica* seeds in combination with some plants as a sedative with insomnia, excitement. This is well associated with the well-known sedative effect of seeds of coriander, dill, cumin, cumin, also related to this. Umbellate used as a spice.

More vague information about the use of these seeds for female diseases. Since the monthly action (*emenogoga*) of various parts of *angelica* species is known, which is so in demand and used in many traditional medicine [4, 14, 17], the use of *D. forest* as a corrector of ovarian functions in menstrual irregularities arises as an assumption. The seeds were used to stimulate lactation.

There was no information about the use of the root, which is typical of modern herbal medicine and dietetics (*D. officinalis* is a common spice in the world), but it was believed that *angelica* is a "bear root" that gives strength to the bear. In addition to this, it was said that the root increases male potency, but the use of the root for this purpose has not been observed. In traditional medicine in China, Korea, Tibet, positive

gonadotropic action of angelica species [3, 6–8, 14, 16, 17]. Local application of crushed angelica leaves, like many other medicinal plants, was prescribed in case of injury, cut, even bruising, which is associated with information about the antimicrobial, anti-inflammatory and analgesic effects of angelica [4, 8, 11]. Leaves were also applied to non-healing wounds.

As a digression, I will mention the Poisonous Milestone, *Cicuta verosa* (sem. The same). The Vepsians were well aware of the toxicity of hemlock, they considered it a cursed plant. In different villages, they talked about the mass poisoning of collective farm calves by the lakeside, riverine hemlock in those recent times, when there were still calves. An anecdotal incident took place. N. Komar, who came from Leningrad, who had lost her Vepsian roots, turned to the herbalist in the village of Kuznetsy with a request to show him a hemlock, the juice of which, according to some trashy booklet about plants, supposedly can enlarge the practically absent mammary glands in her adult daughter. The witch doctor did not show the hemlock, she explained that the mammary glands will not have time to enlarge, because the poisonous juice penetrates the skin and causes quick death. Undoubtedly the high qualification of the healer.

To the same family belongs to the forest Kupyr, *Antriscus sylvestris*. Information about its healing properties was not common property. It grew in abundance before, but today this aggressive weed has filled the former agricultural land, abandoned vegetable gardens. During the flowering period, the entire Vepsian land is covered with white lace of kupir inflorescences. Resources are unlimited. It is briefly described in the 1st message. I would like to add: healers stored not so much the flowering tops of the bush (small phytomass, long collection, dries poorly), as a rosette of leaves before the appearance of a flowering arrow. The specificity of the application is a sedative. Kupyr was recommended to be brewed like tea for nervous, restless people who have experienced mental trauma. This information became publicly available, but not everyone liked the taste of this tea, and therefore they drank it only for medicinal purposes. As is the case with angelica, yarrow, plantain, Kupyr leaves were rubbed in the palms of the palms into gruel and applied as a hemostatic agent to wounds, cuts, and burns. Festering wounds were treated with such gruel and juice. Only a few Vepsians used green fruits in pickles, while the Russians called them northern caraway seeds. When you pass through the thickets of the bush, the ripe dry, thorny, black seeds sprinkle everything on you, remain on your clothes, shoes, in your hair, and you have to shake them off with difficulty almost until the evening. It is clear that the same thing happens with animals. This allows us to ponder: why does a courier need us, does he have any motivation to take care of our health. and the Russians called them northern cumin. When you pass through the thickets of the bush, the ripe dry, thorny, black seeds sprinkle everything on you, remain on your clothes, shoes, in your hair, and you have to shake them off with difficulty almost until the evening. It is clear that the same thing happens with animals. This allows us to ponder: why does a courier need us, does he have any motivation to take care of our health. and the Russians called them northern cumin. When you pass through the thickets of the bush, the ripe dry, thorny, black seeds sprinkle everything on you, remain on your clothes, shoes, in your hair, and you have to shake them off with difficulty almost until the evening. It is clear that the same thing happens with animals. This allows us to ponder: why does a courier need us, does he have any motivation to take care of our health.

Dandelion officinalis, *Taraxacum officinale*, Asteraceae (Compositae). It blooms in abundance until the bloodworm blooms. The flowers were subjected to forced drying in the oven, which, as it turned out, was quite expedient, because it puffs on the stove. Poorly drying leaves were also forced dried. It was not necessary to register the use of roots. Since dandelion is a lactarius, according to the principle of similarity, it was used for hypogalactia, as well as mint, nettle, but also as a diuretic for edema. Presumably it is edema in old people with

cardiovascular failure, most often ending hypertension. Under her, healers also prescribed a dandelion leaf, combining it with horsetail, caddie, birch leaf, juniper and some other plants. The decoction of the leaves was known to have a mild laxative effect. Eating leaves with their preliminary soaking in salt water, recommended by vegetarians and some amateur books about medicinal herbs, have not been heard.

The flowers were revered as a fortifying, energizing, tonic, appetizing remedy, useful for asthenic, weak people, girls, about whom Russians sometimes say "pale sickness" (anemia). They drank tea from them just to be healthy, considered an invigorating, tonic drink, the arsenal of which could be rationally replenished with dandelion flowers [19]. Flowers were considered an effective remedy for diseases of the gastrointestinal tract, for pain in the abdomen. These were epigastric pains, most often with hyperacid syndrome, peptic ulcer, as well as diffuse pain with flatulence. Acute pains in the right hypochondrium, most often caused by cholecystitis, were singled out. For moderate, aching pains of the same localization, dandelion flowers, nettles, flowering tops of goldenrod, and a birch leaf were also prescribed.

Nowadays, cases of jaundice (hepatitis A) do not occur, but judging by the stories, they were not uncommon in the 40s and earlier. Currently, there are jaundice in pancreatic cancer, colic in cholelithiasis. In these cases, flowers, dandelion leaves were also used in combination with other plants (wild rosemary, kupyry, nettle, mint, birch). Flowers were also used for cancer of the stomach and esophagus. Phyto-oncologist, professor K.V. Yaremenko lists dandelion among the plants indicated for cancer [20, 21]. Introduced by the Russians, but the use of leaves in food, as well as the use of flowers in combination with other plants - tea surrogates (mint, black currant leaf, raspberry, meadowsweet) did not take root.

Common goldenrod (Golden rod), *Solidago vulgaris*, fam. Astrovye (Asteraceae), Asteraceae (Compositae). Not one of the widely used, well-known medicinal plants. Along the floodplains of rivers, in meadows, it grows in large numbers, but not annually. Healers collected the flowering yellow tops mainly at the beginning of flowering, so that the lower flowers did not begin to puff. Like dandelion flowers, they were subjected to rapid forced drying. The infusion was used for non-specific liver diseases, presumably for cholecystitis, gallstone disease, drug, alcoholic hepatitis, for jaundice, possibly for anicteric hepatitis B and C, which, of course, were not diagnosed. They were used simply for pain in the right hypochondrium, in the epigastrium, dyspeptic disorders (heartburn, nausea). In Tibetan medicine, goldenrod is used for the same indications, as well as for neurasthenia [5].

Despite the fact that goldenrod is not official, it is used in medicine of the peoples of Siberia, the Caucasus, as well as in Belarus, Moldova, Bulgaria, Komi, i.e. over a wide geographical area, not only for liver and stomach diseases, but also for urolithiasis, edema, diarrhea, arthritis, tuberculosis [11].

At least the study of the effectiveness of goldenrod and its combination with other hepatoprotectors in hepatitis B and C is relevant.

Forest dry moth, *Gnaphalium sylvaticum* fam. Astral (Compositae), Asteraceae (Compositae). Application was the prerogative of many knowledgeable healers, who prescribed it for headaches and heartaches, hypertension with crises, respectively, of the cerebral and cardiac type, with paralysis. The silvery aboveground part was harvested from dry meadows during the early flowering period (end of July, August), and forcibly dried. The use of forest S., and not official S. marsh, is most likely associated with the absence of the latter in the flora of the Veps Upland or its insignificant representation. However, the natural resources of S. forest are also insignificant. Two healers who knew it spoke of this plant as highly effective, not hiding its purpose. The infusion was prescribed for long periods of time, and not only with the manifestation of vascular disorders. The eligibility of such a precise use of C. forestry corresponds to the use of its analogue in scientific European medicine and is supported by its own clinical observations. Relatives of patients, visiting healers showed the plant for further independent collection, drawing their attention to the need for long-term treatment.

Narrow-leaved rattle, *Rhinanthus angustifolius* (P. large), R. Alectorolophus. This plant was rarely used as a diuretic for edema, heart and headaches, hypertension in the elderly and old, weakened people. The cattle does not eat the rattle, which served as an indication to the healers of its toxicity, and therefore the limitation of its use. If the caddie belonged to those plants that were spoken of with respect, respectfully, then the rattle did not evoke such respect. However, with obvious symptoms of cardiovascular insufficiency (shortness of breath, cyanosis, weakness, edema, pain in the heart area), a rattle was prescribed, occasionally combining it with a leaf of the Lily of the Valley of May and the aerial part of the Toadflax vulgaris, *Linaria vulgaris*, also owned by to this. Noricella and, like a rattle, containing cardenolides [11]. Toadflax, which is not a background plant, was also prescribed for liver diseases, any edema and constipation. Rattle, toadflax, lily of the valley do not belong to the number of frequently used, constantly collected plants. In those infrequent years, when the fields, the sides of country roads were yellow with a rattle, the collection was easy, it was stored precisely during flowering, and when the seeds ripened, rattling in the box (hence - rattle), it was considered the most poisonous.

Eyebright Rostkovius (full-time grass), *Euphrasia rostkoviana*, fam. Noricidae, crophulariaceae. Information about the use of eyebright was obtained from one source - from the grandson of the deceased, a well-known Vepsian healer at one time, who was contacted not only from the surrounding, but also from distant villages. She tried to transfer her knowledge to her grandson, asked him to write down, memorize plants. The grandson neglected these advice, became a tractor driver, but from what his grandmother said he remembered something. For 50 years of communication with Vepsians, we managed to hear only about two men who were engaged in quackery and witchcraft: Pyotr Khristoforovich Mikshin from the village of Zaozero and the late healer who remained unknown from the now uninhabited village.

Noydala (land of sorcerers).

From the stories of the grandmother, the grandson remembered, but could not show Venus's slipper (*B. real*), *Cypripedium calceolus*, fam. Orchids or Orchids Orchidaceae. He recognized him by watercolors made by a professional artist who was interested in the boreal Vepsian flora of the Svir region. The slipper was clearly endowed with magical power, like many other rare plants: Peter's cross, Lyubka two-leaved, Orchis spotted. All 3 plants are used in folk and traditional medicine for impotence and infertility [3, 11, 18]. One can only guess that the Vepsian healers knew about the positive influence of these plants on the reproductive sphere, and, despite the fact that these plants are rare, they had a certain number of them. The sorceress burned the eyebright and fumigated it with smoke from wounds, burns, ulcers.

One of the local uses is widely known and gave rise to the generic name for eyebright. The sorceress buried her infusion in the eyes (eyes), in the conjunctival sac in case of, in fact, conjunctivitis, especially purulent, barley. In the past, in Tatar, Bashkir folk medicine, trachoma and conjunctivitis were treated with infusion. In addition to instilling drops, the patient's eyes were fumigated. Finally, the blowing of plant ash into the patient's eyes was somewhat strange. In Tibetan and Chinese traditional medicine, plant fumes and ash medicines are still used today [7, 8, 16]. Their presence in the arsenal of the healer testifies to her high qualifications.

Eyebright is a parasitic plant, it is not difficult to collect, since it most often grows on roads, but large quantities are hardly available: phytomass is small. Eyebright is accepted in homeopathy, pharmacy in Germany, but not in Russia.

Thistle *varifolia*, *Cirsium heterophyllum*, this *Astrovoye* (Asteraceae), Asteraceae (Compositae). Another example from a series of coincidences of Vepsian folk and Tibetan traditional medicine. In Chzhud-shih, Blue Beryl and the Atlas of Tibetan Medicine [7, 16, 22], types of thistle are described as "cleaners and evacuators", causing vomiting at high doses, and at lower doses. - indulgence, which is considered "the best of the five medical prescriptions." The decoction of the aerial part of the thistle, collected during flowering and forcibly dried, was prescribed by the healer, who used eyebright, who knew the lady's slipper, as a laxative. The red flowers of the thistle are slightly sweet in taste, and the children sometimes sucked in their sweetness. The witch doctor warned her grandson that this could result in vomiting. After the guys vomited, they stopped indulging in bodily sweetness.

Due to the fact that in the past this plant was scarce, the healer used the Field Thistle (Pink Thistle) for the same purpose, *Cirsium arvense*, an ineradicable, aggressive weed that has now flooded abandoned pasture and mowed meadows, vegetable gardens, former potato and other fields. When the seeds ripen, huge clumps of this weed are puffing, and it seems that the whole Vepsian land is covered with this fluff and weed weed - the picture is ominous, but there is no shortage of raw materials.

I. Charandov recalls that his grandmother used thighs and for cancer. Types of thymus are not pharmacy. Own observations

make it possible to recommend the inclusion of small amounts of thistle species (10–20 g per collection of 600–800 g) in laxative collections or blocks, combining it with burdock root, flax, honeysuckle, cassia, buckthorn, zoster, plon, bindweed, milkweed species - for specific circumstances.

Round-leaved wintergreen, *Pyrola rotundifolia*, fam. Grushankovye Pyrolaceae. Large quantities can hardly be collected. Unlike the townspeople, the Vepsians did not confuse it with lily of the valley, but not everyone knew about its medicinal properties. The Abramov family (the village of Ladva) sometimes used it with other plants as a surrogate for tea at a distant mowing near the Igak Lake. Its hemostatic effect is better known. The pounded leaves were applied to cuts, wounds, but also to abrasions. Only healers knew about the internal use of the infusion, who prescribed wintergreen for diarrhea, epigastric pain, diagnosed peptic ulcer, heartburn, belching, nausea, as well as for any bleeding: the most frequent uterine, hemorrhoidal, nasal, hemoptysis. This designation corresponds to the high content of tannins in the plant. Those who needed a relatively constant intake of wintergreen (patients with gastritis, peptic ulcer, frequent metro, menorrhagia), healers showed plants for subsequent self-collection. Nettle competed with wintergreen in terms of frequency of use as a hemostatic agent.

Peter's cross scaly, *Lathraea squamaria*, fam. Lamiaceae (Labiatae), Lamiaceae (Labiatae). Even when presented with it, the healers did not manage to learn anything about the use of this plant, and the reason for this is, most likely, the tightness of this knowledge, the classification of the plant as magical, mysterious, which not everyone should know about. Two people in Tikhvinsky and two in Ladeynopolsky districts of the Leningrad region, who used this plant for the purpose of healers, shared information about the reasons for its appointment.

In the village of Kobenichi, the husband cheated on his wife. The witch doctor who kept the dried black soup. part of the plant behind the icons, after the conspiracy gave a little to her patient, telling her to keep behind the icon, take 2-3 stems, grind it into powder and drink it with milk at least 1 time in 2 days. The woman assures that the adventures of her husband have ended after 2 weeks and subsequent treatment with scanty doses of Petrov's cross. Subsequently, she herself found the Peter's cross while collecting mushrooms and already independently continued this treatment. During the survey, it was difficult to find out that the menstrual cycle had returned to normal. The second case is typical in terms of decreased libido, potency if you want to get pregnant. Pregnancy began after 2 cycles of regulation with a non-daily intake of plant powder. In 2 cases, the plant was successfully prescribed for male impotence, decreased erectile function. Since the decrease in potency in men, due to the so-called environmental factors, has become the scourge of our time, I continued to observe healers, occasionally including (shortage of raw materials) Petrov Cross in multicomponent fees. Positive results are published in the monograph "Phytotherapy for impotence" [4]. It is not entirely clear how such small doses of the Petrov Cross could cause a demonstrative effect.

The plant does not belong to the number of potent, poisonous. Unlike, for example, *Rhodiola rosea*, *Safflower Leuzea*, which do not grow in Vepsians,

Petrov cross is completely unknown as a medicinal plant that has a positive effect on the reproductive sphere. The plant has been overlooked by European scientific medicine. Regarding its positive gonadotropic action in the reference book *Plant Resources of the USSR* [11], there is still a short remark: "stimulating regulations." Natural resources are practically absent, but if a reliable effect is identified, tissue culture is possible, since the demographic crisis in Russia requires an energetic search to overcome it.

Common cuff, *Alchemilla vulgaris*, fam. Rosaceae, Rosaceae. Occurs in small clumps. It was not possible to obtain clear, concrete information about its use, since it was about the effect on the female reproductive organs, and Vepsian healers did not spread on this topic. Confirmation of the correctness of the gynecological direction of cuff use by Veps can be found in the book of German pharmacists [12]. It was possible to understand that the Vepsians used it for algomenorrhea, painful periods. Combined with raspberries, wild rosemary. This female herb, as defined by her healers, was probably prescribed for various menstrual irregularities. It was hardly prescribed for bleeding, since in these cases they used nettle, yarrow, horse sorrel, wintergreen, leaf and cherry fruits, as well as the yellow-brown rhizome of Cinquefoil (*Kalgan*), *Potentilla erecta*, fam. Rosaceae, Rosaceae.

Cinquefoil is so background for the marshy Vepsian lands that collection is not difficult. The name "kalgan", which was given to the plant, was incorrectly introduced by the Russians. *Kalgan true*, or *Alpinia officinalis*, *Alpinia galanga* (family Ginger) is a spicy plant unknown to Vepsians [3, 18]. Unlike the Russians, the Vepsians did not insist on vodka on the rhizome of *Potentilla*. In the distant past, according to stories, the Vepsians did not abuse alcohol at all. Brown cold decoction of rhizomes was used for various bleeding: the most frequent uterine, gastric, hemorrhoidal, nasal (local and internal use).

The second indication for use is diarrhea with food poisoning, intestinal infections. Epidemics of dysentery and typhoid fever are not typical for the Vepsian lands. Information about such use of galangal was publicly available, but the rhizome itself in the huts was not to be found. More often, for these indications in the past, the plants listed above were used, as well as bird cherry and Dog rose, *Rosa canina*, fam. Rosaceae, Rosaceae, which some Vepsians collected for medicinal purposes. Rosehip had no food use. Rosehip is not a widespread plant in the North-East of the Leningrad Region. Its fruits were used not only for bleeding and diarrhea, but also for many diseases, considering it a healing agent, effective in case of loss of strength, in the absence of appetite, pain in the stomach, in the right hypochondrium, i.e. with diseases of the liver and biliary tract.

In Tibetan traditional medicine, rose hips are included in the hepatoprotective collection "Polyphytochol". Symptoms of peptic ulcer disease, hyperacid conditions (heartburn, sour eructations, nausea) were the reason for the appointment of rose hips. Rosehip tea was drunk in order to recover faster during and after

serious illnesses, injuries. Its positive effect on regeneration processes has been experimentally confirmed by representatives of the Mongolian branch of Tibetan medicine [15]. Rosehip tea was given to weak, often ill, rickety children. It was also drunk by old, weakening people. Rosehip has earned nationwide recognition as a useful tool in pediatrics and geriatrics. In its own way, among the Vepsians it was a well-known universal medicine, shown not only for gastrointestinal, bronchopulmonary diseases, hypertensive and hypotonic diseases, but also for neuroses. Rosehips, unlike lingonberries, blueberries, cranberries, cannot be collected in large quantities. Ornamental bushes are absent, and the fruits of *Sh. Canine* are small, but some Vepsians stored them in amounts of up to 1 kg and shared them, if necessary, with neighbors. The custom has died. Use of roots, leaves,

Shiksha (*Vodyanika*, *Voronika*), black *Empetrum nigrum*, fam. *Shikshevy*, *Empetraceae*. I observed instinctive eating of shiksha berries in the forest from a small shrub twice: in one case with a hangover syndrome ("the head is lighter"), in the other - for patients with epilepsy. The most knowledgeable, skilled healers used not berries, but a decoction of the aerial part for epilepsy, convulsions in children (with conspiracies), headaches, especially with an increase in blood pressure (cerebral crises), with neuroses of various colors, paralysis, but also with edema, delays urination (prostatic hyperplasia, nephritis).

The medical use of shiksha was not widely reported. Regarding the diuretic effect of shiksha, it was well known to the Russians who settled on the banks of the Northern Dvina (in the past, the territory of Vesi, the country of Biarmia) and called it *Siksha* (*Shiksha*), *Sikuha* (*Kozhinskaya* village). It is possible that such an application of the plant was borrowed by the Nogorodians-*ushkuyniks* (*űskoid* - large boat, Veps.) From the original inhabitants of the Dvina. The use of shiksha for nervous diseases (paralysis, encephalitis, cephalgia, neuroses, epilepsy) was assimilated by Tomsk researchers among the peoples of Siberia, where the plant is called "expensive grass" for its high efficiency. Experimentally, it was not possible to prove anticonvulsant activity in shiksha species, but high cerebroprotective properties were established [2]. Clinical use confirms the high efficiency of the "expensive herb" in thromboocclusions of the cerebral arteries, strokes, hemiparesis, multiple sclerosis, post-traumatic, post-concussion syndrome, neuroses, cephalgia, developmental delays in children. Despite the efforts of Tomsk researchers, who have confirmed the high efficiency of shiksha treatment, the "expensive herb" has not yet been approved for use.

Heart-leaved linden, *Tilia cordata*, fam. *Linden*, *Tiliaceae* (*lehmuz* - Veps.). It grows far from all places where Vepsians live. For acute respiratory viral infections, fevers, coughs, bronchitis, linden tea is used, which is also considered a general tonic [18, 19]. It is prepared not so much from flowers and bracts as from linden leaves. In addition to the well-known resolving, diaphoretic, anti-inflammatory, emollient action, the diuretic properties of such tea were used for edema, kidney diseases. Witch doctors recommended linden tea for cystitis. They combined the linden tree with the aboveground part.

lingonberry, blueberry, heather, wild rosemary, with a raspberry leaf. The combination of plants is typical for healers, which positively distinguishes them from monotherapy with one plant: tincture of hawthorn, lemongrass, extract of valerian, rhodiola, tanakan, ... According to stories, in the past, linden tea was drunk by healthy people, especially the elderly, even when black tea became available ... They considered linden tea to be a healing, disease-preventing drink, helping to calm, eliminating dyspeptic symptoms. Own experience allows us to consider the linden leaf as one of the necessary components of the anti-inflammatory block (licorice, raspberry, willow, linden, string, chamomile, watch, meadowsweet, St. John's wort, yarrow), effective in numerous localizations of the inflammatory process, in various nosologies, in particular in multiple sclerosis, hepatitis, cholecystitis, gastritis, bronchopulmonary diseases. In the experiment, an infusion of 1:10 leaves showed antihypoxic properties in hypoxic hypoxia, hypoxia with hypercapnia [2]. Pharmacy linden flowers as a diaphoretic. The introduction of tea from the leaves used in both Vepsian and Slavic medicine is rational, since their natural resources are reliable.

Deadly wolfberry (*V. ordinary*, Wolf's bast), *Daphne mezereum*, this. Wolfberry, *Thymilaeaceae* are not common in Vepsian forests. In my presence, a very old grandmother, who was picking lingonberries, ate 3 red wolfberry berries. She rejected my attempts to explain that they were poisonous. I was told that single berries are taken from old age, but you can't eat a lot of them: they can cause vomiting, abdominal pain. This belief about the benefits of wolfberry berries for old people was confirmed in the village of Ladva; it was previously widespread among the Vepsians.

Employees of the Botanical Institute confirmed the existence of such a legend, according to which, starting from 1 berry, it was necessary to gradually increase the dose to 10, and then reduce it to 1. They, from their own experience, asserted the effectiveness of such a course: increased appetite, higher mobility, motivation, mental and physical efficiency, shine in the eyes, improvement of skin turgor. Of course, wolfberry treatment should not be recommended. Professor, head. Department of hospital therapy of the 1st Leningrad honey. Institute P.K. Bulatov confirmed the anticoagulant, antiplatelet properties of wolfberry berries, but did not recommend treatment with them due to side effects: nausea, vomiting, epigastric pain as a result of irritating action on the gastric mucosa.

CONCLUSION

In short notes, a full description of the methods of using medicinal plants in Vepsian folk medicine, a detailed description of the arsenal, the specification of the conditions in which the information was obtained are hardly possible. The closest interweaving of herbal treatment with conspiracies, suggestive effects on the patient, rituals left over from paganism, is characteristic of the medicine of Vepsians, Karelians [9], Lapps. At the same time, there was also remote exposure, for example, when treating sick, livestock, who were far from the healer. The possibilities of such healers that are not entirely clear to us

confirmed many times by their ability to find lost children, adults, cattle in the forest. Contact with them allows one to assert developed intuition, sincere benevolence, disinterestedness, and often high qualifications in understanding the effectiveness of medicinal plants and their combinations.

A medical analysis of the arsenal of medicinal plants of Vepsian folk medicine leads to the following conclusions:

1. Many of the medicinal plants were subsequently approved for application in European scientific medicine.

2. Experimental and clinical studies confirm the correctness of the use of a number of medicinal plants in Vepsian folk medicine and the expediency of their introduction into practice.

3. The development of traditional medicine Vesya and later Vepsians went on in parallel and in a number of moments it is similar to the formation of traditional medicine in Tibet, Iran, China, which is established by the similarity of dosage forms and the use of some plants.

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Barnaulov, O.D. Notes on medicinal plants of Vepsian folk medicine. Third message / O.D. Barnaulov // Traditional medicine. - 2018. - No. 3 (54). - P.9-19.

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