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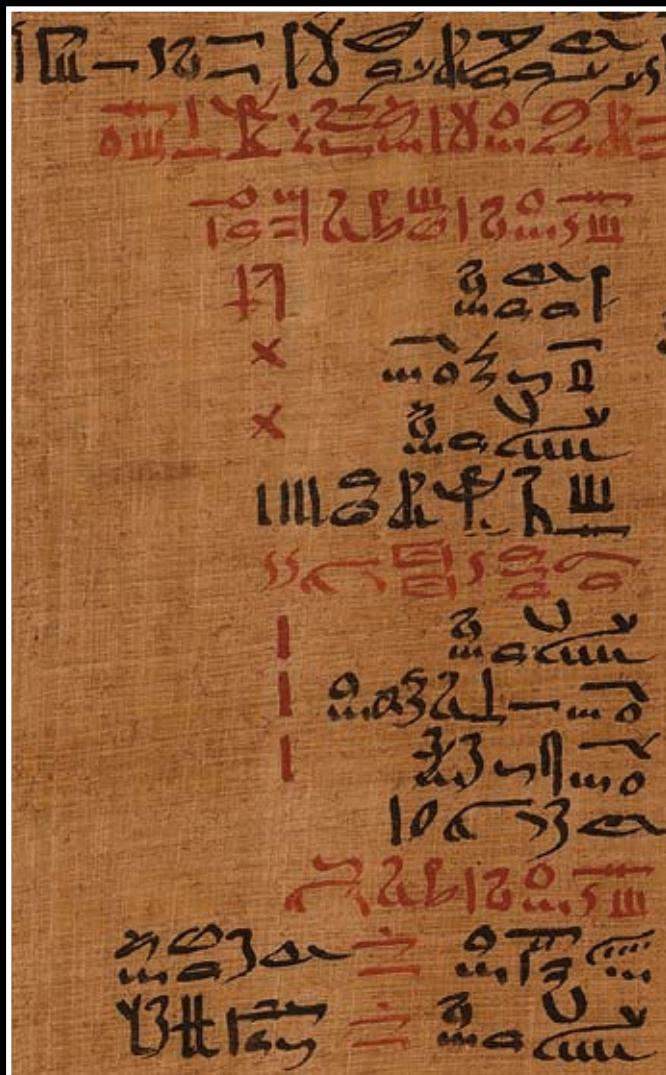
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New Trends in Ethnobotany and Ethnopharmacology

Selected Contributions of the
6th Colloquium of ESE /
20th Conference of AGEM,
8–10 November 2007, Leipzig

- Pharmaceutical Anthropology
- Ethnodermatology
- Ethnoveterinary Medicine
- Ethnomycology
- Ethnoentomology
- Convention of Biological Diversity



Cover Picture: The *Papyrus Ebers* is the largest, and most beautiful and famous book scroll of ancient Egyptian medicine. He was bought by the Egyptologist Georg Ebers (1837–1898) in Theben in Winter 1872/73 and is kept in the University Library Leipzig. The dimensions are 18,63 m (length) x 0,30 m (high), and he was divided for conservation reasons in 29 pieces. Since the Second World War some columns are lost or damaged. The date of origin is the last quarter of the 16th century B. C. The writing is Hieratic in black and red ink and runs from right to left. He contains 879 single texts, the majority are receipts, but there are also magic elements and doctrines, because the art of healing in the papyrus Ebers is an unit of medical empirical knowledge, magic and religion. On the back of col. I is a calendar with the Sotis period from the 9th year of Amenophis I (1525–1504 BC), very important for the Egyptian chronology. (see also 3rd cover page)

Titelbild: Der *Papyrus Ebers* ist die schönste und berühmteste Papyrusrolle der altägyptischen Heilkunde. Er wurde von dem Ägyptologen Georg Ebers (1837–1898) in Theben im Winter 1872/73 gekauft und befindet sich in der Universitätsbibliothek Leipzig. Er ist 18,63 m lang und 0,30 m hoch und wurde aus konservatorischen Gründen in 29 Stücke geteilt. Seit dem Zweiten Weltkrieg sind einige Kolumnen verloren oder zerstört. Er stammt aus dem letzten Viertel des 16. Jh. v. Chr. Die Schrift ist Hieratisch in schwarzer und roter Tinte und verläuft von rechts nach links. Er enthält 879 Einzeltexte, die Mehrzahl sind Einzelrezepte, es gibt aber auch einige magische Bestandteile, denn die Heilkunst im Papyrus Ebers ist eine Einheit aus empirischem medizinischem Wissen, Magie und Religion. Auf der Rückseite der Kolumne I befindet sich ein Kalender mit dem Sotis Periode vom 9. Jahr Amenophis I (1525–1504 v. Chr.), der sehr wichtig für die ägyptische Chronologie. (siehe auch 3. Umschlagseite)

Text des Titelbildes:

pEbers 7 (2b, 7 - 2b, 11) > {2b, 7} Mittel für das Entleeren des Bauches: {2b, 8} Milch 25 ro, {2b, 9} geritzte Sykomorenfrüchte 1/4, {2b, 10} Honig 1/4, {2b, 11} kochen, durchpressen, trinken an vier Tagen • *pEbers 8 (2b, 12 - 2b, 16) > {2b, 12}* Ein anderes [Heilmittel] für das Veranlassen, dass man ausscheidet: {2b, 13} Honig 1, {2b, 14} Mehl der Koloquinthe 1, {2b, 15} Mehl der sam-Pflanze 1, {2b, 16} zu einem Zäpfchen machen • *pEbers 9 (2b, 17 - 3,2) > {2b, 17}* Mittel für das Ausscheiden: {2b, 18} Snj-tA-Frucht 1/8, {2b, 19} Honig 1/8, ...

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Thank you to Prof. Reinhold Scholl, University of Leipzig, for help and permission

More on the Cover Picture, Archive Text, University Library Leipzig:

The Papyrus Ebers is the main source of our knowledge of ancient medicine. He contains 879 texts, composed of 44 texts of doctrine, 4 prognosis, 776 prescriptions in short form, 11 Prescriptions with magic phrases, 10 magic texts with medical application, 1 magic text without medical practice, 4 excerpts from texts of doctrine. (Papyrus Ebers, Universitätsbibliothek Leipzig, Col. I-III) • Name: by buyer Georg Ebers (1.3.1837–7.8.1898) • Acquisition: by purchase in Theben (Ägypten), Winter 1872/73 • Material: Papyrus scroll, at time of discovery in completely rolled state, later cut in 29 pieces • Dimension: H x L : 0,30 x 18,63 m • Date: last quarter of 16th century BC • Depository: Universitätsbibliothek Leipzig/Sondersammlungen: Since Second world war some columns are lost or damaged; then the papyrus was moved first in the safe of the Deutsche Bank Leipzig, then to the castle of Rochlitz, 60 km south-eastern from Leipzig; after the war the plates with papyrus Ebers were found in a dog kennel. We hope to find the plates nr. 13, 14 and 29. • Script: from right to left; Hieratic; with black and red ink, red for titles and measures • Hieratic: cursiv written and shortened Hieroglyphic • Purpose: Perhaps the papyrus Ebers was located in a library (in the house of life) of a temple for apprenticeship and education. • Scriptio continua: continuous, without space between words • Papyrus Ebers has few traces of utilisation. • There are some nefer (=good, useful) entries like in Greek xrhsto/j (useful), abbreviated with a Chi and Rho like the Christogram symbol well-known since Constantin the Great. • Content: Book of the ancient medicine on 110 columns; the columns 103–110 are on the verso of columns 102–94. On the back side of col. I is the famous calendar with the “Sotis-Date” (?) from the 9th year of Amenophis I (1525–1504 BC), very important for egyptian chronology. At the paging in antiquity the numbers for col. 28 and 29 are omitted, in this way the papyrus finished with 110, the ideal age of life in ancient Egypt.

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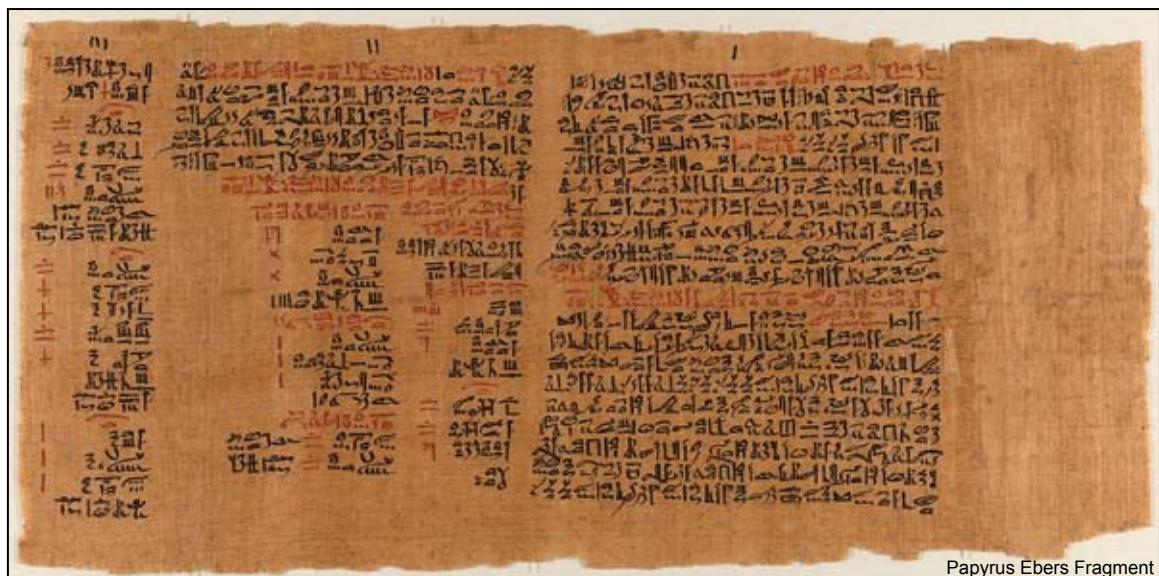
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Selected Contributions of the 6th Colloquium of ESE/
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Ethnobotanical Values from some Gardens in Csinód (Transsylvania)*

NÓRA PAPP, KATA BIRKÁS-FRENDL & TAMÁS GRYNAEUS

Abstract The village Csinód is situated in East-Transylvania. The inhabitants of the farms have valuable old knowledge of the medicinal plants. In this study we present several sets of ethnobotanical data about medicinal and ornamental plants from 11 gardens in Csinód, classified into 3 groups according to the age of the owners. The vernacular names, beliefs, drug parts and medicinal uses of the plants were documented. Owners older than 65 years of age have fenced kitchen gardens with several medicinal and condiment plants, some ornamental and cultivated taxa. Gardens of owners aged 46 to 64 have more ornamental plants and also a kitchen garden with vegetables. The youngest generation (younger than 45 years) only has a few medicinal plant taxa in their garden, but significantly more ornamental plants. Some species were found in all gardens, e. g. *Urtica dioica* (nettle), which is used against snakebite of cows, and in men against rheumatism.

Keywords Medicinal plants – ornamental plants – kitchen garden – Székler – Romania

Ethnobotanische Bestände und Schätze aus einigen Bauerngärten im Dorf Csinód (Siebenbürgen)

Zusammenfassung Das Dorf Csinód liegt im östlichen Siebenbürgen und besteht aus Einzelgehöften. Die Anwohner pflegen bis heute ein überliefertes altes Wissen über Heilpflanzen und bauen diese in ihren Bauerngärten an. Aus unserer Forschung werden ethnobotanische Daten zu Heil- und Zierpflanzen aus elf solcher Gärten vorgestellt. Dafür wurden die Gartenbesitzer in drei Altersgruppen eingeteilt. Neben den überlieferten Pflanzennamen wurden auch die medizinisch verwendeten Pflanzenteile und die daran geknüpften Vorstellungen und die medizinische Anwendung dokumentiert. Die ältere Generation der über 65jährigen hat einen eingezäunten Garten mit vielen Heil- und Gewürzpflanzen und nur wenigen Zier- und Zuchtpflanzen. Die Gärten der Bewohner zwischen 46–64 Jahren enthalten mehr Zierpflanzen sowie einen Küchengarten mit Gemüse. Die jüngste Generation unter 45 Jahren hat nur einige wenige Heilpflanzen in ihren Gärten, aber mehr Zierpflanzen aus verschiedenen Gegenden. Einige Arten kommen in allen drei Gartentypen vor, z. B. *Urtica dioica* L., die große Brennessel. Diese wurde bei Kühen gegen Schlangenbiss angewendet, beim Menschen hingegen bei Rheuma. (red)

Schlagwörter Heilpflanzen – Zierpflanzen – Küchenkräuter – Bauerngärten – Székler – Rumänien

Ethnobotanical study in Transylvania and the locale of collecting

In Transylvania medicinal plants have been used in therapy for a long time. In the middle of the 20th century several ethnobotanical surveys were launched, providing scientific descriptions about the medicinal usage of these taxa, e.g. in Gyimes (KÓCZIÁN *et al.* 1976), in Kalotaszeg (KÓCZIÁN *et al.* 1977) and in Moldva (HALÁSZNÉ 1981).

The village Csinód is situated in the Úz-valley (East-Transylvania), at about 1200 m above sea level (BÁRTH 2004). This place is isolated from other villages. There are only dirt roads, which are hardly suitable for traffic among villages, as a result of which the inhabitants have little contact with each other. About 200 inhabitants live at farms which

are located far from each other (Fig. 1.). Csinód has only one shop, a single school with a teacher and a little church, where the mass is celebrated only once every 2 months. The village has no post, no telephone box and no cell phone reception for using a mobile phone. People can use their mobile phones only at one certain point in the surrounding mountains. The village has no doctors, veterinaries or pharmacists, therefore they use various medicinal plants that grow around their houses and farms for healing. Some people self-studied dentistry, administering injections and veterinary treatments they learned from doctors and different medical books. Furthermore, some women are familiar with beliefs, superstitions, pow-wow and magic words for curing illnesses.

* Revised presentation (poster) at the 6th European Colloquium on Ethnopharmacology/joint meeting with “20. Fachkonferenz Ethnomedizin” of AGEM: *New Trends in Ethnobotany and Ethnopharmacology*, Leipzig, 8–10 November, 2007.



Fig. 1. Farms of Csinód

Because of their isolation they have very valuable old medical knowledge, which is expected to die out soon, even in Transylvania. For this reason we would like to collect these treasures from the inhabitants. In this study several sets of ethnobotanical data were collected about medicinal and ornamental plants from some gardens in Csinód.

Methodology

Altogether 11 gardens in Csinód were studied in the summer of 2007. Methods for data collection included: unstructured interviews with the inhabitants about their healing methods and medicinal plant knowledge, data recording on dictaphone, plant data collection by preparing photos and herbaria.

Our questions during the interviews focused on the following: vernacular names of the medicinal and ornamental taxa, how and from which source the plants were planted into the gardens, the amount of medically effective substances, and the exact, detailed use of the medicinal plants, including some “home prescriptions”, origin of the medical knowledge (e. g. studied, read or heard data) and finally the superstitions connected to the species. In the tables, the vernacular names of the plants are set in italics

and the taxa were botanically identified according to the Plant Identification Key by SIMON (2004).

Results

Because the vegetation of the gardens differed to a high extent according to various age-groups, the collected data were classified into 3 groups. In the first group the inhabitants *above 65 years* generally have a little kitchen garden with some food and medicinal plant taxa, an ornamental plant garden and a lawn with several weeds next to the house (Table 1–2). The second group of inhabitants *between 46–64 years* have a big kitchen garden with several food and medicinal plant taxa, and a rich ornamental plant bed adjoining to their houses (Table 3). Finally, the gardens of the third group belong to the inhabitants *under 45 years*. This young generation generally has only ornamental plants and few medicinal plant taxa in their garden, but no kitchen garden next to the house. The ornamental taxa were collected from other areas and received from each other (Table 4).

Summary

Csinód in East-Transylvania is an isolated village with valuable archaic knowledge of the medicinal

Scientific plant name	Vernacular plant name	Traditional use of the plants
Garden of Matild Erős		
<i>Achillea millefolium</i> L.	cekkafarok egérfarkfű pulykavirág féregfarkúfű	herb and flower for inflammation and wound, cough, liver and kidney disease, piles and gastric ulcer, with oak bark and <i>Rumex</i> sp. for diarrhoea of animals as tea
<i>Allium cepa</i> L.	vereshagyma	bulb as food-plant
<i>Anethum graveolens</i> L.	kapor	herb as spice
<i>Beta vulgaris</i> L. var. <i>conditiva</i>	cékla	tuber as food-plant
<i>Calendula officinalis</i> L.	cigánvirág (gipsy flower)	flower for wound with pork fat as an astringent creme
<i>Chrysanthemum</i> sp.	krizántli	ornamental plant
<i>Daphne mezereum</i> L.	vadboroszlán farkashárs	leaf for toothache as tea
<i>Daucus carota</i> L.	murok sárgarépa	root as food-plant
<i>Phaseolus vulgaris</i> L.	fuszulyka	fruit and seed as food-plant
<i>Pisum sativum</i> L.	borsó	fruit and seed as food-plant
<i>Plantago major</i> L.	útilápi, utilápi	leaf for wound and furuncle as foment
<i>Ribes uva-crispa</i> L.	egrí	fruit with salicil as pickles, fruit as food
<i>Rumex</i> sp.	lósosdi, lósoska	herb for diarrhoea of animals as tea
<i>Solanum tuberosum</i> L.	pityóka	tuber for wound and swelling as foment, on the inflamed ears, filled with sugar for cold as syrup
<i>Syringa vulgaris</i> L.	boroszlán	ornamental plant
<i>Taraxacum officinale</i> Weber ex Wiggers	láncfüvirág tejeslápi	flower for cough as sweet syrup
<i>Urtica dioica</i> L.	csihán	herb sprinkled with water of stream for snake bite with magic superstitions
Garden of Gyula Ambrus and Erzsébet Fikó		
<i>Ajuga</i> sp.	magyaraljalapi	soaked leaf in cool water for wound as foment
<i>Armoracia lapathifolia</i> Usteri	torma	root for cough as foment
<i>Dahlia</i> sp.	györgyina	ornamental plant
<i>Epilobium</i> sp.	fűzike	herb for stomach-ache as tea
<i>Hypericum perforatum</i> L.	vérburján ezerjófű ábelvére	herb for liver, kidney and heart disease, gastric ulcer, pills and other skin illness
<i>Leontopodium alpinum</i> Cass.	havasi gyopár	ornamental plant, planted from Gyimes mountains
<i>Paeonia</i> sp.	basarózsa	ornamental plant
<i>Pelargonium</i> sp.	Mária tenyere (palm of Maria)	leaf for wound as foment
<i>Primula veris</i> Huds.	kakukkvirág (cuckoo flower)	flower for cough, tranquilizer against insomnia and cough
<i>Tussilago farfara</i> L.	martilápi podbánlápi	soaked leaf in hot water for healing wounds

Table 1. Plants in the gardens of inhabitants above 64 years I.

Scientific plant name	Vernacular plant name	Traditional use of the plants
Garden of Gábor Rusz and Veronika Tankó		
<i>Betula pendula</i> Roth.	nyír	leaf and sap have diuretic effect, for kidney inflammation as tea, rheumatic pain and skin illness as foment and bath
<i>Brassica oleracea</i> L.	káposzta	leaf for wound and chilblain as foment
<i>Malus sylvestris</i> (L.) Mill.	cigánalma (gipsy apple)	food-plant
<i>Papaver somniferum</i> L.	mák, ciframák	ornamental plant
<i>Ribes nigrum</i> L.	fekete ribizli	leaf for kidney inflammation and high blood pressure, fruit as food and wine
<i>Rubus idaeus</i> L.	málna	leaf for wound and furuncle, fruit as food
<i>Stellaria media</i> (L.) Vill.	tyukorfű csukorfű	herb for chilblain, fodder for chicken, cows and lambs
Garden of Árpád Csillag and Gizella Györgyicze		
<i>Alchemilla vulgaris</i> L.	harmattartó lapi zsanika	herb against bleeding and kidney disease
<i>Allium schoenoprasum</i> L.	snidling	leaf as spice
<i>Aloe</i> sp.	gyógykaktusz (healing cacti)	sap of leaves for wounds and eaten with sugar for inflammation of the thyroid gland and heart disease
<i>Apium graveolens</i> L.	celler	leaf as spice
<i>Chelidonium majus</i> L.	kutyatej, vérehulló fecskevirág	yellow sap for warts
<i>Phlox paniculata</i> L.	őszi boroszlán	ornamental plant
<i>Satureja hortensis</i> L.	csombor	herb for cough and inflammation of kidney as tea, spice
Garden of Bokor Farkas and Veronika Fodor		
<i>Althaea rosea</i> (L.) Cav.	fátlan rózsa (rose without wood)	ornamental plant
<i>Artemisia dracunculus</i> L.	tárkony	herb for tooth-ache, spice
<i>Cerasus avium</i> (L.) Mönch	cseresznye	peduncle and seed for kidney disease as tea
<i>Helleborus purpurascens</i> W. et K.	espenz	root pulled into the ear of young pig as stimulus therapy
<i>Polygonum lapathifolium</i> L.	kellegica, hunyor, hunyika, humor	herb as fodder, put on the hair of animals against flies
<i>Tanacetum balsamita</i> L.	Boldogasszonylapi	ornamental plant
Garden of Valéria Tatár		
<i>Equisetum arvense</i> L.	békáláb (frog foot)	sterile stem for kidney disease and chill as tea
<i>Lilium bulbiferum</i> L.	Jézus koszorúja, Krisztus koronája (wreath of Jesus, crone of Christ)	ornamental plant
<i>Mentha crispa</i> L.	fodorminta	herb for cough as tea
<i>Rosa canina</i> L.	hecsedli hecsedlibogyó	fruit for cough as tea
<i>Tropaeolum majus</i> L.	tőcsérés	ornamental plant

Table 2. Plants in the gardens of inhabitants above 64 years II.

Scientific plant name	Vernacular plant name	Traditional use of the plants
Garden of Margit Tankó-Nyíró		
<i>Antirrhinum majus</i> L.	tátogtató	ornamental plant
<i>Capsella bursa-pastoris</i> (L.) Medic.	pásztortarisznya (shepherd's bag)	herb against bleeding as tea
<i>Coleus</i> sp.	ablaki csihán	ornamental plant
<i>Cosmos bipinnatus</i> Cav.	lepkevirág	ornamental plant
Euphorbia milii Ursch & Leandri	cactus of Jesus' crone	ornamental plant
<i>Helianthus annuus</i> L.	napraforgó	ornamental plant
<i>Lupinus</i> sp.	kávévirág gyertyafű	ornamental plant
Garden of Veronika Meggyesi		
<i>Gladiolus</i> sp.	sásvirág	ornamental plant
<i>Leonurus cardiaca</i> L.	szúró gyöngyalja	ornamental plant
<i>Mentha x piperita</i> L.	hidegminta kámforos menta	leaf for cough and kidney inflammation as tea
<i>Phalaris arundinacea</i> L. cv. <i>Picta</i>	ornamental sedge	ornamental plant
<i>Sempervivum tectorum</i> L.	körözsa	leaf sap for ear inflammation
<i>Vaccinium myrtillus</i> L.	fekete kokojza kukujza	fruit for cough with <i>Mentha</i> sp., food as jam
<i>Vaccinium vitis-idaea</i> L.	piros kokojza piros kukujza	leaf for kidney disease

Table 3. Plants in the gardens of inhabitants between 46–64 years

Scientific plant name	Vernacular plant name	Traditional use of the plants
Garden of Antal Tímár and Anna Tankó		
<i>Potentilla anserina</i> L.	fehérhátúfű	herb for animals for diarrhoea as tea and fodder
<i>Tagetes patula</i> L.	szagos banka	ornamental plant
Garden of Károly Fodor and Angéla Ferencz		
<i>Aconitum moldavicum</i> Haenq.	-	ornamental plant
<i>Impatiens balsamina</i> L.	-	ornamental plant
<i>Philadelphus coronarius</i> L.	-	ornamental plant
Garden of Csaba and Katalin Tímár		
<i>Galium aparine</i> L.	ragadvány	herb broken into „Swedish drops” for inflammation of the thyroid gland
<i>Larix decidua</i> Mill.	szomorúfenyő	decoctum of cone for burned wound
<i>Lycopodium clavatum</i> L.	korpafü	stem and leaf for liver disease as tea
<i>Melissa officinalis</i> L.	citromfü	ornamental plant

Table 4. Some special taxa in the gardens of inhabitants under 45 years

plants. We presented data collected from 11 gardens in Csinód, classified into 3 groups according to the age of the owners and the ratio of ornamental and other plants such as medicinal and food plant taxa. In Tables 1–4 some samples were summarized from these collected ethnobotanical data.

In the 6 gardens of the first group *above 65 years* about 60 plant taxa were mentioned by the inhabitants, out of which 22 were ornamental plants. From the remaining 38 taxa altogether 17 species were used in the folk medicine, 11 as food and spice; 10 taxa were described as both medicinal and food plants. Two of the 22 ornamentals have healing effects, one is used as fodder and another is applied in the folk veterinary.

In the gardens of the inhabitants *between 46–64 years*, about 34 taxa were summarized, with 13 ornamental and 21 other taxa. Among the ornamental species one plant was used in folk medicine as well. From the 21 remaining species 6 were food plants and the others were used as medicinal plants. They use 3 taxa as fodder and one species in the veterinary practice.

Inhabitants *under 45 years* have 21 plants in their gardens with 10 ornamental and 11 other species. Two of the ornamental plants were used as medicinal taxa. Four species were described to have

medicinal effects, one as a spice, one as a healing food plant, 2 as fodder, and 2 used in the folk veterinary. These botanical results show that this country abounds in data about medicinal plants and folk medicine practices, which have high ethnobotanical and ethnographic value.

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