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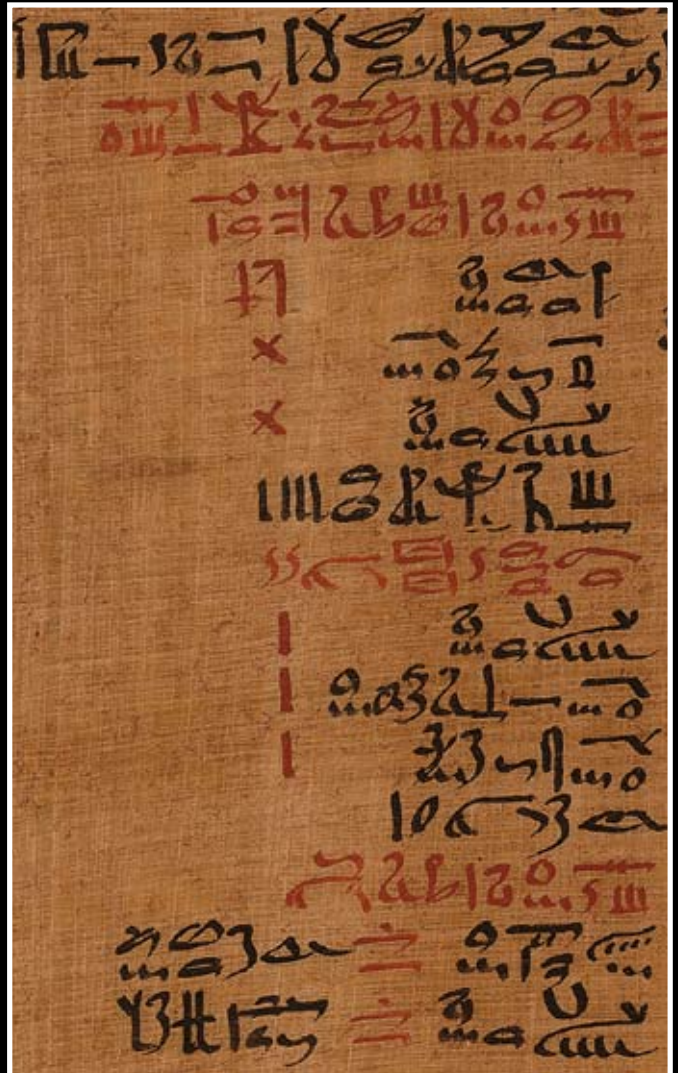
Zeitschrift für Medizinethnologie • Journal of Medical Anthropology

hrsg. von/edited by: Arbeitsgemeinschaft Ethnomedizin e.V. – AGEM

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, ...

Acknowledgement:

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.

Arbeitsgemeinschaft Ethnomedizin – AGEM, Herausgeber der

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Die Arbeitsgemeinschaft Ethnomedizin (AGEM) hat als rechtsfähiger Verein ihren Sitz in Hamburg und ist eine Vereinigung von Wissenschaftlern und die Wissenschaft fördernden Personen und Einrichtungen, die ausschließlich und unmittelbar gemeinnützige Zwecke verfolgt. Sie bezweckt die Förderung der interdisziplinären Zusammenarbeit zwischen der Medizin einschließlich der Medizinhistorie, der Humanbiologie, Pharmakologie und Botanik und angrenzender Naturwissenschaften einerseits und den Kultur- und Gesellschaftswissenschaften andererseits, insbesondere der Ethnologie, Kulturanthropologie, Soziologie, Psychologie und Volkskunde mit dem Ziel, das Studium der Volksmedizin, aber auch der Humanökologie und Medizin-Soziologie zu intensivieren. Insbesondere soll sie als Herausgeber einer ethnomedizinischen Zeitschrift dieses Ziel fördern, sowie durch regelmäßige Fachtagungen und durch die Sammlung themenbezogenen Schrifttums die wissenschaftliche Diskussionsebene verbreitern. (Auszug der Satzung von 1970)



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Papyrus Ebers Fragment

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Metz 1990 – Heidelberg 1993 – Genova 1996 – Metz 2000 – Valencia 2003 – Leipzig 2007

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Selected Contributions of the 6th Colloquium of ESE/
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- Société Française d'Ethnopharmacologie – SFE www.ethnopharmacologia.org
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representing also the scientific committee of the

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PÉTER BABULKA (Budapest), CLAUS DEIMEL (Leipzig), JACQUES FLEURENTIN (Metz), JOSÉ LUIS FRESQUET FEBRER (Valencia), ANTONIO GUERCI (Genova), MICHAEL HEINRICH (London), WOLFGANG KUBELKA (Wien), ANGELA MARCULESCU (Brasov), GUY MAZARS (Strasbourg), JEAN-PIERRE NICOLAS (Brasparts & Lille), ARMIN PRINZ (Wien) and EKKEHARD SCHRÖDER (Potsdam)

in local cooperation at Leipzig 2007 with the

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- Karl Sudhoff Institute of History of Medicine and Sciences (Prof.Dr.Dr. ORTRUN RIHA)
- Institute of Bacteriology and Mycology (Prof.Dr. MONIKA KRÜGER),
- Institute of Human Genetics (Prof.Dr. URSULA FROSTER)
- Botanical Garden of Leipzig (PD Dr. MARTIN FREIBERG)
- GRASSI Museum für Völkerkunde zu Leipzig (Dr. CLAUS DEIMEL, Direktor der Staatlichen Ethnographischen Sammlungen Sachsens)

as representing also the local committee



Dear Friends and Colleagues, Ladies and Gentlemen:

Welcome to the Society's 6th European Meeting. This year we are convening in Leipzig, Germany, and this is the second European Meeting of our Organization in Germany.

First I would like to express my sincere thanks to the organizing committee, especially to my friend *Ekkehard Schröder*. I remember we met for the first time in Hamburg, at the Symposium on "Ethnomedizin und Medizingeschichte", in May 1980, 27 years ago!

I would like to extend special thanks to *Claus Deimel*, who kindly accepted to host our Meeting in the Grassi Museum. Both arranged for exciting speakers with active and fruitful programs in different parts of the World to tell us about new trends and developments in plant-based drug discovery efforts. Also, thanks go to their colleagues of the Institute of Human genetics, the Institute of Bacteriology and Mycology, the Institute for History of Medicine, the Institute of Ethnology of the University, and the Botanical Garden of Leipzig. You know that our German Colleagues have really undertaken extraordinary efforts to insure your comfort and enjoyment. Last but not least, we have to thank the sponsor of our meeting, the *Fritz Thyssen Foundation*.

[...]

One more time, I would say that the organizers have put forth a remarkable effort and, on behalf of the European Society of Ethnopharmacology, I convey deepest thanks.

With warm regards,

GUY MAZARS, Strasbourg
 President of the European Society of Ethnopharmacology
 Website : <http://ethnopharma.free.fr>

Zum Titelbild / Frontispiece / Frontispice

aus/from/tiré: Moses Charas, "Pharmacopoea regia galenica", Du Four, Genève, 1684

Allegorie der vier Kontinente – Amerika, Afrika, Asien und Europa –, die der Pharmacopoea ihre Arzneyschätze überreichen

Die gelehrte Heilkunde versuchte schon immer, den Arzneyschatz der Volksmedizin für sich nutzbar zu machen. Praktisch alle Schlüsselsubstanzen unserer modernen Pharmakologie entstammen daher aus deren *Materia medica*. Besonders nach den großen Entdeckungen der frühen Neuzeit setzte ein wahrer Wettlauf nach den Drogen fremder Völker ein. Die Erwartungen der frühen Ärzte und Botaniker von der therapeutischen Potenz dieser neuen Medikamente war äußerst hoch, den Heilkunden fremder Menschen wurde, wie diese Allegorie beispielhaft darstellt, mit wahrer Hochachtung begegnet. Ehrlich bewunderte man die Wirkung der Chinarinde, das prompte Erbrechen auf die Einnahme der Ipecacuanha, den erstaunlichen Schweißfluß ausgelöst durch die Jaborandi. Erst durch die, den neuen Naturwissenschaften verpflichtete Medizin des 19. und 20. Jahrhunderts wurde Nichtachtung und Spott beim Umgang mit anderen Heilkunden laut. Dies hinderte die moderne Pharmakologie jedoch nicht, diesen Schatz weiter auszubeuten, nur vergaß sie geflissentlich, ihre Quelle zu zitieren. Die Ethnopharmakologie hätte es nun in der Hand, diese ursprüngliche Hochachtung vor den therapeutischen Errungenschaften fremder Völker wiederherzustellen.

Armin Prinz/Wien

Allegory of the four continents – America, Africa, Asia and Europe – which enrich pharmacopoea with their wealth of medicaments.

Medical science has always tried to exploit the rich source of remedies from folk medicines. Virtually all key substances in our modern pharmacology stem from their *materia medica*. A real race for the drugs of foreign races was particularly remarkable following the great discoveries in the early modern times. The doctors and botanists of those times set great store by the therapeutic potency of those new medicines. All foreign remedies, which

this allegory clearly shows, were encountered with high esteem. One could honestly admire the effect of chincona bark; immediate vomiting after the administration of ipecacuanha; the heavy outbreak of sweat triggered off by jaborandi.

No sooner had medicines bound by the new sciences of the 19th and 20th centuries come into full use, than folk medicines fell prey to derision and disrespect. However, this did not prevent modern pharmacology from availing itself still further of this treasuretrove, and, at the same time, wilfully forgot to cite its sources. It would now seem appropriate for the field of ethnopharmacology to restore this initial high esteem for therapeutic accomplishments.

(trans. by Suzanne Bachmann, Saarbrücken)

Allégorie des quatre continents: l'Amérique, l'Afrique, l'Asie et l'Europe qui offrent leurs trésors de remèdes à la pharmacopée

La médecine savante (scientifique) a toujours essayé d'exploiter les remèdes populaires. C'est pourquoi pratiquement toutes les substances clefs de la pharmacologie moderne dérivent de leur *materna medica*. Après les grandes découvertes, au début des temps modernes, a commencé une véritable course aux remèdes des peuples étrangers. Les attentes des médecins et botanistes d'autrefois quant au pouvoir thérapeutique de ces médicaments étaient grandes. Comme cette Allégorie le montre de façon exemplaire, on éprouvait du respect pour les médecines étrangères. On admirait vraiment l'effet salutaire du quinquina, les vomissements provoqués par l'ipécacuanha, etc. ... Lorsque la médecine s'est alignée sur la science naturelle moderne aux 19^e et 20^e siècles, l'ancien art de guérir est devenu l'objet de moqueries. Cela n'a pas empêché la pharmacologie moderne de continuer à exploiter ce trésor sans citer les sources. A présent, ce devrait être l'occasion pour l'ethnopharmacologie de restaurer la considération qu'on avait autrefois pour les médecines des autres peuples.

(trad. par Guy Mazars, Strasbourg)

Editorial on New Trends in Ethnobotany and Ethnopharmacology in Leipzig, 2007

The European Society of Ethnopharmacology (ESE) was founded in 1990 in Strasbourg during the 1st International Conference of Ethnopharmacology held by the other just existing new International Society of Ethnopharmacology (ISE) which has been new at that time. ESE actually has chosen the *Grassi Museum für Völkerkunde zu Leipzig* and the *University of Leipzig* to cooperate in this 6th European Colloquium of Ethnopharmacology, Leipzig, 8–10 November 2007.¹

The main object of this conference was to discuss that the conservation of biodiversity today, the preservation of local knowledge, the promotion of indigenous medical systems specially in global primary health care, the “results bringing back to the field” and the ethical reflection of today’s research became a program for all scientists working at the interface of social and cultural studies, and the natural sciences. Every ethnopharmacological research depends on its multidisciplinary efforts today. So “Ethnopharmacologists” are particularly concerned with Native People’s rights to use and to develop their autochthonous resources, recognizing their sovereign rights to their natural resources. This became of special importance for all ethnobotanists and ethnopharmacologists.

This sixth European Colloquium of Ethnopharmacology is looking back to a preparatory period of three years and has been the result of a discussion during the ESE assembly at Valencia 2003. While in Valencia the focus was put on *the cultural interbreeding in ethnopharmacology: from indigenous to scientific knowledge*², this item was now enlarged by the following topics:

- Skin and wrapper: Dermatology, cosmetics and prevention
- Ethnomycology: Inventory of non-hallucinogenic mushrooms and other chitin-containing substances (e.g. insects.)
- Humans and animals: Ethnozoology and veterinary medicine
- Toward an anthropology of medications
- Ethics and international rules for applied ethnobotany and applied ethnopharmacology: How traditional knowledge is valued?

Looking back there are almost 40 years of discussion about valorisation of traditional knowledge. In the earlier days the questions were more like: *Do Traditional Plant Medicines have a Future in Third World Countries?* and “...had often in mind to provide underserved population groups with adequate health services until the year 2000 also by upgrading ethnobotany or ethnopharmacology”. These questions were already discussed in the 1970s in various conferences especially in Africa and elsewhere and in 1980 also in AGEM. So HELGA and BORIS VELIMIROVIC went on presuming that “it seems to be more advantageous for these countries to select the essential the pharmaceutical drugs which are needed for a particular country, corresponding to the local morbidity pattern, and at costs the country can afford, as requested by the World health Assembly of 1978³.” Although these arguments, which correspond to a certain logic of the question for applied fields of anthropological and bio-scientific research, are still valuable the discussions meanwhile are more diversified taking into account cultural values and the newest challenges in ecology. This of course has its political dimension in the observance of the different international agreements, as the Convention of Rio on biodiversity, the Protocol of Kyoto and the related Convention to the humid zones of international importance (Ramsar), the Convention concerning the protection of the cultural and natural world heritage (Convention of the world heritage), the Convention on the international trade of the cash of fauna and flora savages threatened with extinction, the Convention on the conservation of the migratory cash belonging to the wild fauna (Bonn), and so on. There are long important developments in Africa (SOFOWORA 1982)⁴ or for example in India to promote Ethnobotany (e.g. S. K. JAIN 1987)⁵ on that note.

Ethnobotany⁶ and Ethnopharmacology⁷ have grown. But there is still certain ignorance between the worlds of Anglophone and Francophone literature and others. So we are happy to edit a volume shaping our field with contributions bringing up the wealth of different literatures, as e.g. in articles like BARBARA FRUTH here (see p. 63) or IMTINEN BEN

HAJ JILANI (p. 51) with their research in D. R. Congo and Tunisia. The colloquia showed quite early new perspectives in the fields of Ethnopharmacology by introducing *medicines and food in ethnopharmacological perspective* (Heidelberg 1993)⁸, and now the *pharmaceutical anthropology*, which holds a large section with five contributions in this *Curare* issue (SJAAK VAN DER GEEST, STEFAN ECKS, BRIGITTE CHAMAK, DANUTA PENKALA-GAWĘCKA and CLAUDIE HAXAIRE, pp. 9–50).

About hundred participants stayed in Leipzig, 32 were active with oral presentations or moderation and 35 colleagues presented 32 posters. They came from Europa (Austria, England, France, Germany, Greece, Italy, Norway, Poland, Romania, Spain, Switzerland and Hungary) and Overseas (Brazil, D. R. Congo, Madagascar, Tunisia, and USA). Participants from Senegal and India regrettably could not get their visas.

This *Curare* issue provides a selection of these papers, which is representative for the state of the art. In German speaking countries it is the first reader in this field after the introduction into Ethnopharmacy by MICHAEL HEINRICH (2001)⁹. To enforce the studies in the herewith documented fields it is necessary to establish a more organised national network which could be supported better by social and cultural dimensions. AGEM held its first conference on Ethnobotany in 1980 (Freiburg)¹⁰, The French Society of Ethnopharmacology was founded in 1986. Conferences by ESE and ISE (usefull website hints see p. 152) are held since 1990.

It is the time now to found a new section in the German Association of Anthropology (Deutsche Gesellschaft für Völkerkunde) to re-design Ethnobotany and Ethnozoology in this field. We hope that the tradition of these European Colloquia will be continued in another European country.¹¹ The conference brought out that these small ethno-sciences (here treated by KATARINA SABERNIG, p. 83, PETER BABULKA, p. 103; HANNE SCHÖNIG, p. 110; RUTH KUTALEK, p. 128; ULRIKE LINDEQUIST, p. 118) are in no way exotic fields but sources for serious materials to develop our *conditio humana*.¹²

July 28, 2011

EKKEHARD SCHRÖDER, Potsdam
CLAUS DEIMEL, Leipzig

Notes

- 1 Just in these days the creation of the world largest data bank on plant characteristics was reported: Leipzig – Datenbank – Pflanzeigenschaften http://www.zv.uni-leipzig.de/service/presse/pressemeldungen.html?ifab_modus=detail&ifab_id=4181
- 2 FRESQUET FEBRER J. L. & AGUIRRE C. P. (Editores) 2005. El mestizaje cultural en etnofarmacología: de los saberes indígenas a los científicos/The cultural interbreeding in ethnopharmacology: from indigenous to scientific knowledges. 5º Coloquio Europeo de Etnofarmacología, 8–10 mayo 2003, Valencia, *Revista de Fitoterapia*, Vol. 5, Supl. 1, octubre 2005. 271 paginas, special issue) – Paralel a selection with selected English contributions, see “Neue Trends in der Ethnobotanik und Ethnopharmakologie” in *Curare* 26(2003)3: 195–288.
- 3 VELIMIROVIC H. & B. 1980. Do Traditional Plant Medicines have a Future in Third World Countries? *Curare* 3,3: 173–191, and with a short version in German // ———1985. Gibt es eine Zukunft für traditionelle Heilpflanzen in Ländern der Dritten Welt? In SCHRÖDER E. (Hg.) *Ethnobotanik – Ethnobotany*. Beiträge und Nachträge zur 5. Internationalen Fachkonferenz Ethnomedizin in Freiburg, 30.11.–3.12.1980 (*Curare* Special Volume 3). Braunschweig/Wiesbaden: Vieweg: 12–16.
- 4 SOFOWORA ABAYOMI 1982. *Medicinal plants and traditional medicine in Africa*. Chichester: John Wiley and Sons [soon out of print and as book on demand available].
- 5 JAIN S. K. (ed) 1987. *A Manual of Ethnobotany*. Proceedings of the Training Courses and Workshop on Ethnobotany, held at Lucknow, 10–15 March, 1986. Jodhpur, India: Scientific Publishers.
- 6 SCHULTES E. E. & REIS SIRI von (eds) 1995. *Ethnobotany: Evolution of a Discipline*. Portland, Oregon: Dioscorides Press.
- 7 See the rich Volume 100 of *Journal of Ethnopharmacology*, Special Section: Perspectives of Ethnopharmacology, Volume 100, Nos. 1–2, 22 August (2005).
- 8 It is somewhat astonishing, that some readers overlooked this literature (see here e. g. p. 153) like the broad reader of PIERONI A. & LEIMAR PRICE L. (eds) 2005. *Eating and Healing. Traditional Food as Medicine*. New York, London, Oxford: Harworth Press; or the interesting very new reader of HSU E. & HARRIS S. (eds.) 2010. *Plants, Health and Healing. On the Interface of Ethnobotany and Medical Anthropology*. New York, Oxford: Berghahn.
- 9 HEINRICH M. 2001. *Ethnopharmazie und Ethnobotanik. Eine Einführung*. Stuttgart: WVG.
- 10 *Curare* is preparing a documentation of all literature published in the journals *Ethnomedizin/Ethnomedicine* (1971–1982) and *Curare* (1978–) in the forthcoming issue 34(2011)4.
- 11 The publications of the ESE colloquia, see p. 154 and backside of cover text.
- 12 The conference of Leipzig including all abstracts of the posters can be seen on the website of AGEM: www.agem-ethnomedizin.de

Other Publications of Contributions of 6th ESE-Colloquium, Leipzig 2007

• **ANA MARIA BENKO-ISEPPON & WILFRIED MORAWETZ (†): Flora & Biotreasures from Nine Ecosystems in Brazilian Northeastern Region**

...Despite the invaluable existing resources, few investments have still been done in research and product development regarding the plants of the Brazilian NE region. A simple walk through the “*Caatinga*” vegetation reveals many plants that bear unique essential oils, with leaves, flowers or fruits scenting exquisite aromas, many of them already used by the local population. Our group has been studying plants in the region during the last 12 years, accumulating field information regarding indications and form of uses, with concomitant genetic evaluation (cytogenetics and molecular markers) of the existing diversity. We also have carried out many experiments in order to propagate and cultivate these plants under glasshouse conditions, raising important information for their cultivation and reforestation projects. Until today local populations have a large dependence of natural resources, with emphasis on plants for various purposes, including food and phytomedicine. The parallel loss of biodiversity in diverse, fragile ecosystems by the unsustainable extraction of natural resources is obvious. The high number of endemic species in Brazil reveals the great diversity of the region, creating at the same time a worrisome scene for the preservation of natural habitats. These facts demonstrate the urgent need for enforcement of laws for the protection of national biomes and the need to expand the existing system of conservation areas.

—BENKO-ISEPPON A. M., Prof., Universidade Federal de Pernambuco, Centro de Ciências Biológicas, Departamento de Genética, LGBV, Laboratório de Genética e Biotecnologia Vegetal, 50732-970, Recife, PE, Brasil. <http://www.ufpe.br/ufpenova/> # ana.iseppon@gmail.com

—See ANA MARIA BENKO-ISEPPON, DIEGO SOTERO DE BARROS PINANGÉ, SUZANE CAVALCANTI CHANG & WILFRIED MORAWETZ 2011. Ethnobotanical Uses of the Native Flora from Brazilian North-Eastern Region. In RAI, MAHENDRA; RASTRELLI, LUCA; MARINOFF, MARIELA; MARTINEZ, JOSE L. & CORDELL, GEOFFREY (Eds): *Advances in the study of medicinal plants*. (in press).

• **BETTINA BLESSING: “Animal architecture” in the 18th and 19th century. Species-friendly animal-raising in rural areas (The concept of good livestock raising on the country side)**

Contrary to the longstanding idea that species-friendly animal-raising is a recent invention, history tells us otherwise. Indeed, since ancient times, humans have made any possible effort to adapt the facilities in which to raise their domestic animals to the animals’ needs. Not surprisingly, and given the fact that human survival depended on their domestic animals, most commonly humans seemed concerned about the wellbeing of their animals. In fact, until the discovery of bacteriology, it was bad air and particularly an “unwholesome atmosphere” (miasma), were commonly thought of as the main cause for epidemic outbreaks. Accordingly, barn architecture was primarily intended to provide a healthy environment, paying particular attention to the design and construction material of rural buildings intended to house domestic animals. In this article, we trace the history of “animal architecture” and analyze several different barn models in relationship to disease types and health criteria.

—Dr. phil. BETTINA BLESSING, IGM der Robert Bosch Stiftung. Bettina-Blessing@t-online.de

—See BLESSING B., in *Curare* 33(2010)1+2: 90–96

• **JACQUES FLEURENTIN: What future in Europe for the plants of the Chinese traditional medicine?**

If the Europeans are interested in the Chinese traditional medicine (MTC) and in the plants of the Chinese pharmacopoeia today, Chinese made the inverse step for a long time by integrating European or Western plants into the Chinese pharmacopoeia. The MTC interests more and more the western world and, many are the ones who are tempted by the use of Chinese remedies. Several training courses in Chinese traditional medicine are distributed in France, but the sale of remedies or medicines of the MTC is not authorized in France and the business by internet is not controlled and does not guarantee quality products corresponding to the Chinese pharmacopoeia. Its for it that a French-Chinese workgroup was set up in 2000 to study the possibility of elaborating monographs of the Chinese plants with the aim of their registration in the French and European pharmacopoeia. These monographs allow then to make a quality control of raw materials.

—Dr. JACQUES FLEURENTIN (Président de la SFE) 1, rue des Récollets, B. P. 4011, F-57040 Metz www.ethnopharmacologie.org # sfe-see@wanadoo.fr

• **BARBARA FRUTH: Care for health and body: An ethnobotanical approach to Nkundo plant use (Cuvette Centrale, DRC) with focus on the significance of indigenous knowledge for the human skin**

The data presented here are based on a long-term study sponsored by the Federal Ministry of Education and Research on assessing the floral diversity of the Congo Basin with focus on medicinal plants. Between 2002 and 2007, interviews on 446 vernacularly known plants were held with one of over 250 ethnic groups living in DRC, the Nkundo belonging to the people of the Bantu. Of these plants, about 85% were used, with the biggest proportion, about 60% of all ethnospices, applied in the medicinal context. Of 201 species used in medicinal applications, 91 belonging to about 50 families were applied in the context of skin problems. They were grouped into 12 disease groups. Most species were cited to be applicable for wounds, abscesses and ectoparasites, less for onychia, mycosis, burns and eczema and least for allergies, ulcers, acne, aphtes and dermatosis. Here, we investigate the botanical, ethno-specific and phytochemical characteristics of the species cited. We assess the relation of plant secondary compounds and area of application and seek generalities as well as specificities of the skin-specific plants represented in Nkundo-pharmacopeia by reviewing literature of African medicinal plants used outside DRC. Our analyses are meant to document and assess traditional knowledge of the Nkundo that has been transmitted only orally up to now. By that we hope to prevent its loss and to underline both need and significance of the floral diversity of the *Cuvette Centrale* as well for its traditional use as for the protection of a world heritage site of nature and thus mankind.

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—See FRUTH B. 2011. In *Curare* 34,4 (in press).

• **JEAN GRADE: Four legged Pharmacists: Self-medicating Livestock Give Insight into the Origins of Ethnomedicines.**

Following observations of possible self-medication behaviour by goats during a field trial of an anti-parasitic plant, *Albizia anthelmintica*, an ethnobotanical survey was undertaken to examine whether other livestock engage in other self-medicating behaviours, and if animal keepers use the same medications for treatment. Over a five-month period, semi-structured interviews were

held with 171 Karamojong. The interviews revealed 50 self-medicating behaviours (SM) performed by Karamoja's livestock. Of the 50 SM, 38, or 72%, were also prepared by informants to treat human or veterinary diseases. These results suggest a relationship between animals' self-medicating behaviour and the pharmacopeias of the pastoralists of Karamoja, providing support for the hypothesis that animals graze specific plants when ill, and suggesting that pastoralists have developed some of their ethnoveterinary knowledge through animal observation.

—Dr. JEAN GRADE, Laboratory for Tropical and Sub-tropical Agriculture and Ethnobotany, Department of Plant Production, Faculty of Bio-Science Engineering, Ghent University, Belgium. jeangrade@yahoo.com

—See GRADE J.T. *et al.* 2009. Four Footed Pharmacists: Indications of Self-Medicating Livestock in Karamoja, Uganda. *Economic Botany* 63,1: 29–42.

• **MICHAEL HEINRICH: European Herbal Medicines - From local, neglected knowledge to European commodities?**

Ethnobotanists have for decades investigated the use of medicinal and food plants in many regions of the world. While the methods have varied, this has resulted in an impressive documentation of locally used plants. Local traditions rely on information being passed on mostly orally from one generation to the next in one community or in a small region. In this sense local knowledge distinguishes one region from other regions. In Europe, but also other parts of the world herbal medicines have in recent years become under increased scrutiny regarding the products' quality and safety. As part of this increased scrutiny, the European Union recently established a simplified registration procedure for *traditional herbal medicinal products* for human use (Directive 2004/24/EC). As a consequence such local herbal medicine are now of interest, for example, to the phytopharmaceutical industry. While it has not yet been fully established what constitutes a traditionally used herbal medicine, the information recorded by ethnobotanists over decades now constitutes information which is of economical interest to the industry as well as one which offers local communities the opportunity to sell such products on a wider scale (LEONTI *et al.* 2006). So far no product based on such locally transmitted knowledge has been registered and further developments will certainly depend on the interpretations of this directive. However, the example highlights the commercial potential of such products, but also the enormous impact of the legal framework

on an “exotic” discipline like ethnobotany and ethnopharmacology (POSEY 2002).

POSEY D.A.: 2002. Commodification of the Sacred through Intellectual Property Rights. *Journal of Ethnopharmacology* 83,1–2: 3–12. // LEONTI M., NEBEL S., RIVERA D. & HEINRICH M. 2006. Wild gathered food in the European Mediterranean: A Comparison. *Economic Botany* 60,2: 130–142.

—MICHAEL HEINRICH, Prof. at the Centre for Pharmacognosy and Phytotherapy, The School of Pharmacy, Univ. of London, 29–39 Brunswick Sq., London WC1N 1AX, UK, michael.heinrich@pharmacy.ac.uk

• FRANZ K. HUBER, CAROLINE S. WECKERLE, KLAUS SEELAND: **Medicinal plant collection in the Hengduan Mountains, Southwest China: What defines sustainability?**

The Hengduan Mountains, one of the world’s biodiversity hotspots, represent a major collection area for wild medicinal plants in China. The present project aims to expand our understanding of the dynamics of plant-people relationships in a biologically and culturally highly diverse area, by incorporating local knowledge and perception on wild plant resources. A focus of this study is on a societal analysis related to the establishment of local institutions coping with the sustainable management of natural resources. Thus, the provision of basic information for applied projects in the field of biodiversity conservation and sustainable use of plant resources in a biodiversity hotspot of Southwest China is aimed.

—FRANZ K. HUBER, MSc, Humanökologe, Inst. für Entwicklungsfragen, ETH, Sonneggstrasse 33, 8092 Zürich. huberfr@student.ethz.ch

—See HUBER F. *et al.* 2010. In *Curare* 33,3+4

GODULA KOSACK: The life for the spirits—the meat for the people. The Mafa’s poultry-sacrifice in Cameroun (A film by Godula Kosack, Leipzig, 10 min)

All important acts of cult of the Mafa (North Cameroon) are accompanied by an animal sacrifice: a bull, a goat or a cock or hen. The latter is the most common, and the film will deal with this. Whether it is required to treat a sick person or it is part of an earth sacrifice, always the animal’s life is dedicated to the spirits, who this way are honoured and nourished, while the humans are getting strength through eating the meat.

—Prof. Dr. GODULA KOSACK, Leipzig (u. Marburg), Ethnologin und Religionswissenschaftlerin. g.kosack@arcor.de

—See KOSACK 2010, in *Curare* 33,1+2: 105–109.

ANNETTE LEIBING: The hopeful community: Negotiating an ideal Parkinson treatment, online

Treating Parkinson disease is a complex issue. Finding the ideal dosage and combination of medications for an individual depends on a number of factors. Virtual communities multiply the chances to get a good treatment through a collective weighing of advantages and dangers regarding certain treatments. In fact, virtual communities offer an especially rich terrain for studying the dynamic and multifaceted ways of integrating knowledge into health-related practices. The analytical framework of embodied molecules—the cultural chemistry of medications—will be applied to the study of an Internet mailing list for people with Parkinson disease and their search for optimal treatment. This concept expands upon Margaret Lock’s concept of “local biologies”. This talk is about a “virtual ethnography” undertaken in order to study an Internet list of people suffering from Parkinson disease and their struggle to find the best possible treatment. It will be argued that, at least partly, hope as a social force and a “virtual embodiment” both play a role when dealing with medications online.

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—See LEIBING A. 2009. Lessening the evils online: Embodies molecules and the politics of hope in Parkinson’s disease. *Science Studies* 22,2: 80–101.

• GUY LESOEURS: **Limpia con cuy: Body and Soul Cleansings (limpia and soplada) by Ecuadorian Shamans**

Equatorial shamans (*curanderos et yachacs*) cleanse the body and the soul of their patients (*limpia*) by mouth-spraying out *Agua florida (soplada)* over them. Then, the shaman blows tobacco smoke while singing incantations (*icaros*) and shaking a bouquet of leaves (*shacapa*) or rattles with seeds (*maracas*). For a few dollars more, the shaman rolls on the person’s body a guinea-pig, *cavia porcellus*, in order to transfer the diseases. These healing ceremonies happen in urban envi-

ronment (Quito, Otavalo) as well as in the amazonian selva (Pastaza).

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—See LESOEURS G. 2010. In *Curare* 33,1+2: 110–114.

GUY LESOEURS: Flowers in Memory of Mortal Road Accidents. The Example of Pont de L’Alma. A Contribution to the “Ethnobotany of Mourning and Memorial Processes”

Quite often, people put flowers on wild altars where mortal road accidents occurred. From the date of her fatal accident at Pont de l’Alma in Paris, thousands of pilgrims, from the entire world, pay a tribute to Diana by offering flowers and plants. Through this example, the author analyses this phenomenon.

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—See LESOEURS G. 2010. In *Curare* 33,3+4.

• GUY LESOEURS: Tradition and Function of Dream Catchers of Northern American Indians

North American indigenous peoples (as Ojibwa/Chippewa and Sioux-Lakota) shield their babies from nightmares and bad spirits with a dream-catcher, a hand made talisman with feathers. This artefact plays also a great role in the vision quest of adults. Dream catcher is handcrafted from a bended branch of willow, *salix viminalis*, and the net inside is weaved with sinews (from bulls or deer). The author describes the legends and the place of this artefact, its multiform symbolism and the function of the dream in the culture of American Indians.

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—See LESOEURS G. 2010. In *Curare* 33,3+4.

• JONATHAN METZL: Racial Pharmaceuticals: Schizophrenia, Civil Rights, and the Lessons of Haldol

African Americans are disproportionately stigmatized by schizophrenia. Since the early 1970s, studies have shown that, as a result of physician misdiagnosis, African Americans are overdiagnosed with the illness at a rate over 65 % higher than white Americans, while underdiagnosed with affective disorders almost as frequently. In the US, African American patients also receive higher doses of antipsychotic medications,

and are more often described by their doctors as being hostile or violent. My paper examines the antecedents, consequences, and implications of this diagnostic and treatment imbalance using historical and anthropological methodologies. The project’s central argument is that the civil-rights era of the 1950s–1970s catalyzed a shift in American medical and popular understandings of schizophrenia. Over this time period, descriptions of schizophrenia shifted from a disease of white docility to one of “Negro” hostility, and from a disease that was nurtured to one that was feared. The paper’s first and largest component tracks the expanded use of antipsychotic medications between 1930 and 1975 within a particular institution, the Ionia Hospital for the Criminally Insane in Ionia Michigan. Part two contextualizes changes at Ionia within shifting legal and psychiatric definitions of schizophrenia, as read through a historical analysis of policies and pharmaceutical guidelines that dictated care of the institutionalized mentally ill. Finally, the project’s third segment explores how civil-rights era debates about the role of violence in promoting social change mapped onto popular understandings of the use of anti-psychotic medications. Triangulating the historical connections between institutional policies, psychiatric practices, and civil-rights politics helps me grapple with some of the seemingly naturalized characteristics of present-day schizophrenia discourse, including race-based misdiagnosis, public fears of violent homeless mentally ill persons, or the fact that persons with schizophrenia reside in prisons far more often than in psychiatric care facilities.

—JONATHAN M. METZL, MD, PhD, Associate Professor of Psychiatry and Women’s Studies, Director, Program in Culture, Health, and Medicine, University of Michigan, Ann Arbor, MI 48109-1290 jmetzl@med.umich.edu

—See the last of several publication on this subject can be found in METZL J.M. 2010. *The Protest Psychosis: How Schizophrenia Became a Black Disease*. Boston, MA, USA: Beacon

• DANIEL MOERMAN: Prescription sticks”: Indigenous 19th Century Pharmacopoeias

In the mid-19th century, in the aftermath of the Civil War, as the American government consolidated its hold over the central mass of North America, most native societies in the region, under inconceivable military, political, and cultural pressure, effectively collapsed. In the face of this genocide, some people—mostly Potawatomi, Anishinabe, and Fox Indians—attempted to save their knowledge by using an idea generally



Part of a prescription stick

unprecedented in native history: writing. Various medicinal formulae, usually combinations of from 2 to 6 or 8 plants, were recorded by carving images of the plants on wooden sticks. About a dozen of these sticks are currently known to exist in public or private collections. This illustrated talk will describe the 11 sticks the author has examined, will place them in an historical context, and will describe attempts to “translate” the images into a contemporary idiom.

—DANIEL E. MOERMAN, William E Stirton Professor Emeritus of Anthropology, University of Michigan at Dearborn/USA Department of Behavioral Sciences, 6515 Cherry Hill Road, Ypsilanti, MI 48198. dmoerman@umich.edu

—See MOERMAN D. 2008. Native American herbal prescription sticks: Indigenous 19th century pharmacopoeias. *HerbalGram* 77: 48–53.

• **JEAN PIERRE NICOLAS: Ethnopharmacology and cosmetics: Synergetic contribution to research on new active ingredients and to fair development of local pharmacopoeias. Examples of plants from the Madagascan and the Guatemalan Mayan Ixil pharmacopoeia**

Prior to the ethnopharmacological approach ethnobotany acts in a frame of emergency to collect knowledge regarding the use of plants, including medicinal plants particularly. This data collection is portentous to local populations as to the world heritage. The pharmaceutical industry is biased towards research on active ingredients for the production of drugs related to solvent populations’ pathologies. The development of traditional pharmacopoeias is the only answer to insolvent populations amounting to 80% of humanity.—As for the cosmetic industry, it is interested in medicinal plants for a number of reasons. Well-managed research in this field can benefit everyone. For companies as for local populations this may be, for instance, through applied research in the fields of health and develop-

ment by establishing autonomous structures within the framework of fair-trade.—This work involves also the implementation of strategies for research on new active ingredients in cosmetics and the determination of selection criteria for the species listed in the ethnobotanic surveys. These criteria take biodiversity and the reality of local populations into consideration as well as the constraints of companies in terms of market, legislation and compounding.—All these inputs can only be carried out within the framework of sustainable development observant of ethics and respectful of the culture of local populations. This approach is covered by examples of activities conducted by the humanitarian organisation “Jardins du Monde” together with its partners in Guatemala and Madagascar.

—Dr. JEAN-PIERRE NICOLAS, botaniste, SFE, Metz/France et Association «Jardins du monde», Brasparts/France. Jardinsdumonde@wanadoo.fr # www.jardinsdumonde.org

• **CÉLESTIN PONGOMBO SHONGO: From Ethnomedical Veterinary Treatments to an Applied Ethnopharmacology: The Case of the Region of the Great Lakes in Central Africa**

The author gives a committed statement regarding the great diversity of the fauna and the flora with more of 50% species (combined African tropical forests) and in the same context of the diversity of the ethnic groups (more than 800) with therapeutic specificities for men and animals in the region of the Great Lakes, who have developed one of the richest traditional pharmacopoeias of the world. He shows the multi-sided dangers by reducing this biologic diversity and demands the re-appropriation of the indigenous therapeutic knowledge by summing up the political necessities of synergy and collaboration observing the different international agreements and conventions.

—Prof. Dr med. vet. CÉLESTIN PONGOMBO SHONGO, Lubumbashi, R. D. Congo; Rwanda. Ethnomédecine vétérinaire & Médecine traditionnelle. pongoshon@hotmail.com

—See German version: PONGOMBO SHONGO C. 2010. Von der tierärztlichen Ethnomedizin zur angewandten Ethnopharmakologie in der Region der Großen Seen Afrikas. Ein Überblick. *Curare* 33,1+2: 115–118.

—See also PONGOMBO SHONGO C. 2007. *De la médecine traditionnelle à la thérapeutique alternative*. Lubumbashi, R. D. Congo: Presses Univ. de Lubumbashi.

**List of the Posters shown at the 6th European Colloquium
Ethnopharmacology at Leipzig, November 8-10, 2007**

- ROCIO ALARCON (San Sebastian, Pays basque) *et al.*: Medicinal and edible plants as elements of the biodiversity of the Basque Country, Spain.
- AL-FATIMI, M. & U. LINDEQUIST (Greifswald): Ethnopharmacological studies of antibacterial remedies in Yemen.
- AL-FATIMI M., JANSEN, R., JÜLICH, W.D. & LINDEQUIST U. (Greifswald): Phytochemical and Biological Investigations of the Yemeni Mushroom *Podaxis pistillaris*.
- CABALION PIERRE & HNAWIA EDOUARD: Pacific plants with ethnobotanical and ethnopharmacological interest: example of plants used for caulking.
- CHAMPY P. (Paris-Sud) *et al.*: Atypical parkinsonism induced by Annonaceae: Phytochemical and neurotoxicological data.
- ODILE DÉSIÉ (Antsiranana et Lille) *et al.*: Développement de l'ethnobotanique dans le nord de Madagascar. Contribution à l'étude ethnopharmacologique de *Tetracera madagascariensis* WILLD. Ex SCHLECHT (*Dilleniaceae*) et de *Mascarenhasia arborescens* D.C. (*Apocynaceae*).
- BARBARA FREI HALLER (Ch-Neuchâtel) & LIESELOTTE KUNTNER (Ch-Küttigen): Traditionelle Stillmittel – unterschätzte Gesundheitsversorgung von Mutter und Kind – eine ethnobotanische Analyse/Traditional Diet during Lactation—Underestimated Aspect in Health Care Systems for Mother and Child—An Ethnobotanical Evaluation.
- KATA FRENDEL (Pécs), NÓRA PAPP, TAMÁS GRYNÆUS: Veterinary based on experience and belief in Gyimes and Úz Valley of Csángó's (Transylvania, Rumania)
- PAVLOS GEORGIADIS (Hohenheim): “Medicinal Flora and Associated Indigenous Knowledge: A Method for Sustainable Development in the Garhwal Himalaya, Uttarakhand, India.”
- GHRABI GAMMAR ZEINEB & BEN HAJ JILANI IMTINÈNE (Tunis): Inventaire et valorisation de la biodiversité médicinale de la flore du sud – ouest du Kef (Tunisie)
- PETER GIOVANNINI & MICHAEL HEINRICH (London): *xki-yoma'* and *xki-tienda*: Herbal Medicine and Shop's Medicine among Mazatecs.
- DANIELA HANGANU & ANGELA MĂRCULESCU (Brasov): *Chenopodium bonus henricus* L. (*Chenopodiaceae*)—a traditional plant used in Romania
- EDOUARD HNAWIA (Nouméa) *et al.*: Plantes réputées médicinales des Iles Loyauté (N.-Calédonie).
- FRANZ K. HUBER & CAROLINE S. WECKERLE (Zürich): Wild plant use in the Hengduan Mountains of Southwest China—Ongoing projects.
- ANDREAS LARDOS (Zürich) & MICHAEL HEINRICH (London): An application of the regression analysis on the plants of the *Iatrosophikon*, a monastic medicinal scripture from Cyprus. (Eine Anwendung der Regressionsanalyse auf die Pflanzen im *Iatrosophikon*, einer klostermedizinischen Schrift aus Zypern Andreas).

- GUY LESOEURS (Arles): Tradition and function of “dreamcatchers” in North American Indians/ Tradition et fonction de l’attrape-rêve chez les Amérindiens du Nord.
- GUY LESOEURS (Arles): Tributes to Lady Diana. Pilgrims’ flowers and their symbolism at Pont de l’Alma, Paris. About “commemorative ethnobotany”, a tentative/L’hommage à Diana au Pont de l’Alma. Les fleurs déposées par les pèlerins et leurs symboles. Essai d’ethnobotanique “commémorative”.
- GUY LESOEURS (Arles): Prevention and body purification by plants and cobaye, *cavia porcellus*. Equatorial shamans in action. Experiencing “limpia con plantas” and “limpia con cuy”./Prévention et purification du corps par les plantes et par le cobaye commun, *cavia porcellus*. Les shamanes équatoriens à l’œuvre.
- MANEA ȘT., TAMAȘ V., RAICIU D., MĂRCULESCU A. & IONESCU D. (Brasov): The Romanian seabuckthorns from traditional practices to contemporary science.
- MĂRCULESCU ANGELA, STANCIU MIRELA, HANGANU DANIELA, OLTEANU GHEORGHE, MĂRCULESCU LAURA & POPA EMIL (BRASOV): Les jardins des plantes médicinales et aromatiques – de la tradition à l’agrotourisme modern
- ALINE MERCAN (Aix-Marseille III) & JEAN-PIERRE NICOLAS (Lille): Anthropologie multisite de deux phytomedicaments himalayens: *Rhodiola crenulata* ET *Cordyceps sinensis*
- QUENTIN MEUNIER (Uganda) & AMÉLIE MORIN: Vegetative propagation of medicinal trees and shrubs in Western Uganda, East Africa. Six easy, efficient and affordable propagation techniques for rural communities.
- RAMZI A.A. MOTHANA (Greifswald/Sana’a) *et al.*: Study of the anticancer potential of Yemeni plants used in folk medicine
- NÓRA PAPP (Pecs), Kata Frenzl, Tamás Grynaeus: Ethnobotanical data of some gardens in Csinód (Transylvania)
- ADRIANA PATSOURA & MICHAEL HEINRICH (London): Multicomponent traditional therapeutics versus chemically defined drugs: The case of the Pomak community in Greece
- ISABELLE RATSIMALA RAMONTA (Antanarivo): L’ethnopharmacologie et l’ethnobotanique: Perspectives à Madagascar
- CÉLINE RIVIÈRE (Lille) *et al.*: Compounds isolated from two plants endemic to Madagascar: pharmacological activities and models for design and synthesis of matrix metalloproteinases inhibitors
- CAMELIA SAND, HORIA C. BARBU, DANA BOBIT & M.R. POP (Sibiu): Selection and in vitro multiplication of Arnica Montana, for cultivation on large areas
- SANZ-BISET JAUME & CAÑIGUERAL S. (Barcelona): The tradition of taking plant remedies with secluded and saltless partial fasting in the Chazuta valley (Peruvian Amazon)
- ANNA TROJANOWSKA (Warszawa): Fungi in Use in the Folk Medical Care in Poland in the 19th Century
- CAROLINE S. WECKERLE (Zürich): Ethnobotanik und Ethnomedizin – Ein neuer Weiterbildungsstudiengang an der Universität Zürich
- ZSANETT HAJDU (Szeged): Ethnobotanical evaluation of medicinal plants used in the community Porvenir, Santa Cruz Department, Bolivia.

**6th European Colloquium on Ethnopharmacology (ESE)
& 20. Fachkonferenz Ethnomedizin (AGEM) - Joint Meeting**

Neue Perspektiven in Ethnobotanik und Ethnopharmakologie / New Trends in Ethnobotany and Ethnopharmacology / L'ethnopharmacologie + l'ethnobotanique: de nouvelles perspectives

**08 – 09 – 10 – 11 November 2007 Leipzig
GRASSI Museum für Völkerkunde zu Leipzig**

Programme

Donnerstag, den 8. November 2007

11. 00 – 18: 00 Tagungsbüro, Einschreibungen / Registration // Poster exposition during the whole conference // 11:00 – 12:00 Besichtigung Papyrus Eber in der UB Leipzig (Prof. REINHOLD SCHOLL) // 14: 30 – 15: 00 offizielle Eröffnung / Opening

15: 00 – 17: 00 Valorization of traditional knowledge / Wertschätzung traditionellen Wissens I
Moderation / chair: BERNHARD STRECK und CLAUS DEIMEL

15: 00 – 16: 00 Keynote: DANIEL MOERMAN (Dearborn, Mich., Präsident der ISE, Int. Soc. of Ethnopharmacology): "Prescription sticks": Indigenous 19th Century Pharmacopoeias
16: 00 – 16: 30 KATHARINA SABERNIG (Wien): Substitution von Einzelbestandteilen in traditionellen tibetischen Rezepturen unter Berücksichtigung botanischer und pharmakologischer Missverständnisse.

16: 30 – 17: 30 Posterausstellung / Poster exposition / Eröffnung

17: 30 – 19: 00 Haut und Hülle: Dermatologie, Kosmetik und Prävention
Moderation / Chair: Ursula Froster (Leipzig)

HANNE SCHÖNIG (Halle): Traditional cosmetics in Yemen: Falsification and substitutes.
BARBARA FRUTH (Leipzig): Care for health and body: An ethnobotanical approach to Nkundo plant use Cuvette Centrale (Dem. Rep. Congo) with focus on the significance of indigenous knowledge for the human skin.
JEAN PIERRE NICOLAS (Braspart, Bretagne u. Lille): Ethnopharmacologie et cosmétique : contribution synergique à la recherche de nouveaux actifs et au développement de la pharmacopée locale. Exemples de plantes de la pharmacopée maya ixil du Guatemala.

19: 00 Steh-Empfang / Welcome in den Räumen des Museums

Freitag, den 9. November 2007

9: 00-12: 30 Keynote-Vorträge zu den Themenbereichen
Moderation / chair I: ORTRUN RIHA (Leipzig) – Moderation / chair II: ARMIN PRINZ (Wien)

RUTH KUTALEK (Wien): Ethnoentomology: a neglected theme in ethnopharmacology
ULRIKE LINDEQUIST (Greifswald): The impact of ethnomycology on modern pharmacy
SJAAK VAN DER GEEST (Amsterdam): The urgency of pharmaceutical anthropology
JACQUES FLEURENTIN (Metz): Quel avenir en Europe pour les plantes de la médecine traditionnelle chinoise?

14: 30 – 18: 00 Mensch und Tier: Von der Ethnozooologie zur Veterinärmedizin Moderation / chair
I: MONIKA KRÜGER (Leipzig) - Moderation / chair II: EKKEHARD SCHRÖDER (Potsdam)

PETER BABULKA (Budapest): Medicinal plants used in Hungarian ethno- and alternative veterinary practice

JEAN GRADE (Brüssel/Kampala): Fourlegged pharmacists, self-medicating livestock give insights to the origins of ethnomedicines?

CÉLESTIN PONGOMBO SHONGO (Kinshasa): De l'ethnomédecine vétérinaire à l'ethnopharmacologie appliquée - Cas de la région des grands lacs de l'Afrique centrale.

GODULA KOSACK (Marburg u Leipzig): "Den Geistern das Leben, den Menschen das Fleisch. Hühneropfer bei den Mafa/Nordkamerun."

BETTINA BLESSING (Regensburg): Viehische Architektur im 18 und 19. Jh. – Konzepte artgerechter Tierhaltung.

17: 30 – 18: 00 Podiumsdiskussion: Die Bedeutung kleiner traditioneller Geflügelhaltungen und die Vogelgrippe / The importance of small poultry life stock holders and the birds flue (Discussant: Hafez Mohamed Hafez, Berlin).

18: 00 – 19: 00 Valorization of traditional knowledge / Wertschätzung traditionellen Wissens?

Moderation: Dr. SATTLER (Leipzig); **Keynote:** ANA MARIA BENKO-ISEPPON (Pernambuco):

Flora & Biotresures from Nine Ecosystems in Brazilian Northeastern Region

Ab 19: 15 Empfang im Botanischen Garten / Welcome in the Botanical Garden

Samstag, den 10. November 2007

9: 00 – 12: 30 Anthropologie der Medikamente / Pharmaceutical Anthropology

Moderation I: Antonio Guerci (Genua); Moderation II: Sjaak van der Geest (Amsterdam)

CLAUDIE HAXAIRE (Brest) "Better than Viagra®. The Gouro tooth stick, a 100% natural product." / « Mieux que le Viagra®. Le cure-dent Gouro : un produit 100% naturel ».

JONATHAN METZL (Ann Arbor): Racial Pharmaceuticals: Schizophrenia, Civil Rights, and the Lessons of Haldol

DANUTA PENKALA-GAWĘCKA (Posen): Some Complementary Medicines in Post-Soviet Kazakhstan: An Anthropological Point of View.

BRIGITTE CHAMAK (Paris): Pharmaceutical company strategies: the case of Risperidone and autism

ANNETTE LEIBING (Montreal): The hopeful community: Negotiating an ideal Parkinson treatment, online

STEFAN ECKS (Edinburgh): The influence of drug distribution networks on antidepressant uses in India

14: 30 – 16: 00 Ethik u. Internationale Regelwerke für die angewandte Ethnobotanik. Die Konvention für Biologische Vielfalt (CBD) Moderation / chair BARBARA FRUTH (Leipzig)

MICHAEL HEINRICH (London): European Herbal Medicines - From local, neglected knowledge to European commodities?

BERNHARD WENIGER (Strasbourg): Traditional Recognition and Validation of the Traditional -- Herbal Pharmacopeia of the French Overseas Departments: Scientific and Regulatory Aspects Discussant BARBARA FRUTH (Leipzig) am Beispiel des Cuvette-Projektes (Dem. Rep. Congo)

16: 30 Schlussdiskussion / Closing discussion: (Moderation EKKEHARD SCHRÖDER)

17: 45 Schlusswort / Fair well: CLAUD DEIMEL (GRASSI Museum für Völkerkunde zu Leipzig)

11.11. 2008 Vormittag Exkursion: Regionaler Braunkohleabbau und Renaturierung (4 h)

Sunday morning Excursion: regional lignite industry, devastation and renaturation

– Die Konferenz ist durch die Landesärztekammer Sachsen zertifiziert (CME) –

Useful Website Hints for Further Studies in the Field*

International Societies

International Society for Ethnopharmacology

ISE – <http://www.ethnopharmacology.org>

Regular meetings since 1990 (founding meeting at Strasbourg). Actual President: Dr. MARCO LEONTI, Cagliari, Sardegna. Newsletter, c/o PD Dr. BARBARA FREI HALLER, Switzerland, bfreihaller@bluewin.ch, to be found in the website. Publication: *Journal of Ethnopharmacology* (since 1979). <http://www.elsevier.com/browse/journals>

Société Française d'Ethnopharmacologie SFE

– www.ethnopharmacologia.org. Président: Dr. JACQUES FLEURENTIN, 1, rue des Récollets, BP 4011, F-57040 Metz Cedex, sfe-see@wanadoo.fr. Publication: *Ethnopharmacologia* (journal, since 1987) a lot of links.

Society of Ethnobiology – <http://ethnobiology.org/>

The Society is committed to achieving a greater understanding of the complex relationships, both past and present, that exist within and between human societies and their environments. The Society endeavors to promote an harmonious existence between humankind and the Bios for the benefit of future generations. Ethnobiologists recognize that Indigenous Peoples, traditional societies, and local communities are critical to the conservation of biological, cultural and linguistic diversity. The vision is reflected in its Code of Ethics, to which all Members are bound. Publication: *Journal of Ethnobiology*.

Society for Economic Ethnobotany – http://www.econbot.org/_welcome_/to_seb.php

Publication: *Journal of Economic Ethnobotany*. Editor in Chief: DANIEL E. MOERMAN.

International Society of Ethnobiology – <http://www.ethnobiology.net/>

Founded at Bélem 1988, annual congresses in changing continents # a lot of links.

Note:

* taken from www.agem-ethnomedizin.de > Links > Ethnobotany...

Weitere/more Links

>Ethnopharmakologie/Ethnobotanik/ Ethnobiologie (selection)

Société Européenne d'Ethnopharmacologie

SEE/European Society of Ethnopharmacology

ESE (Founded 1990 in Strasbourg). Président: Dr. GUY MAZARS (Strasbourg). Publication: *Ethnopharmacologia* (avec la SFE), <http://ethnopharma.free.fr>, a lot of links

World Agroforestry Centre

www.worldagroforestrycentre.org

Ethnobotanique région Strasbourg (CHRISTIAN

BUSSER, Obernai) <http://www.planta.euro.st>
www.plantasante.fr

Ethnobotany, University of Zurich c/o Caroline

S. WECKERLE, Ph.D., Institute of Systematic Botany University of Zurich, Switzerland. weckerle@ethnobot.ch; weckerle@systbot.unizh.ch, <http://www.ethnobot.ch>, <http://www.weiterbildung.uzh.ch/programme/ethnobot.html> in Kooperation mit Ethnobiologie-Netzwerk: <http://www.ethnobiology.ch>

E.S.C.O.P. = European Scientific Co-operative on Phytotherapy (ESCOMP), <http://www.escop.com>

Botanischer Garten Leipzig/Botanical Garden at Leipzig (oldest German Botanical Garden)

<http://www.uni-leipzig.de/bota/frameset/frameset.htm>.

Botanischer Garten Frankfurt (Palmengarten)

www.palmengarten.frankfurt.de.

Royal Botanical Kew Gardens near London

<http://www.kew.org/>

„Tropentag“: International Conferences on Research for Development in Agriculture and Forestry, Food and Natural Resource Management.

„Tropentag“ is an interdisciplinary annually organised meeting with changing places at Bonn, Witzenhausen, Göttingen, Berlin, Hohenheim and Hamburg. www.tropentag.de (German and English) [see: Arbeitsgemeinschaft Tropische u. Subtropische Agrarforschung (ATSAF)]. https://www.uni-hohenheim.de/atsaf/fr_mitgl.html

Gesellschaft für Phytotherapie e.V. <http://www.phytotherapy.org>.

Jardins du monde / association humanitaire
<http://www.jardinsdumonde.org/>.

IUCN International Union for Conservation of Nature, helps the world find pragmatic solutions to our most pressing environment and development challenges <http://www.iucn.org/>.

Native American Ethnobotany at Univ. of Michigan, Dearborn American Indian Ethnobotany Database, Contact: DAN MOERMAN, 2134 CASL Annex, 4901 Evergreen Rd, Dearborn MI 48198, Email: dmoerman@umich.edu

BIOTA AFRICA an International Research Network on Biodiversity, sustainable use and conservation <http://www.biota-africa.org/1024/frames/biota-africa.htm>

Prelude Medicinal Plants Database specialized in Central-Africa—Metrastro Infosys <http://www.metrastro.be/prelude>.

Sociedad Española de Fitoterapia (SEFIT), Barcelona, Spain <http://www.fitoterapia.net/>
Publication: *Revista de Fitoterapia* – <http://www.fitoterapia.net/revista/presentacion/presentacion.htm>, a lot of links.

Association Argentina de Fitomedicina, <http://www.plantasmedicinales.org>.

Society for Medicinal Plant Research/Gesellschaft für Arzneipflanzenforschung e.V. <http://www.ga-online.org/> – Publication: *Planta Medica*. Natural Products and Medicinal Plant Research. Official Organ of the Society for Medicinal Plant Research.

Societatea Română de Etnofarmacologie (SRE)
Contact : Dr. ANGELA MARCULESCU, Societatea Română de Etnofarmacologie, Str. Fantanitei nr. 47 a Cp 500108, 2200 BRASOV – ROMÂNIA, e-mail: marculescu_angela@yahoo.com, www.etnofarmacologie.99k.org

IPNI The International Plant Names Index
<http://www.ipni.org/>

The Plant List. A Working List of all Plant Species <http://www.theplantlist.org/>

Hamburg: Databases on Medicinal Plants <http://www.biologie.uni-hamburg.de/b-online/ibc99/poison/herbalism.html>, <http://www.biologie.uni-hamburg.de/b-online/ibc99/poison/medicinal.html>

WHO > Online Datenbanken zur Pharmakologie, Ethnobotanik und Chemie medizinischer Pflanzen <http://www.who.int/mediacentre/factsheets/fs134/en/>

Etnobotanika Budapest (Dr. PETER BABULKA)
<http://www.etnofarmakologia.hu>

Le réseau de la botanique francophone
www.tela-botanica.org

Musée ethnologique et Jardin ethnobotanique Salagon, Haute Provence, Frankreich, <http://www.musee-de-salagon.com/>

Herb Research Foundation—Herbs and Herbal Medicine for Health <http://herbs.org/abouthrf.htm>

SCI-DEV Science and Development/Africa—Trad Med <http://www.scidev.net/en/health/readitional-medicine/>

Other Journals

Journal of Ethnobiology and Ethnomedicine (Editor ANDREA PIERONI) <http://www.ethnobiomed.com>

Psychotropes, Revue internationale des toxicomanies et des addictions [actually Vol. 17(2011)]
<http://www.cairn.info/revue-psychotropes.htm>

Journal of Psychoactive Drugs (Taylor & Francis), [actually Vol. 43(2010)] <http://www.tandf.co.uk/journals/UJPD>

Websites on psychoactive substances

NEIP Núcleo de Estudos Interdisciplinares sobre Psychoativos <http://www.neip.info>, <http://bialabate.net>

Infos zu psychoaktiven Substanzen mit weiteren Links: www.entheogene.de; <http://pharmakeia.com>

Selected Hints on Publications in the Field of Ethnobotany and Ethnopharmacology

This list is selective and represents a part of the books, received in the last years for the Collection of Literature of AGEM (LAGEM)

Publications of the Colloquia of the European Society of Ethnopharmacology: Metz 1990 – Heidelberg 1993 – Genova – 1996 – Metz 2000 – Valencia 2003 – Leipzig 2007

FLEURENTIN J., CABALION P., MAZARS G., DOS SANTOS J. & YOUNOS Ch. (eds) 1991. *Ethnopharmacologie—Sources, Methodes, Objectifs*. Actes du 1^{er} Colloque Européen d’Ethnopharmacologie, 23–25 mars 1990, Metz. Paris: Editions de l’ORSTOM (493 pp.)

SCHRÖDER E., BALANSARD G., CABALION P., FLEURENTIN J. & MAZARS G. (eds) 1996. *Medicaments et Aliments – Approche Ethnopharmacologique*. Actes du 2^e Colloque Européen d’Ethnopharmacologie et de la 11^e conférence internationale d’Ethnomédecine, 24–27 mars 1993, Heidelberg. Paris: Editions de l’ORSTOM (418 pp.)—Parallele a selection in German and English (1995): see section “Heilmittel und Nahrungsmittel aus ethnopharmakologischer Sicht” in *Curare* 16(1993)3+4: 227–296.

GUERCI A. (a cura di) 1996. Abstracts del 3^o Colloquio Europeo di Etnofarmacologia, 1^a Conferenza Internazionale di Antropologia e Storia della Salute e delle Malattie. 29 maggio-2 giugno 1996, Genova. Genova: Erga edizioni (279 pp.)

— 1997. Salute e malattie, indirizzi e prospettive/Health and Disease, courses and prospects, 319 pp.

— 1998. La cura delle malattie, itinerari storici/Treating Illnesses, Historical Routes (447 pp.)

— 1999. Malattie, culture e società/Diseases, Cultures and Society. Genova: Erga edizioni (503 pp.)

FLEURENTIN J., PELT J.-M. & MAZARS G. (eds) 2002. *Des sources du savoir aux médicaments du futur. 4^e Congrès européen d’ethnopharmacologie*, 11–13 mai 2000, Metz. Paris: IRD Éditions (468 pp.)

FRESQUET FEBRER J. L. & AGUIRRE C. P. (Editores) 2005. *El mestizaje cultural en etnofarmacología: de los saberes indígenas a los científicos/The cultural interbreeding in ethnopharmacology : from indigenous to scientific knowledges*. 5^o Coloquio Europeo de Etnofarmacologia, 8–10 mayo 2003, Valencia, (Revista de Fitoterapia, Vol. 5, Supl. 1, octubre 2005, 271 paginas, special issue)—Parallele a selection with English contributions, see “Neue Trends in der Ethnobotanik und Ethnopharmacologie” in *Curare* 26(2003)3: 195–288.

SCHRÖDER E. (ed) 2011. *New Trends in Ethnobotany and Ethnopharmacology*. Selected Contributions of the 6th European Colloquium of Ethnopharmacology, 8–10 November 2007, Leipzig, in *Curare* 34,1+2: 1–160 (Special Issue).

Books received in English

HARDON ANITA, GEEST SJAAK VAN DER, GEERLING HANNA & GRAND AMANDA LE 1991. *The Provision and Use of Drugs in Developing Countries*. Amsterdam: Het Spinhuis, 163 pp.

HSU ELISABETH, HARRIS STEPHEN (eds.) 2010. *Plants, Health and Healing. On the Interface of Ethnobotany and Medical Anthropology*. New York, Oxford: Berghahn, 316 pp.

HEINRICH MICHAEL, MÜLLER WALTER E. & GALLI CLAUDIO (eds.) 2006. *Local Mediterranean Food Plants and Nutraceuticals*. Basel...: Karger, 185 pp.

JAIN S. K. 1991. *Dictionary of Indian Folk Medicine and Ethnobotany. A Reference Manual of Man-Plant Relationship, Ethnic Groups & Ethnobotanists in India*. New Delhi, India: Deep Publications, 391 pp.

MUELLER MARKUS S. & MECHLER ERNST 2003. *Medicinal Plants in Tropical Countries*. Tübingen: German Institute of Medical Mission, 174 pp.

STERLY JOACHIM 1997a. *Simbu Plant-Lore. Plants Used by the People in the Central Highlands of New Guinea*. Vol. I. Berlin: Dietrich Reimer, 239 pp.*

— 1997b. *Simbu Plant-Lore. Plants Used by the People in the Central Highlands of New Guinea*. Vol. II. Berlin: Dietrich Reimer, 323 pp.*

— 1997c. *Simbu Plant-Lore. Plants Used by the People in the Central Highlands of New Guinea*. Vol. III. Berlin: Dietrich Reimer, 275 pp.*

Books received in French

BELLAKHDAR JAMAL 2003. *Le Maghreb a travers ses plantes. Plantes, productions végétales et traditions au Maghreb*. Casablanca: Le Fennec, 198 p.

DAOUD BOUATTOUR AMINA, GAMMAR GHRABI ZEINEB & LIMAM BEN SAAD SEMIA 2007. *Guide illustré des plantes du Parc National de L’Ickkeul*. Tunis: Bureau d’Etudes Eco-Ressources International, 169 p.

FLEURENTIN JACQUES 2004. *Guérisseurs et plantes médicinales du Yémen. Au pays de l’encens, de l’aloès et du café*. Paris: Karthala, 203 p.

— 2008. *Plantes médicinales. Traditions et thérapeutique*. Rennes: Editions Ouest-France, 192 p.

PONGOMBO SHONGO C. 2007. *De la médecine traditionnelle à la thérapeutique alternative*. Lubumbashi, R.D. Congo: Presses Univ. de Lubumbashi, 364 p.

Books received in German

FÄSSLER BENJAMIN 2008. *Geist Gesellschaft Droge. Über das einseitige und oberflächliche Denken*. Solothurn: Nachtschatten, 284 S.

FREUD SIGMUND 1996. *Schriften über Kokain*. Frankfurt/Main: Fischer, 186 S.

FRIEDRICH HANS 2009. *Die Psychologie des Meskalinrausches*. Berlin: VWB – Verlag für Wissenschaft und Bildung, 187 S.

GRÜNER ELISABETH 1993. *Die Pflanze als Phytotherapeutikum*. Münster, Hamburg: LIT, 121 S.

PASSIE TORSTEN & DÜRST THOMAS 2009. *Heilungsprozesse im veränderten Bewusstsein*. Berlin: VWB – Verlag für Wissenschaft und Bildung, 83 S.

PAULSEN CHRISTINE 1999. *Pflanzenmedizin in der Dorfgemeinschaft im Südwesten Madagaskars*. Frankfurt/M.: Peter Lang, 202 S.

SABERNIG KATHARINA 2007. *Kalte Kräuter und heiße Bäder. Die Anwendung der Tibetischen Medizin in den Klöstern Amdos*. Wien, Berlin: LIT, 162 S.

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