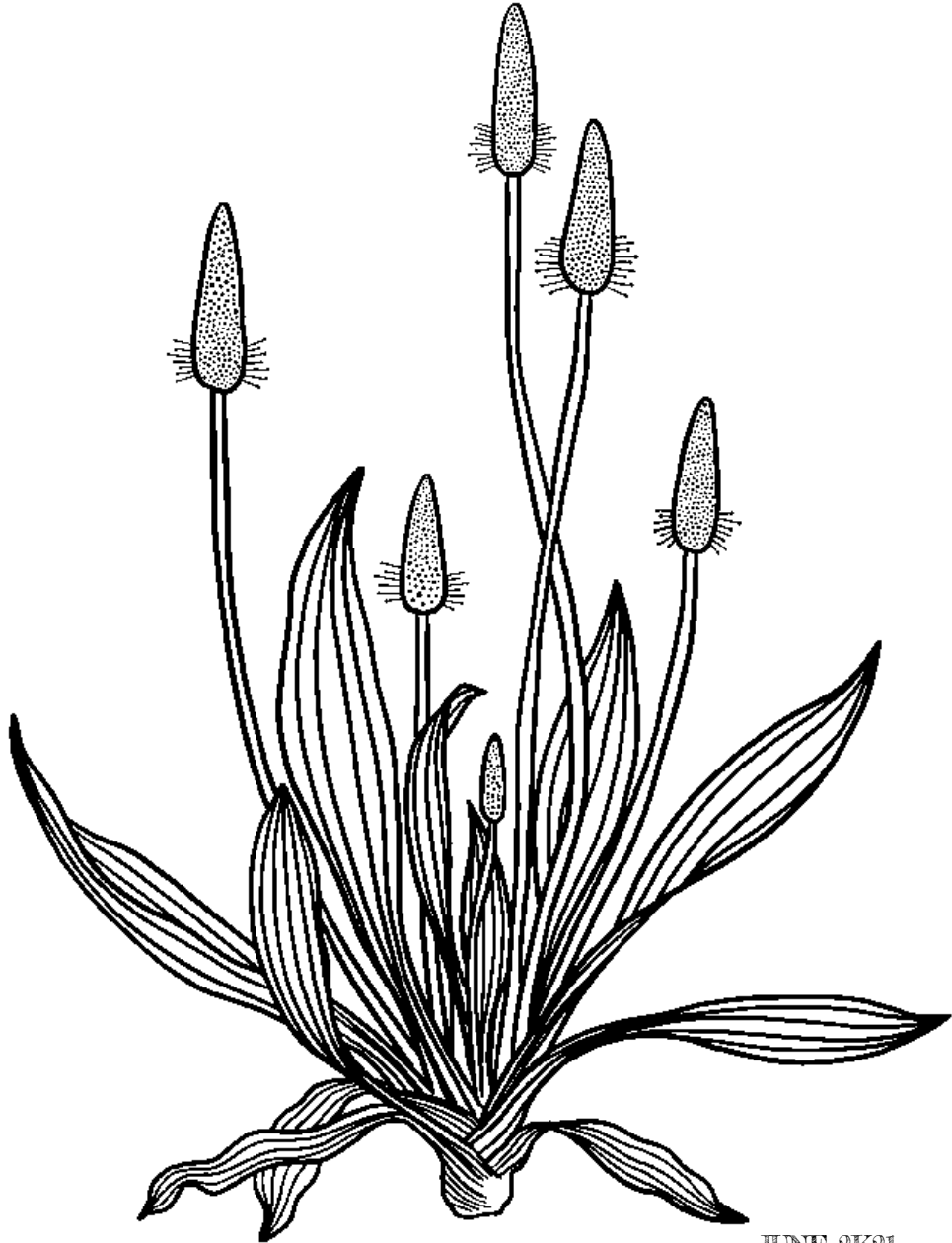


PUNIKAGGINE #1

ANARCHO HERBALIST D.I.Y. ZINE



JUNE 2K21

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the beautiful drawing of the plantain on the cover is by Amani Omejer
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PUNKAGGINE #1

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PUNKAGGINE:

PUNK ATTITUDE!

Spontaneous weeds have a punk attitude: they grow wherever they like, where you least expect it, they don't care about having a tidy appearance. They are generally disliked or despised, they are considered annoying, they infest whatever they want, in autonomy. For these very reasons, maybe this is why we like weeds so much.

The Anarcho Herbarie Kollektiv, an anti-capitalist, transfeminist and anti-speciesist herbalist collective, was born from the passion for wild herbs. Phytoalimurgia (from the Greek *phytón* = plant, *alimos* = that takes away hunger, *ergon* = work) is our anti-speciesist and anti-capitalist struggle, where personal, food, pharmaceutical and cosmetic emancipation begins from the knowledge of plants. Phytoalimurgia, feeding of what grows spontaneously, enhances and rediscovers ancient and alternative plant foods, recovering abandoned or forgotten knowledge from when a conscious connection with nature still existed. It calls into question the economic-capitalist system of industrial agriculture and monocultures. Urbanization, moving us away from nature, has obliterated and reduced

plant (and animal) biodiversity, thus making us somewhat dependent on large-scale distribution. Wild plant essences contain high concentrations of minerals, proteins, a high level of vitamins A and C and fibre in much greater quantity than cultivated vegetables.



Feeding and medicating yourself with plants is the oldest healing model on earth, and in the interaction with the lunar phases it expresses all its power.

The ancients, as well as animals themselves, give us an example of self-sufficiency. The latter well know how to use plants to medicate themselves: think of dogs that eat grass, or North American bears that feed on *Ligusticum Porteri* roots to aid digestion. If we were able to listen to our body, it would be easier to detect an imbalance before it turns into an acute illness. This is precisely where herbs are most effective.

For the self-governance of health

We rely on industrial healthcare and medical specializations, on greedy pharmaceutical companies with their laboratories full of tortured living beings.

Herbs are free, easily available. They are not boxed in sterile packaging on supermarket shelves.

One of the characteristics of herbalism consists in adopting a holistic approach: it looks and considers the whole as something that is more than the sum of its parts.

Health care through herbs does not just look at the symptoms and problems, but the context, what happens within the rest of the body and every aspect of the person's life, such as the emotional and mental state, as well as the social and environmental.

Anarcho-herbalism encourages a relationship of understanding and mutual respect towards the natural environment, seeing ourselves as part of this environment rather than attempting to control or dominate it. This way, by developing self-learning and community herbal wisdom, the road to liberation can be paved.

Herbalism is knowledge based on daily experience, on the sharing of expertise and skills.

For us of Anarcho Herbane, there are no hierarchies or pyramid systems that hold the power of knowledge. We share our understanding and information, learned through experience, practice and books. Through the sharing of D.I.Y. skills we learn side by side, without power structures and information hierarchy.

We deeply believe in D.I.Y. culture!

Herbal medicine must be accessible and shared with all. By sharing our expertise we pool our information and resources to learn, explore and improve our health together. Precisely from here, the zine *Punkaggine* (/pæn-kædʒ-dʒi-ne/) was born, from the union of punk and plantain (*piantaggine* in Italian, hence the pun), one of the most widespread wild medicinal herbs.



HERBS OF JUNE

MARIGOLD – CALENDULA

CALENDULA OFFICINALIS



PROPERTIES

Diaphoretic

Sudorific

Stimulant

Emmenagogue

Antipyretic

PROFILE

The name derives from the Latin *calendae*, meaning 'the first days of the month', a reference to its flowering period which takes place at this time each month between March and September. The Latins called it *solsequium* (that which follows the sun), since the flowers bloom when the sun shines and always stand to face it and they close again at sunset.

INFUSION

Add 2 teaspoons of dried marigold flowers into 1/4 lt of boiling water. Leave to infuse for 10 minutes. Drink 3 cups a day. Also useful for gargling or as a mouthwash against sore throat and

inflamed gums. To create an infusion to fight acne, add a teaspoon of flowers into a coffee cup full of hot water and cover it. Filter after 5 minutes, drink a cup in the morning on an empty stomach and one in the evening before going to sleep.

To stimulate and regulate menstruation, add 2 teaspoons of flowers into 1/2 lt of hot water, boil for 1 min. Cover and filter after 5 min. Drink throughout the day, starting the treatment 8 days before the expected start of the period.

INFUSION (external use)

5gr of flowers in 100ml of distilled water can be used for eye wash and in general has got a hydrating effect.

DECOCTION

5gr of flowers in 100ml of water. The decoction compresses have antiseptic and healing properties and are effective against burns, chilblains and boils.

OLEOLITE

Fill a jar with fresh flowers and cover them with sunflower oil. Leave to rest for 4 weeks, shaking the jar every day. Then, filter and transfer the mix to a cool place in a dark bottle.

OINTMENT

Marigold ointments have anti-inflammatory, antibacterial, antiviral and immuno-stimulating properties.

They can be used for chapped lips, chilblains, skin rashes, dermatitis.

MYTHS AND LEGENDS

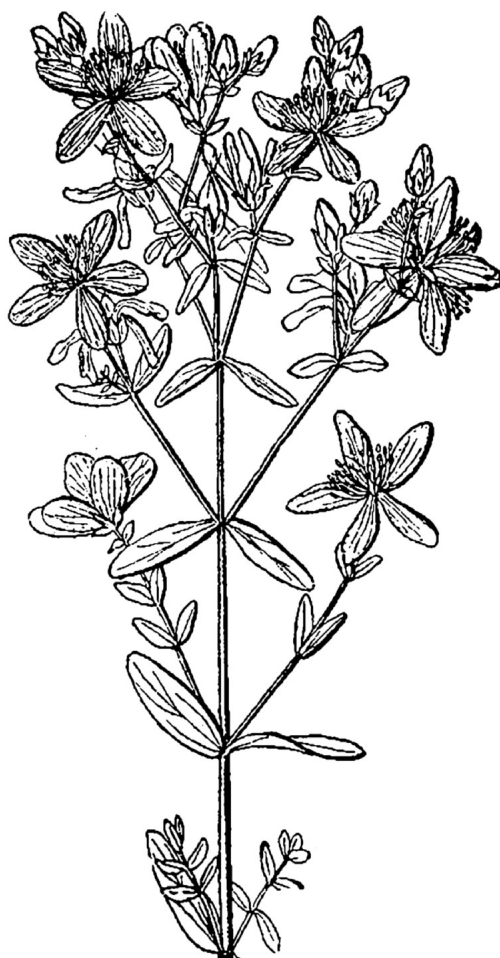
Marigold works as a "meteorological oracle": if the flowers do not open early in the morning, it will rain during the day. Since Ancient Greece, it has been associated with pain, jealousy and resentment. It was also called "grass of the dead" because it was often placed as ornament on tombs.

HERBS OF JUNE

ST JOHN'S WORT

GOATWEED - KLAMATH WEED - TIPTON WEED

HYPERICUM PERFORATUM



PROPERTIES

Antidepressive

Antiseptic

Decongestant

Anthelmintic

Balsamic

Chest diseases

Urinary tract inflammations

PROFILE

The name *perforatum* refers to the leaves that appear perforated when held against the light.

INFUSION

5gr in 100ml of water.

DECOCTION (external use)

10gr in 100ml of water for burns, bruises, inflammations, sores, wounds.

OLEOLITE

Soak 400gr of fresh flowers in extra virgin olive oil (the flowers should be fully covered) and leave them in the sun for 6-8 weeks, shake the container every day.

OINTMENT

For 50ml of product

- 20gr of shea or cocoa butter
- 18gr of St. John's wort oleolite
- 15 drops of essential oil of your choice

Useful for sunburns, dry and irritated skin

HAIR DYE

Natural dye to obtain red(ish) reflections. Take a handful of dried flowers and grind them into powder. Mix them with hot water until a paste forms. Apply onto the hair and leave it on for 30 minutes; then rinse.

MYTHS AND LEGENDS

Back in the day on St John's Eve, country folks used to burn the plant, together with rue and mint, against spells and the evil eye: hence its other names, St. John's Wort and, in Italian, 'Scacciadiavoli' (devils-banisher). Hanging a wreath of St. John's wort on the roof, on the stable door or wearing it on one's head served as protection against evil spirits and demons, but also lightning and fire. Since the ointment cures burns, by analogy it also had to keep away those living among hellfire.



HERBS OF JUNE

LAVENDER

LAVANDULA OFFICINALIS



PROPERTIES

Antidepressant
Calming
Antiseptic
Analgesic
Bactericidal
Tonic
Antineuralgic
Anti-inflammatory

PROFILE

It is used in aromatherapy to combat depression, as a tranquilizer and balancer of the nervous system. Useful for lowering blood pressure and reducing digestive problems. The most common use is to scent linen and spaces.

INFUSION

Add 2 teaspoons of flowers to 1/4lt of boiling water. Infuse for 10 minutes

INFUSION (external use)

Make an infusion of 20gr in 100ml of water, to later be added to bath water: you can make stimulating baths, useful also against gout and rheumatism. Also useful for treating bruises, cuts and wounds.

LAVENDER WATER

It is prepared by soaking 100gr of flowers in 1/2 lt of pure alcohol (for food use, above 90%). It is left to soak for 15 days, then filtered and stored closed tightly. By being antiseptic it is particularly suitable for personal hygiene.

OLEOLITE

- 200gr of dried flowers
- 700ml of sunflower oil

Place the lavender flowers in a glass jar, cover with sunflower oil. Close the jar, shake it and wrap it in kitchen foil. Leave to

soak in a warm place away from light for a month. Then, filter using a sieve or cheesecloth.

MYTHS AND LEGENDS

The legend originated in Provence, France: the story goes a fairy named Lavandula, with blue eyes full of tears and sadness, gave rise to lavender flowers.

On Saint John's Eve, the people used to wear lavender sprigs to banish demons and witches. Those who practiced white magic offered a bunch of lavender flowers as a sign of good luck. The lavender sprig was considered an effective and discreet amulet that induced prosperity, fertility and wealth. It is a symbol of rebirth.

HERBS OF JUNE

PLANTAIN

PLANTAGO LANCEOLATA



PROPERTIES

Emollient
Stimulant
Emmenagogue
Purifying
Diuretic
Astringent

PROFILE

It is good for the liver, purifies the blood, lungs and stomach. The seeds have a laxative effect and can be used instead of flax seeds.

INFUSION

Add 2 teaspoons of dried leaves into 1/4lt of water, bring to the boil. Leave to infuse for 5 minutes. Drink 3 times a day.

DECOCTION

The decoction relieves diarrhea

and helps against haemorrhages of various kinds, thanks to its astringent effect. 3gr in 100ml of water can be useful against eye irritations. Against sore throat, gargle with 3-5gr of the decoction mix per 100 ml of water.

COUGH SYRUP

Fill a pot with young plantain leaves. Cover with water and simmer for a couple of hours. Filter and add sugar (better brown, unrefined), 600gr per litre. Turn the heat back on low to dissolve the sugar. Once it has melted and the syrup has cooled, pour into bottles and store in a cool, dry place away from light.

OLEOLITE

Fill an airtight jar 2/3 full with fresh, chopped plantain leaves. Pour sunflower or linseed oil and

place in the sun for 3 weeks; then filter. Useful against cough.

PLANTAIN JUICE

Blend the fresh or dried leaves with a bit of water, bring to the boil and mix with plenty of agave or rice syrup.

EXTERNAL USE

The washed and crushed fresh leaves produce a juice which, when rubbed on the skin, is used as a healing agent for wounds, insect bites, bites from non-poisonous animals, sores and ulcers.

MYTHS AND LEGENDS

The name derives from the Latin *planta* (sole of the foot) referring to the similarity of the leaves to feet, and because it grows in walkable areas. Others claim that it derives from the Latin *plantam tangere*, meaning 'a plant pleasant to the touch'.

WILD RECIPES



MARIGOLD RISOTTO

- * 350gr rice (ideally Arborio or Carnaroli)
- * 5 marigold flowers
- * 1 shallot
- * 1/2 garlic clove
- * Oil q.b.
- * 1/2 cup of white wine
- * 1 lt vegetable stock
- * 2 tbsp margarine

Wash and dry the marigold flowers. Heat a bit of oil in a pan, add the chopped garlic and shallots. Simmer with one or two tablespoons of stock. Add the rice and toast it for a few minutes, stirring constantly. Pour in the white wine and gradually cover with the broth. After about a dozen minutes, add the marigold petals and continue cooking. Turn off the heat, stir in the margarine, let it rest and decorate with the fresh petals.

A HERBAL HISTORY

The Witches' Night

The night of June 24th, known as the Witches' Night or St John's Eve (but also the Night of the Fairies and Goblins) falls on the solstice days, when, according to an ancient belief, the energies of the earth are at their peak. According to folklore, on this night the sun meets the moon and from this union benign energies pour onto the earth, especially onto the wild weeds which sit in the dew. Water, fire and herbs became vehicles of magical operations, enhancing the generative force of nature. It is the best time to collect herbs and flowers, which, thanks to the magical power absorbed, would become a remedy against all evil and misfortune.

It was believed that herbs and flowers collected at dawn on the Witches' Night or left overnight in a basin outside the house acquired beneficial and protective powers. It was believed that rolling in the morning dew cured scabies, hemorrhoids and eye diseases.

During these magical hours, according to Germanic tradition, the doors of the dark kingdoms are thrown open: the dead emerge from the tombs and go hunting, wandering through mountains and valleys. Fairies, goblins and monsters join them to torment the living. Legend has it that in this particular astral moment witches love to gather, because the elements of nature acquire extraordinary and prodigious powers.



In particular, in the Middle Ages, it was believed that all the witches of Europe flew in the night to gather in Benevento, Southern Italy, under a large walnut tree, to join in wild dances.

In Benevento the witches were called 'Janare' due to their propensity to enter houses through doors left unattended (*ianua* means 'door' in Latin).



The most sought after herbs on the Witches' Night were the so-called 'plants of good health', those that held particular healing powers.

Some of these are:

- **St John's Wort** with yellow flowers to protect against misfortune and guarantee peaceful sleeps, or to be hung outside doors to protect the family;
- **mugwort** to protect from lightning and to be incorporated into protective amulets against the evil eye;
- **rue** for its healing properties and to chase evil spirits away;
- **mint** to guarantee long life;
- **sage** to protect oneself from evil spirits;
- **verbena** a symbol of peace and prosperity; dear to witches, it was believed to be able to heal diseases;
- **mandrake**, one of the most dangerous plants, with the dual power of

sedating and exciting; very dear to witches, they used it to prepare narcotics as well as love potions;

- **rosemary** to be hung together with St. John's wort and rue on the house door to keep evil spirits and witches away;
- **garlic**, a very powerful talisman, if harvested before sunrise was particularly strong against witchcraft;
- **lavender** to be placed in bunches in drawers and wardrobes to protect linen, clothes and by extension the whole family;
- **fern** to give divinatory powers, supernatural forces and wisdom, according to old beliefs; its flower only opens on St John's Eve and remains visible for a moment and can only be harvested after having fought with the devil;
- **carlina** to prevent the witches from entering houses; in fact, if nailed to the house door, it forced the witch to count all the flower heads exactly.

With these plants it was possible to make **St John's water**; if collected on the night between June 23rd and 24th, placed in a basin filled with water left outside the house for the whole night, they had the power to increase beauty, protect from ill health but at the same time defend from the evil eye, envy and hexes.



A D V I C E for conscious foraging

"Alimurgic plants" are therefore "herbaceous, shrub-like plants or spontaneous trees of which one or more organs or parts are used as food if collected at an appropriate stage of the plant's cycle and prepared in an appropriate manner". (Bianco, 2001)



One of the most liberating things about edible plant-based wild foods is being able to walk in the open air and pick a plant with your own hands to feed or medicate yourself. Initially, you may be overwhelmed by the amount of information and variety of plants that exist. If you are just starting out, we recommend you focus on studying and identifying 5 or 6 plants to start with.

It is also good to inform yourself if what you are collecting is a rare plant, endangered or simply uncommon in the place where you live.

A good practice is to avoid collecting plants from places where there are fewer than twenty specimens each and to avoid collecting more than 10% of what you see. It is also good practice to make sure you propagate the plants you collect by scattering the seeds, or, if you collect the roots, replant some of them. Also be careful when collecting plants that grow on the sides of roads, ditches or along waterways near industrial sites, as well as in areas exposed to pesticides and herbicides. For obvious reasons it is better not to collect them.

Always remember that you are taking something from another living organism and you should do so with the utmost respect!



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NOTES





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