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Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

1 June 1984

Dear Bernard:

Please read this, show it to no one, and send it back to me with your comments and criticisms. Tell me how you are. Is your health good?

R. G. W.

Enc.

received: 8-VI-1984 / Manuscript of chap. I "Persephone's Quest"...

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803-1705
504/388-8485

15-VI-1984

Dear Gordon,

As you know, I have always tried to make objective and constructive comments on your work, and I shall make no exception now. First, let me say that I believe the chapter gives the reader an informative and arresting summary of your researches, together with those of your collaborators over a period of several decades. I find it quite impressive, and your narrative style is engaging. You can not be faulted for not giving due credit to your colleagues for their significant contributions to the corpus of your work. You are quite aware, however, that you now have, as you have had in the past, severe critics who shall be scrutinizing this book, and evaluating it with their customary acerbity. This being the case, I can not help but observe that your severity toward Brough, now that he is deceased, will not redound to your credit. What may have been meant perhaps, merely as a well deserved barb, has instead, I believe, turned out to be a veritable harpoon. It is unsporting to harpoon a dead whale, and in any case, can have little effect. As a friend, I would urge you to reconsider your remarks so that posterity will not be able to accuse you of callousness. If you can not subscribe to the dictum "De mortuis nil nisi bonum," then perhaps it would be best to leave the matter to oblivion. I find nothing else of substance in the manuscri that I would recommend that you alter.

Is there a substantial reason for your saying: "I am nearing the end of my days." I hope not! My back has sufficiently improved to allow me to anticipate field work in July (I leave on the 10th) with our mutual colleague G. Bohus in Budapest. I shall also try to check further into what the javas assonyok might have to say about the bolond gomba.

as ever,
Bernard

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11 Nov, '83

Dear Bernard;

I have been reviewing your various articles on mushrooms in Guatemala and note especially Mycologia 64, 1972. From it I learn that A. muscaria is known locally at the Rancho de Lemoa, between Chichi and El Quiche as shtantilok or shtantalok. What do these words mean? Is it surprising that those in Lemoa de Rancho they use different words than the women vendors use?

(tr)

& your health improving or holding steady?

RGW

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26-IX-1983

Dear Gordon,

Many thanks for your note. The latest is that the surgeon, predictably, advises surgery, but I am not yet ready to allow him to practise his art. So I go about lame. A full year has gone by with no field work possible! I still maintain a daily schedule at the university, and work in the herbarium.

Have you visited your new library lately? Has the cataloging been completed? The library will surely be a most valuable research tool for scholars.

as always,
Bernard

Please let me know when your new book will be published. Will it be in the hands of Mardersteig again?

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20 Sept. 1983

Dear Bernard:

How are you doing? I hope your back is better, but backs are difficult part of the anatomy.

I am coming along fairly well. The book is slowly progressing and I will have it finished before long. As ever,

R. G. W.

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LSU

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LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
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29-IV-1983

Dear Gordon,

You leave little to add to what you have written, and I was especially glad to have read your manuscript since I have not seen your original 1956 paper.

The full documentation, and the always pertinent discussions bear the unmistakable style of RGW! And you have been generous in your treatment of my contributions, for which I am most grateful.

Since you name (p. 4, line 4) Tuber magnatum, the 'white truffle' of Italy, I felt a pang at the omission of Tuber melanosporum, the most famous of truffles, 'la truffe du Périgord' which would seem to merit honorable mention. It is quite possible too, that many of your readers will not know it by its Latin designation.

I am writing hastily because it is painful for me to sit long in one position. I injured my back some months ago (before the dedication at Harvard, where I was also troubled considerably), and the condition (probably a herniated intervertebral disc, according to my physician) has worsened. I am awaiting the diagnosis of a C.A.T. (Computerized Axial Tomography) scan, and the subsequent treatment to be suggested.

as ever,

Bernard

P.S. Your paper is not the place to enter into taxonomic disputes, but contemporary treatments by mycologists generally include Terfezia as a representative of one family (Terfeziaceae) of 3 or 4(!) that constitute the truffles, all of which belong to the single order Tuberales.

Gordon — Don't forget to underscore all the genera on P. 14, and elsewhere, wherever they occur.

Did you get the reprints I sent you recently?

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

13 March 1983

Dear Bernard:

It was pleasant talking with you the other day.

I note that you are undertaking to review the evidence concerning the mushroom stones. I trust that you will publish nothing without first showing it to me. Unless I am mistaken, none of the critics of the mushroom link has had an entheogenic experience, at least not under the right circumstances. The awe and wonder that it provokes is no laughing matter. If one has not had the experience one enters the discussion blindfolded and ears shut off and hands tied behind the back.

Cordially,

RGW

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R. GORDON WASSON
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5 March, 1983

Dear Bernard:

I received your letter of the 23rd February only today, and with it the typescript of your remarks. I had not realized just how complimentary they were to me. Thank you a million!

How good of your daughters to come out on such an evening. I was glad to meet them.

You will receive shortly the chapter dealing with your discovery. Cheers!

RGW

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9-III-1983

Dear Gordon,

There have just come in, and you may want to have a few copies. My animadversions on Köhler's paper should at least cast some doubt on the veracity of his Thesis. I have purposely made my remarks as economical as possible, while still retaining the force of my argument.

Yours,
Bernard

5 reprints: "Were Mushroom Stone Potters' Molds?"
in Revista/Review Interamericana XI(2): 231-237. 1981.

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123
March 3 1983

Dear Bernard:

Are you back from your excursion to Cambridge? I still await the text of your remarks. For the record I wish the transcript of the talks. I shall send you some time soon the chapter about the Quiche Maya in which you figure. How are you? Do let me hear from you.

Cordially,

Gordon

I phoned 1 - 2:30 PM,
8 - III - 1983. No answer.
3PM OK! Gordon complimented me again on my "beautiful" remarks at Cambridge.

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23-II-1983

Dear Gordon:

Following the ceremonies at Harverd I spent nearly a week in Boston with my daughters before returning home. Since you expressed an interest in having a copy of my remarks, I am enclosing them for you.

It must surely be a great satisfaction for you to know that your unique library is housed and will be cared for in exemplary fashion, and that qualified scholars will have the privilege of using those cherished volumes in perpetuo. High praise is due Dick Schultes for a superlative job in organizing the event of that memorable evening. Now it is time to go foward with further good works.

as ever,
Bernard

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Department of Botany

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3-II-1983

Dear Gordon:

ENTHEOGEN was already included! Of course, that is not all, but I do not want to let the cat entirely out of the bag. My remarks are carefully oriented towards an intelligent, lay audience, and the writing has been an exercise in discriminating condensation. I would sum it up by saying that my aim is to express MULTUM IN PARVO. Each speaker has but 10 minutes (plus or minus a minute or so), consequently, everything said must be meaningful, and stated with sufficient clarity so that even an audience little familiar with your work should be able to appreciate its significance. It is my hope that you will be pleased with my effort.

Just another word before we both leave for Cambridge. Both my daughters (Maxine and Doris) live in the Boston area, and are eager to meet you and Dick, since they have often heard me speak of you both, and have some understanding of your work. I have asked Dick to extend invitations to them and he has graciously done so. A third interested person has also been invited at my request.

I need hardly add that I anticipate with great pleasure meeting you again after a lapsus of 23 years! Meanwhile, I wish you a safe and comfortable journey.

as ever,
Bernard

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
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30 Dec. 1983

Dear Bernard:

I hope you can introduce into your remarks on the evening of the 12th the new words that we want to start on its way:

entheogen

But if it would be difficult to do without changing your talk too much, forget it!

Rgw

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22 Dec. 1982

Dear Bernard:

Here is my revision. I hope this is satisfactory but ~~but~~ do not hesitate to send me any suggestions that appeal to you. Please rush the return to me.

R.G.W.

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

1 Nov. 1982

Dear Bernard:

My secretary sent you a few pages of a screed that I am proposing to publish in the book that preoccupies me.

If you have time to read it I shall much appreciate any comments that you have.

What are your plans now? Any trips in the offing?

As ever,

R.G.W.

Dick Schultes is still in the Amazon!

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received: 21-IX-1982
I spoke to Gordon on 22-IX-82 - his 84th birthday Vermont.
I have his permission to send (give) greetings to the Congress, etc - Teofilo Castillo etc.

R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

17 September 1982

CONFIDENTIAL

Dr. Dennis Tedlock
Boston University
745 Commonwealth Avenue
Boston, Massachusetts 02215

Dear Dr. Tedlock:

I write you at the instance of Mike Coe.

I wrote you and Mrs. Tedlock at the beginning of the summer to an address in the Southwest, which letter you probably did not receive.

You may know that in Quiche kakuljá means not only the lightningbolt but also, in conformity with widespread associations in Early Man's languages, Amanita muscaria. The women mushroom venders in Chichicastenango all confirmed this to Professor Bernard Lowy, the celebrated mycologist, when he showed them the mushrooms that he had gathered some kms. away in the forest. They warned him that his mushrooms were itzel ocox. Whether the women believed that, I do not know. In the Popol Vuh I think that huracán and kakulja huracán sometimes mean A. muscaria and sometimes mean lightningbolt and one must distinguish between the two. A. muscaria was the major entheogen in Eurasia and in parts of North America. (Entheogen, 'god within you', is a word devised by some of us to replace 'hallucinogen' and such like of the hippies in the 60's. It is used only for Early Man, whether living in prehistory or today among us, as aboriginals.) Lowy has confirmed the fungal meaning of kakuljá in Tzutuhil at Santiago de Atitlán, and I have supporting evidence in Tzotzil and Tzeltal.

This opens up a vast field that has been neglected by anthropologists and archeologists. In Siberia the peoples known as Paleosiberians wear crudely carved wooden figures with one leg and one eye, sometimes called 'one-sided people' or by outsiders 'unilateral figures'. This figure is a personification of A. muscaria with a single stipe (or 'leg') and a single eye (or 'cap' of the mushroom). The 'eye' is singularly appropriate for a divinatory mushroom, brilliant red with white spots. The Paleosiberians are a pitiful remnant of what they once were.

The Aryan invaders of northwest India (the Indus Valley) who spoke Vedic until roughly B.C. 1000 and who composed the RgVeda (an anthology of 1028 hymns), long long before they had an alphabet, made use of a metaphor, Aja Ekapad, in speaking of one of their gods, but which one? The metaphor is easy enough: it means the 'Not born Single-foot'. Scholars agree the meaning is clear but whom does it apply to? They are at a loss. I have taken the position that Soma, their entheogenic plant, A. muscaria, is the mushroom: without microscopes the Aryans could not see the spores, they thought it grew without seed, its father being Indra or Indra's son Parjanya, the god of Thunder, and A. muscaria was procreated by one or the other in the rain-softened earth. 'Single-foot' refers to the stipe of the mushroom.

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Early man associated this mushroom with the thunderbolt everywhere, including the Quiche country. The white-spotted cap, brilliant red, is singularly beautiful, appropriate for having been the child of the lightningbolt. Kakulja huracan is a fitting name for the most important entheogen, one moreover that calls for self-discipline for its proper use.

If we are right, then the question is when the Quiche words mean thunderbolt and when they mean the mushroom. I suggest that One-Leg obviously means the divinatory mushroom in the prayer in lines 8197-8268.

There are three entheogens accessible to everyone in the Quiche country: 1) A. muscaria, which takes training in its use; 2) the entheogenic species of Psilocybe and Stropharia sought after in Southern Mexico, which are generally smaller than A. muscaria ('chipi'); and 3) the seeds of the two species of morning-glory, Ipomoea violacea ('raxa') and Rivea corymbosa. (But I am not sure that Ipomoea violacea was in the New World in prehistory; this must be determined.) I. violacea is 50% stronger than the other morning-glory for equal weights of seeds.

Sincerely,

R. Gordon Wasson

P.S.-If you have a translation of the passage where ocox is expressly mentioned, might I see it? Line 6265 in the Edmonson translation is the key line.

cc: Bernard Lowy
Michael Coe

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LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803-1705
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18-VIII-1982

Dear Gordon:

This is a follow-up on the conversation we just had (Wednesday, 12:05-12:25PM my local time) concerning the draft of the paper you are preparing on Thunder and Mushrooms. This reached me on Monday, and I have read it critically, taking the liberty of pencilling in a few minor corrections and suggestions. As usual, you have been very generous in giving credit for my work, and I am delighted that you can incorporate some of it into your paper.

Everything that you have to say is pertinent, but as I commented over the phone, I wish that you would reconsider the brief paragraph on mushroom stones (a single sentence) at the bottom of p. 19a. My reasons for asking you to do this are as follows: If a reference to mushroom stones is to be included, would it not merit considerable expansion and elucidation? A single sentence can hardly do justice to this topic, and yours almost gives the impression of having been included as an afterthought. I know that this cannot have been your purpose. Also, it might be argued, (correctly, I think) that there are hundreds of mushrooms (not only psychotropic ones) that have a "profile" virtually indistinguishable from that of Amanita muscaria, and that seeking "linguistic evidence" based upon this similarity alone is sure to arouse stormy protest in some quarters, and I believe, with justification! I have carefully avoided making a similar statement in any of my papers. It would be far better, in my judgment, either to delete this paragraph (it is not needed in this paper, or at least the part of it that you have sent to me) or else to make some longer statement about mushroom stones that stands on firmer ground. There is an abundance of material to choose from, Gordon, including your own MRH! Well, please consider this as the most friendly advice I can give. In short, if the paragraph in question were to remain unaltered, I believe that it would damage the paper.

as always,
Bernard

P.S. – Gordon – would you please send me a copy of your response to Rolf Singer's Feb. 1, 1982, "A Correction"? I have heard about it, but have not seen it. BE

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from R. Gordon Wasson: 1-IX-1982.

*

From the village of San Agustín Loxicha, in Zapotec country, we will now visit the lands of the Maya, a few score miles due east as the bird flies, where the Indians speak Tzeltal and Tzotzil, Mayan tongues in the Mexican State of Chiapas; and some score miles further, in the Guatemalan highlands where they speak Quiche and Tzutuhil. The Quiche were and are the most numerous of the Maya peoples. It is they who have left us as a legacy the Popol Vuh, a Preconquest poem almost 8600 lines long, which has inspired many translations into Spanish, English, French, German, and Russian, plus two translations from these languages into Italian and Japanese. Mushrooms are mentioned expressly once in the Popol Vuh in what is clearly a religious context. Here is the Edmonson translation,[1] in verse, lines 6265-8:

> Heads [caps, pilei] of mushrooms were on the deerskins,
> Each of them,
> And they were taken by them there
> To the top of the mountain.

We are not told what kind of mushrooms they were nor what was done with them.

Bernard Lowy, retired Professor of Mycology in the State University of Louisiana, has made a major break-through among the Quiche and the Tzutuhil, close cousins whose languages have grown apart in the last four centuries.[2] "Lightning" is called in these languages kakuljá, and according to the Popol Vuh, there are three grades of lightning, of which the most powerful is "1 leg lightningbolt", kakuljá huracán. The other two grades are ch'ipi kakuljá, "dwarf lightning", and raxa kakuljá, "green lightning". These words are used extensively in the Popol Vuh. Lowy's discovery was that the name of the mushroom Amanita muscaria was kakuljá also, indeed its full name is kakuljá huracán, the mightiest of lightningbolts.

1. The Book of Counsel: The Popol Vuh of the Quiche Maya of Guatemala, tr. and ed. by Munro S. Edmonson, Publication 35, Middle American Research Institute, Tulane University, 1971.
2. "Amanita muscaria and the Thunderbolt Legend in Guatemala and Mexico", by B. Lowy, Mycologia LXVI.1, Jan.-Feb. 1974, pp. 188-191.

This is the 2nd copy sent to me by Gordon, following our phone conversation in which I suggested that the abstract was not reached me.

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With this discovery of Bernard Lowy's, our ethnomycological inquiries of a lifetime have reached, not the end of the road (far from that!), but a dramatic resting place to look over what we have achieved. What a prize Bernard Lowy, my friend of many years' standing, has brought back from that tiny Quiche corner of the world!

Having made this discovery, Lowy felt the need to explore further the living vocabulary in Quiche for lightning and thunder, and he visited the Proyecto Francisco Marroquín in Antigua to consult the professional linguists there and also Dr. William Norman. Did kakuljá correspond to rayo in Spanish or simply relámpago? Rayo, definitely. Rayo is a powerful word, corresponding to foudre in French. It raises one's emotional tension, with the shock of a nearby bolt of lightning and a deafening clap of thunder. Relámpago in Spanish corresponds to French éclair and, Lowy was told, to xkoyopá in Quiche. English is singularly weak in its vocabulary for thunder and lightning.

In the summer of 1973 Lowy gathered specimens of A. muscaria and A. caesarea some miles north of Chichicastenango, in Quiche country. He brought them down to the market place. The food merchants there recognized them both at once and he was admonished not to eat the kakuljá: it was itzel ocox, evil or devilish mushroom. This is how the natives usually warn strangers. There was no doubt about the name: kakuljá! Here was the first time that he heard the name given to A. muscaria, but the name was often confirmed by later informants.

From the Popol Vuh we learn that there are three kinds of lightning in Quiche traditional belief. In the Popol Vuh all three are mentioned eight times:[1] when one kind of lightning is cited the usual practice is to cite all three. But they are not repeated by rote: they are made to fit into the context. They seem to mark high points in the narrative. Here is a simple example, the first citation

1. The citations in the Edmonson text are lines

183 et seq.	1497 et seq.	2282 et seq.	5190 et seq.
233 et seq.	1749 et seq.	4982 et seq.	8198 et seq.

Huracán alone is to be found in 712, 1512, 4016, 5149, 8198, 8253. "One Leg" may be derived from the nearby bolt of lightning or it may mean the single stipe of the mushroom, or both!

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in the Popol Vuh, lines 183-8 in the Edmonson translation:

Quiche Text	Edmonson Translation
R umal ri, u K'ux Kah, Hu r Aqan u bi Ka Kulaha Hu r Aqan nabe U kaab q'ut Ch'ipi Ka Kulaha, R ox chik Raxa Ka Kulaha Chi'e q'u oxib ri, u K'ux Kah.	Through him who is the Heart of Heaven, 1 Leg by name. 1 Leg Lightning is the first, And the second is Dwarf Lightning. Third then is Green Lightning, So that the three of them are the Heart of Heaven.

Ka Kulaha Hu r Aqan	in the Preconquest Popol Vuh becomes
Kakuljá Huracán	in contemporary Quiche and
Lightning 1 Leg[ged]	in English.

With trepidation I submit to Popol Vuh scholars whether there is not one transparent instance where huracán means A. muscaria, viz. 8198-8268. Here the prayer invokes the entheogen of the race.

Considering the religious struggle going on in Guatemala over recent centuries, I cannot believe that the mycological sense of kakuljá huracán, or huracán alone, was a post-Conquest neologism. Their name for their supreme and awesome god is pre-Conquest. One cannot help but see a similarity, in appearance and essence, between the lightningbolt and the divine mushroom, the resplendent, the regal, incarnation of their god, their No. 1 entheogen.

We are to believe then that the Quiche native of noble lineage, learned in Latin letters, who first penned the Popol Vuh between 1550 and 1555, only ten to fifteen years after the first arrival of the Christian missionaries in their country, must have written easily of kakuljá huracán the fly-agaric in harmony with the views of the compatriots of his circle who had used the potent entheogen freely from time immemorial. Was not this the reason that his manuscript remained hidden from view for a century and a half, virtually unread, until the Rev. Francisco Ximénez (O.P.) having mastered thoroughly the difficult tongue, was charged by his superiors with

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the delicate editorial task of purging the text of the Popol Vuh? Shortly after Father Ximénez's text appeared, the original text that Father Ximénez had used disappeared, doubtless destroyed. Or does it still exist, forgotten in some conventual cupboard or, possibly, hidden in a Quiche repository, known to a few select natives?

The clergy and, later, the anthropologists and linguists were virtually all of European stock and therefore mycophobes, who despised and ignored the toadstools of the country, until Bernard Lowy turned up with his persistent questions. Scholars only now are, some of them, learning of the importance of entheogenic mushrooms in pre-history, among our ancestors who had not yet learned the art of easy writing. Do those among the Quiche who characterize the kakuljá as itzel ocox believe this, or do these short words serve as an amulet to free them from the disapproval of the authorities? Are there still Quiche who ingest the kakuljá according to age-old rites?

In Chiapas the vocabularies of both the Tzeltal and Tzotzil also link the fly-agaric with the lightningbolt mushroom. Dr. Robert M. Laughlin of the Smithsonian, the authority on Tzotzil, tells us that the fly-agaric is called ¢ahal yuy čauk, meaning 'red thunderbolt's yullo', yullo being an old Spanish word meaning 'tender edible herb'. In San Cristóbal the fly-agaric is sometimes still called by natives yuyo de rayo. These names suggest that A. muscaria, when yuyo originally became current for the fly-agaric, was consumed by the natives as edible.

The famous mushroom stones of the Mayan world seldom resemble the species of the Psilocybe that are much sought after throughout Oaxaca, but they present, most of them, good profiles of A. muscaria, and this supports the linguistic evidence that the Maya people used A. muscaria as their holy entheogen.

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In the summer of 1978 Bernard Lowy spent some time in Santiago de Atitlán, where Tzutuhil is spoken. There he picked up the elements of Tzutuhil beliefs concerning their gods in which, it seems, they still believe. I shall give these beliefs as he recorded them, in a document, dictated to him by a foreign resident of the village.

> According to Tzutuhil legend as narrated to me by Martin Prechtel, a talented painter and linguist living in Santiago de Atitlán, there once were 12 sacred trees, each of them associated with a different species of mushroom. The Nahuales decided to select one of these trees to rule over men on earth. Each tree in turn was asked whether it would accept the heavy responsibility. Only one accepted, an unlikely, undersized candidate called Ch'ipi or Little Brother. He said he had a dream or vision in which he was directed to find a certain hill at the foot of the volcano San Lucas (still venerated by the Tzutuhil) where a tree called the palo de pito grew surrounded by numerous mushrooms. As the tree was approached, a strong south wind arose bringing with it a violent storm, and presently the tree was split by a thunderbolt. The tree was hollow, and within it Ch'ipi observed a vague countenance which he then proceeded to carve out of the soft wood. This effigy became the god Maximon. Each stroke of Ch'ipi's knife was accompanied by a sacred word, and each stroke likewise gave origin to a musical note, tone, or son. The notes provided the musical basis for traditional songs. When Maximon was fully formed, each Nahual conferred upon the newly created god a special power. Then Maximon was commanded to stand, for he was to be tested to determine whether or not he was able to use the powers conferred upon him. A deaf mute from the village was brought before him and Maximon was directed to cure his infirmity. According to one version of the legend, a fragment of one of the mushrooms growing around the palo de pito was fed to the man, who thereupon became rejuvenated and his infirmity disappeared. The Nahuales were pleased, and Maximon has ever since presided over the Tzutuhil people. It is this divine mushroom which is known among the Quiche as Kakuljá, only recently identified as Amanita muscaria and which takes its name from the Maya god whom it personifies. Kakuljá is one of a trinity of gods referred to in the Popol Vuh as Kakuljá Huracán, the others being Ch'ipi Kakuljá, and Raxa Kakuljá.
>
> The first of these, Kakuljá Huracán, enigmatically refers to a single leg, huracán , that is, the single shaft of the thunderbolt. Where this shaft struck the earth the miraculous mushroom Amanita muscaria arose.

The palo de pito is said to be a leguminous tree, Erythrina rubrinervia, growing in mycorrhizal relationship with A. muscaria. Bernard Lowy's account of

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the Tzutuhil folk belief appeared for the first time in the spring of 1980, in the Revista-Review Interamericana, p. 100, Vol. 10 No. 1, Copyright © 1981 Inter American University of Puerto Rico, 0360-7917/80/1001-0094/0. Professor John Zebrowski is the Director-Editor of the Revista, and he graciously granted us permission to quote from Professor Lowy's article.

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

7 August 1982

Dear Bernard:

I am sending you a draft of what I have written to include in my paper on Thunder and Mushrooms, with some questions. Please read it and be merciless in criticisms.

Forever -

Gordon

received: 16 - VIII - '82 !

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

29 May 1982

Professor Bernard Lowy
Department of Botany
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

I was distressed, and shocked, by the content of your letter of 21 May. Is it unreasonable to ask that a friend should explain himself frankly, and succinctly, when he writes a letter? I had been preoccupied with the Death of the Buddha for these many years and have recently finished my paper and had it enthusiastically accepted by Ernest Bender, the editor of the JAOS. I feel like a free man.

Now I am turning to the Maya. I am intensely excited by your discovery and wish to explore it as well as I can. You know much more about it than I do.

Things are not going smoothly with me, as is indeed natural in this world. McGraw-Hill, the publishers of The Wondrous Mushroom, abruptly wrote me less than a year after they had offered the book that they were remaindering it. Fred van der Marck and his whole department of 'Co-publishing and Foreign Rights' was closed down by the Board of Directors after 17 years of profitable operations and Fred was dismissed on short notice. The Board of Directors were horrified that McGraw-Hill would be identified with 'drugs'.

I should like to discuss the Maya question with you but feel rather helpless in the light of your letter. Can we exchange ideas?

Most cordially yours,

Gordon

JAOS
New Haven
Yale

Gordon spoke to me by telephone on 31-V-1982. We had a long conversation. He admitted I had some right on my side, and again invited me to spend "a few days" with him in Danbury. I explained that my present situation made this impossible, but would like to meet with him at some future time. Our discussion was friendly.

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

21 - V - 1982

Dear Gordon:

I know that it must be attributed to your enthusiastic, even implacable pursuit of answers, but I confess to a shadow of pique at the manner in which the questions are framed, particularly the last. What does it mean? Perhaps you did not wish to imply it, but it clearly tells me that you have made nothing of my discovery, and await - after a lapse of 8 years - my exegesis! Is it unreasonable to ask that queries be couched in more fraternal terms (we have been corresponding for over 20 years!) rather than being put in the form of examination questions, without preamble? Are we not collaborators? Perhaps I am excessively sensitive. Things have not been going well for me of late. I am distraught.

Yours, Bernard
B.L.

There are 3 kinds of lightning referred to in the Popol Vuh. See Goetz & Morley's "Popol Vuh" (1950), Univ. Oklahoma Press, last paragraph of text p. 82, and note 7, pp. 82-83; also Edmonson's (1971) text p. 12, top 3 lines.

But the point is that before I elicited the word "kakuljá" in its second, fearful meaning, from the mouth of a Quiche native, noone had dreamed of its deep, hidden significance.

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

15 May 1982

Professor B. Lowy
Department of Botany and
Plant Pathology
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

There are five references to kakuljá huracán in the Popol Vuh. Do you think that they refer to lightning bolts or A. muscaria? Are there three kinds of lightning referred to, or three entheogenic mushrooms? What do you make of your discovery?

Sincerely,

R g W.

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2nd Draft

compare with published book. Yale Univ. Press. "Persephone's Quest." 1986

*

From the village of San Agustín Loxicha, in Zapotec country, we will now visit the lands of the Maya, a few score miles due east as the bird flies, where the natives speak Tzeltal and Tzotzil, Mayan tongues in the Mexican State of Chiapas; and some score miles further, in the Guatemalan highlands where they speak Quiche and Tzutuhil. The Quiche were and are the most numerous of the Maya peoples. It is they who have left us as a legacy the Popol Vuh, a Preconquest poem almost 8600 lines long, which has inspired many translations into Spanish, English, French, German, and Russian, plus two translations from these languages into Italian and Japanese. Mushrooms are mentioned expressly once in the Popol Vuh, in what is a religious context. The mushroom caps lie in deerskin and are carried to the top of the mountain,--doubtless a sanctuary.[1] We are not told their species nor what was done with them.

The mycologist Bernard Lowy, now retired from his chair in the State University of Louisiana, had chosen many years ago to pursue part-time my subject -- ethnomycology -- and early on chose the land of the Maya to see what discoveries he could make in that ancient and storied land. Knowing of my addiction to lightning-bolts and mushrooms, when he went down in June of 1973 to Guatemala he felt the need to familiarize himself with the vocabulary for lightning in the Quiche language. To this end he consulted the professional linguists of the Proyecto Francisco Marroquín in Antigua and specifically Dr. William Norman, a specialist in Quiche. He learned that in Quiche kakuljá is the word for lightning.[2] But did it correspond with rayo in Spanish or simply with relámpago? Rayo, definitely. Rayo is the powerful word corresponding to foudre in French. Rayo raises the tension with the feeling of a nearby lightningbolt and a deafening clap of thunder. Relámpago corresponds to éclair in French and, he was told, to xkoyopé in Quiche. English is singularly weak in its thunderstorm vocabulary.

á/

1. The Book of Counsel: The Popol Vuh of the Quiche Maya of Guatemala, tr. and ed. by Munro S. Edmonson, Publication 35, Middle American Research Institute, Tulane University, 1971; line 6266.

2. Amanita muscaria and the Thunderbolt Legend etc. Bl. 1974.

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In July of that year Prof. Lowy went to Chichicastenango, in the heart of the Quiche country, some kilometers north in the forest-covered mountains, and gathered specimens of Amanita muscaria and A. caesarea. He brought them down to the marketplace in the city and displayed his mushrooms to the women mushroom vendors squatting on the sidewalk. They knew his mushrooms at once and he was admonished not to eat the kakuljá: it was itzel ocox, the 'evil or devilish mushroom'. So kakuljá was the name of the fly-agaric! Lowy could hardly believe his ears. He asked the women to pronounce the name slowly and carefully. It was the same as the word for lightning, unmistakably.

In the summer of 1978 Prof. Lowy spent some time in Santiago de Atitlán, where Tzutuhil is spoken. There he picked up the elements of beliefs concerning their gods in which, it seems, they still believe. I shall give these beliefs as he recorded them, in a document, dictated to him by a foreign resident of the village. Here is what he wrote down:

> According to Tzutuhil legend as narrated to me by Martin Prechtel, a talented painter and linguist living in Santiago de Atitlán, there once were 12 sacred trees, each of them associated with a different species of mushroom. The Nahuales decided to select one of these trees to rule over men on earth. Each tree in turn was asked whether it would accept the heavy responsibility. Only one accepted, an unlikely, undersized candidate called chipi or Little Brother. He said he had a dream or vision in which he was directed to find a certain hill at the foot of the volcano San Lucas (still venerated by the Tzutuhil) where a tree called the palo de pito grew surrounded by numerous mushrooms. As the tree was approached, a strong south wind arose bringing with it a violent storm, and presently the tree was split by a thunderbolt. The tree was hollow, and within it chipi observed a vague countenance which he then proceeded to carve out of the soft wood. This effigy became the god Maximon. Each stroke of chipi's knife was accompanied by a sacred word, and each stroke likewise gave origin to a musical note, tone, or son. The notes provided the musical basis for traditional songs. When Maximon was fully formed, each Nahual conferred upon the newly created god a special power. Then Maximon was commanded to stand, for he was to be tested to determine whether he was able to use the powers conferred upon him. A deaf mute from the village was brought before him and Maximon was directed to cure his infirmity. According to one version of the legend, a fragment of one of the mushrooms growing around the palo de pito was fed to the man, who thereupon became rejuvenated and his infirmity disappeared. The Nahuales were pleased,

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The first of these, kakuljá huracán, enigmatically refers to a single leg, huracán , that is, the single shaft of the thunderbolt. Where this shaft struck the earth the miraculous mushroom Amanita muscaria arose.

The palo de pito is a leguminous tree, Erythrina rubrinervia. Prof. Lowy's account of the Tzutuhil folk belief appeared for the first time in the spring of 1980, in the Revista-Review Interamericana, p. 100, Vol. 10 No. 1, Copyright © 1981 Inter American University of Puerto Rico. Professor John Zebrowski is the Director-Editor of the Revista and he graciously granted us permission to quote from Prof. Lowy's article. Martin Prechtel is married to a Tzutuhil woman. Of course it would be better to present the testimony of a Tzutuhil informant of quality, taped in Tzutuhil and carefully translated, but we lack such a witness and I am quite certain that our document will stand up in essentials.

The clergy in Quiche country and, later, the anthropologists and linguists were virtually all of West European stock and therefore in all likelihood mycophobes, who despised and ignored the toadstools of the country, until Prof. Lowy turned up in 1973 with his persistent questions. Scholars only now are, a few of them, learning of the importance of entheogenic mushrooms in prehistory, among our own ancestors who had not yet learned the art of easy writing. Do those among the Quiche who characterize the kakuljá as itzel ocox believe this, or do these short words serve as an amulet to free them from the disapproval of the authorities? Are there still Quiche or Tzutuhil who ingest the kakuljá according to age-old rites?

In Chiapas the vocabularies of both the Tzeltal and Tzotzil also link the fly-agaric with the lightningbolt mushroom. Dr. Robert M. Laughlin of the Smithsonian, the authority on Tzotzil, tells us that the fly-agaric is called ʔahal yuy čauk, meaning 'red thunderbolt's yullo', yullo being an old Spanish word meaning 'tender

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edible herb'. In San Cristóbal Lowy found that the fly-agaric is commonly still called by natives yuyo de rayo. These names raise the question whether A. muscaria, when yuyo originally came to be used for the fly-agaric, was not considered by the natives as edible.

The famous mushroom stones of the Mayan archeological world seldom resemble the numerous species of Psilocybe that are much sought after throughout Oaxaca and thereabouts, but they present, most of them, good profiles of A. muscaria, and this supports the linguistic evidence that the Maya people used A. muscaria as their most holy entheogen.

From the Popol Vuh we learn that there are three kinds of kakuljá in traditional belief:

First and foremost:	-- kakuljá huracán	-- one-legged lightningbolt
Second:	-- chipi kakuljá	-- dwarf lightningbolt
Third:	-- raxa kakuljá	-- green lightningbolt

Here is a simple example, the first passage where the three are cited:

Quiche text	Edmonson Translation
R umal ri, u K'ux Kah,	Through him who is the Heart of Heaven,
Hu r Aqan u bi	1 Leg by name.
Ka Kulaha Hu r Aqan nabe	1 Leg Lightning is the first,
U kaab q'ut Ch'ipi Ka Kulaha,	And the second is Dwarf Lightning.
R ox chik Raxa Ka Kulaha	Third then is Green Lightning,
Chi'e q'u oxib ri, u K'ux Kah.	So that the three of them are the Heart of Heaven.

Ka Kulaha Hu r Aqan	in the Preconquest Popol Vuh becomes
Kakuljá Huracán	in contemporary Quiche and
Lightning 1 Leg[géd]	in English.

In the Popol Vuh the three kinds of kakuljá are jointly cited eight times but not repetitiously. Each citation is in a fresh context and is itself freshly composed. The eight citations in Edmonson are centered on lines 183, 235, 350,

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1496, 1741, 2282, 4981, and 5187, each of these being several lines long. But special distinction is conferred on the first of the three: huracán being cited alone five times, in lines 506, 712, 1512-1524, 4016, and 8198.

There can be no question that huracán, the one-legged one, looms large in Quiche and Tzutuhil minds.

I now venture the daring belief that these uses do not mean lightning at all. I think they refer to entheogens, the secondary meaning. The 'one-legged lightning-bolt' means the fly-agaric. The 'dwarf lightningbolt' means the various Psilocybe species, normally much smaller than the fly-agaric, by comparison dwarfs. The 'green lightningbolt' is the morning-glory and its seeds that are entheogens. The priority that the fly-agaric enjoys would stem back (1) to its immense antiquity, in Asia, where it was known as the one-legged one in the Siberian forest belt and by the same figure in the Rig Veda, and (2) to its superior entheogenic virtue.

I think we have in lines 8197-8268 of the Popol Vuh a clear case where the entheogen is to be expected: huracán is addressed in this passage, the one-legged one is Amanita muscaria standing only on its one leg. At the same time, when we stop to think about it, what a compliment it was to pay to both the lightningbolt and the fly-agaric: the analogy of a parallel between them, the all-powerful fly-agaric, brilliant, lovely in texture, touched with fire, red-spangled with white spots, brimful of latent power for the believer, and the powerful stroke of lightning with a clap of thunder.

For four centuries, first the clergy, later linguists, have been compiling word-lists and dictionaries of Quiche. Has a single one of these lists given recognition to the dual meaning of kakuljá? Has any of them recognized the meaning of huracán? Have the clergy, or some individuals among them, been privy to the secret of entheogen but withheld that meaning from the others? What has been the history of the knowledge of the entheogen?

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The Spanish missionaries reached the Quiche country and began proselytizing about 1540. An unidentified member of a noble Quiche family about 10 years later began to write out the Popol Vuh in the Latin letters that the clergy had taught him, and he finished the task in less than five years. Apart from being of lofty lineage, his identity is unknown. Strangely, the manuscript seems to have enjoyed little circulation during the next century and a half. Then the Rev. Francisco Ximenez O.P., shortly after the turn of the 18th century, was asked by his superiors to copy that manuscript. He did so and the original manuscript was shortly afterwards returned to its home. It has never been seen since. It must have been lost or deliberately destroyed. Or does it possibly still exist, hidden in some conventual cupboard or Quiche secret place?

It is idle to speculate on the age of the Popol Vuh. That it goes back beyond the Conquest is obvious. A link between entheogen and lightningbolt exists among the Aryans with their Soma, just as it does among the Quiche, just as it does among the Siberian tribes and the Ojibway around the Great Lakes. The presence of the entheogen hangs over the soul of the tribes in each of the four places. The entheogen has drawn no study from sociologists and anthropologists. The Sanscritists have made no effort to find it until I came along and enlisted the help of Wendy Doniger O'Flaherty and with the help of certain friends identified it as Amanita muscaria. The professors of Greek like to deny that there was an entheogenic drink at Eleusis. They seriously pretend that the Greeks -- of all people -- were content for a millennium and a half with a pantomime invoking a sheaf of barley or wheat!

It is true that no literate people has for long used an entheogen. Our unlettered ancestors avoided speaking of the entheogen(s) directly, in plain language. They resorted to endless euphemisms, evasive terms, words pronounced in a whisper or a half-voice. The silence enjoined by the laws of Athens on the participants in the Mystery of Eleusis was an act of supererogation: the severe legal sanctions did not run beyond the limits of Athens, yet beyond those limits it was equally well

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observed, until B.C. 415, when the end of the Eleusinian sanctuary was approaching and there was the scandal of disclosure. The silence about the entheogen until near the end was self-enforcing, whether in the Mesoamerican world, in the Indus Valley, at Eleusis, in the northern forest and tundra of Siberia, or among the Algonquins.

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1st Draft | I showed Gordon 1 – IX. He has not received my comments on the draft and will send me another.

From the village of San Agustín Loxicha, in Zapotec country, we will now visit the lands of the Maya, a few score miles due east as the bird flies, where the ~~Indians~~ indigenous population speak Tzeltal and Tzotzil, Mayan tongues in the Mexican State of Chiapas; and some score miles further, in the Guatemalan highlands where they speak Quiche and Tzutuhil. The Quiche were and are the most numerous of the Maya peoples. It is they who have left us as a legacy the Popol Vuh, a Preconquest poem almost 8600 lines long, which has inspired many translations into Spanish, English, French, German, and Russian, plus two translations from these languages into Italian and Japanese. Mushrooms are mentioned expressly once in the Popol Vuh in what is clearly a religious context. Here is the Edmonson translation,[1] in verse, lines 6265-8:

> Heads [caps, pilei] of mushrooms were on the deerskins,
> Each of them,
> And they were taken by them there
> To the top of the mountain.

We are not told what kind of mushrooms they were nor what was done with them.

Bernard Lowy, retired Professor of Mycology in ~~the~~ LOUISIANA State University ~~of Louisiana~~, has made a major break-through among the Quiche and the Tzutuhil, close cousins whose languages have grown apart in the last four centuries.[2] "Lightning" is called in these languages kakuljá, and according to the Popol Vuh, there are three grades of lightning, of which the most powerful is "1 leg lightningbolt", kakuljá huracán. The other two grades are ch'ipi kakuljá, "dwarf lightning", and raxa kakuljá, "green lightning". These words are used extensively in the Popol Vuh. Lowy's discovery was that the name of the mushroom Amanita muscaria was kakuljá also, indeed its full name is kakuljá huracán, the mightiest of lightningbolts.

1. The Book of Counsel: The Popol Vuh of the Quiche Maya of Guatemala, tr. and ed. by Munro S. Edmonson, Publication 35, Middle American Research Institute, Tulane University, 1971.
2. "Amanita muscaria and the Thunderbolt Legend in Guatemala and Mexico", by B. Lowy, Mycologia LXVI.1, Jan.-Feb. 1974, pp. 188-191.

Wasson Library (± 8000 books – Schultes's estimate, but Gordon thinks there are fewer) is still in packing crates and the dedication may be postponed until Spring of 1983.

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1-IX-82

At ± 2:45 PM I left the hospital with Bob's help. He called for me, took me home etc. Shortly thereafter Gordon Wasson phoned me at home and told me that the mss I had corrected earlier and sent to him finally arrived! Schultes will be in Amazonas for 2 months, after which it will be decided when the library dedication is to be made.

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With this discovery of Prof. Bernard Lowy's, our ethnomycological inquiries of a lifetime have reached, not the end of the road (far from that!), but a dramatic resting place to look over what we have achieved. What a prize Bernard Lowy, my friend of many years' standing, has brought back from that tiny Quiche corner of the world!

Having made this discovery, Lowy felt the need to explore further the living vocabulary in Quiche for lightning and thunder, and he visited the Proyecto Francisco Marroquín in Antigua to consult the professional linguists there among them ~~and also~~ Dr. William Norman, specialist in the Quiche language. Did kakuljá correspond to rayo in Spanish or simply relámpago? Rayo, definitely. Rayo is a powerful word, corresponding to foudre in French. It raises one's emotional tension, with the shock of a nearby bolt of lightning and a deafening clap of thunder. Relámpago in Spanish corresponds to French éclair and, Lowy was told, to xkoyopá in Quiche. English is singularly weak in its vocabulary for thunder and lightning.

In the summer of 1973 Lowy gathered specimens of A. muscaria and A. caesarea some ~~miles~~ kilometers north of Chichicastenango, in Quiche country. He brought them down to the market place. The ~~food merchants~~ mushroom venders there recognized them both at once and he was admonished not to eat the kakuljá: it was itzel ocox, the evil or devilish mushroom. This is how the natives usually warn strangers. There was no doubt about the name: kakuljá! Here was the first time that he heard the name given to A. muscaria, but the name was often confirmed by later informants.

From the Popol Vuh we learn that there are three kinds of lightning in Quiche traditional belief. In the Popol Vuh all three are mentioned eight times:[1] when one kind of lightning is cited the usual practice is to cite all three. But they are not repeated by rote: they are made to fit into the context. They seem to mark high points in the narrative. Here is a simple example, the first citation

1. The citations in the Edmonson text are lines

183 et seq.	1497 et seq.	2282 et seq.	5190 et seq.
233 et seq.	1749 et seq.	4982 et seq.	8198 et seq.

Huracán alone is to be found in 712, 1512, 4016, 5149, 8198, 8253. "One Leg" may be derived from the nearby bolt of lightning or it may mean the single stipe of the mushroom, or both!

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in the Popol Vuh, lines 183-8 in the Edmonson translation:

Quiche Text	Edmonson Translation
R umal ri, u K'ux Kah, Hu r Aqan u bi	Through him who is the Heart of Heaven, 1 Leg by name.
Ka Kulaha Hu r Aqan nabe U kaab q'ut Ch'ipi Ka Kulaha,	1 Leg Lightning is the first, And the second is Dwarf Lightning.
R ox chik Raxa Ka Kulaha Chi'e q'u oxib ri, u K'ux Kah.	Third then is Green Lightning, So that the three of them are the Heart of Heaven.

Ka Kulaha Hu r Aqan	in the Preconquest Popol Vuh becomes
Kakuljá Huracán	in contemporary Quiche and
Lightning 1 Leg[ged]	in English.

With trepidation I submit to Popol Vuh scholars whether there is not one transparent instance where huracán means A. muscaria, viz. 8198-8268. Here the prayer invokes the entheogen of the race.

Considering the religious struggle going on in Guatemala over recent centuries, I cannot believe that the mycological sense of kakuljá huracán, or huracán alone, was a post-Conquest neologism. Their name for their supreme and awesome god is pre-Conquest. One cannot help but see a similarity, in appearance and essence, between the lightningbolt and the divine mushroom, the resplendent, the regal, incarnation of their god, their ~~No. 1~~ ineffable entheogen.

We are to believe then that the Quiche native of noble lineage, learned in Latin letters, who first penned the Popol Vuh between 1550 and 1555, only ten to fifteen years after the first arrival of the Christian missionaries in their country, must have written easily of kakuljá huracán the fly-agaric in harmony with the views of the compatriots of his circle who had used the potent entheogen freely from time immemorial. Was not this the reason that his manuscript remained hidden from view for a century and a half, virtually unread, until the Rev. Francisco Ximénez (O.P.) having mastered thoroughly the difficult tongue, was charged by his superiors with

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the delicate editorial task of purging the text of the Popol Vuh? Shortly after Father Ximénez's text appeared, the original text that Father Ximénez had used disappeared, doubtless destroyed. Or does it still exist, forgotten in some conventual cupboard or, possibly, hidden in a Quiche repository, known to a few select natives?

The clergy and, later, the anthropologists and linguists were virtually all of European stock and therefore mycophobes, who despised and ignored the toadstools of the country, until Prof. Bernard Lowy turned up with his persistent questions. Scholars only now are, some of them, learning of the importance of entheogenic mushrooms in pre-history, among our ancestors who had not yet learned the art of easy writing. Do those among the Quiche who characterize the kakuljá as itzel ocox believe this, or do these short words serve as an amulet to free them from the disapproval of the authorities? Are there still Quiche who ingest the kakuljá according to age-old rites?

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The famous mushroom stones of the Mayan world seldom resemble the species of the Psilocybe that are much sought after throughout Oaxaca, but they present, most of them, good profiles of A. muscaria, and this supports the linguistic evidence that the Maya people used A. muscaria as their holy entheogen. ? = see my note

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Prof.

In the summer of 1978 Bernard Lowy spent some time in Santiago de Atitlán, where Tzutuhil is spoken. There he found the elements of Tzutuhil beliefs concerning their gods in which, it seems, they still believe. I shall give these beliefs as he recorded them, in a document, dictated to him by a foreign resident of the village. not a quotation!

> According to Tzutuhil legend as narrated to me by Martin Prechtel, a talented painter and linguist living in Santiago de Atitlán, there once were 12 sacred trees, each of them associated with a different species of mushroom. The Nahuales decided to select one of these trees to rule over men on earth. Each tree in turn was asked whether it would accept the heavy responsibility. Only one accepted, an unlikely, undersized candidate called Ch'ipi or Little Brother. He said he had a dream or vision in which he was directed to find a certain hill at the foot of the volcano San Lucas (still venerated by the Tzutuhil) where a tree called the palo de pito grew surrounded by numerous mushrooms. As the tree was approached, a strong south wind arose bringing with it a violent storm, and presently the tree was split by a thunderbolt. The tree was hollow, and within it Ch'ipi observed a vague countenance which he then proceeded to carve out of the soft wood. This effigy became the god Maximon. Each stroke of Ch'ipi's knife was accompanied by a sacred word, and each stroke likewise gave origin to a musical note, tone, or son. The notes provided the musical basis for traditional songs. When Maximon was fully formed, each Nahual conferred upon the newly created god a special power. Then Maximon was commanded to stand, for he was to be tested to determine whether or not he was able to use the powers conferred upon him. A deaf mute from the village was brought before him and Maximon was directed to cure his infirmity. According to one version of the legend, a fragment of one of the mushrooms growing around the palo de pito was fed to the man, who thereupon became rejuvenated and his infirmity disappeared. The Nahuales were pleased, and Maximon has ever since presided over the Tzutuhil people. It is this divine mushroom which is known among the Quiche as Kakuljá, only recently identified as Amanita muscaria and which takes its name from the Maya god whom it personifies. Kakuljá is one of a trinity of gods referred to in the Popol Vuh as Kakuljá Huracán, the others being Ch'ipi Kakuljá, and Raxa Kakuljá.
>
> The first of these, Kakuljá Huracán, enigmatically refers to a single leg, huracán , that is, the single shaft of the thunderbolt. Where this shaft struck the earth the miraculous mushroom Amanita muscaria arose.

The palo de pito is ~~said to be~~ a leguminous tree, Erythrina rubrinervia, [growing in mycorrhizal relationship with A. muscaria.] Bernard Lowy's account of

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the Tzutuhil folk belief appeared for the first time in the spring of 1980, in the Revista-Review Interamericana, p. 100, Vol. 10 No. 1, Copyright © 1981 Inter American University of Puerto Rico, 0360-7917/80/1001-0094/0. Professor John Zebrowski is the Director-Editor of the Revista, and he graciously granted us permission to quote from Professor Lowy's article.

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In July of that year Prof. Lowy went to Chichicastenango, in the heart of the Quiche country, some kilometers north in the forest-covered mountains, and gathered specimens of Amanita muscaria and A. caesarea. He brought them down to the marketplace in the city and displayed his mushrooms to the women mushroom vendors squatting on the sidewalk. They knew his mushrooms at once and he was admonished not to eat the kakuljá: it was itzel ocox, the 'evil or devilish mushroom'. So kakuljá was the name of the fly-agaric! Lowy could hardly believe his ears. He asked the women to pronounce the name slowly and carefully. It was the same as the word for lightning, unmistakably.

In the summer of 1978 Prof. Lowy spent some time in Santiago de Atitlán, where Tzutuhil is spoken. There he picked up the elements of beliefs concerning their gods in which, it seems, they still believe. I shall give these beliefs as he recorded them, in a document, dictated to him by a foreign resident of the village. Here is what he wrote down:

> According to Tzutuhil legend as narrated to me by Martin Prechtel, a talented painter and linguist living in Santiago de Atitlán, there once were 12 sacred trees, each of them associated with a different species of mushroom. The Nahuales decided to select one of these trees to rule over men on earth. Each tree in turn was asked whether it would accept the heavy responsibility. Only one accepted, an unlikely, undersized candidate called chipi or Little Brother. He said he had a dream or vision in which he was directed to find a certain hill at the foot of the volcano San Lucas (still venerated by the Tzutuhil) where a tree called the palo de pito grew surrounded by numerous mushrooms. As the tree was approached, a strong south wind arose bringing with it a violent storm, and presently the tree was split by a thunderbolt. The tree was hollow, and within it chipi observed a vague countenance which he then proceeded to carve out of the soft wood. This effigy became the god Maximon. Each stroke of chipi's knife was accompanied by a sacred word, and each stroke likewise gave origin to a musical note, tone, or son. The notes provided the musical basis for traditional songs. When Maximon was fully formed, each Nahual conferred upon the newly created god a special power. Then Maximon was commanded to stand, for he was to be tested to determine whether he was able to use the powers conferred upon him. A deaf mute from the village was brought before him and Maximon was directed to cure his infirmity. According to one version of the legend, a fragment of one of the mushrooms growing around the palo de pito was fed to the man, who thereupon became rejuvenated and his infirmity disappeared. The Nahuales were pleased,

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and Maximon has ever since presided over the Tzutuhil people. It is this divine mushroom which is known among the Quiche as kakuljá, only recently identified as Amanita muscaria and which takes its name from the Maya god whom it personifies. Kakuljá is one of a trinity of gods referred to in the Popol Vuh as kakuljá huracán, the others being chipi kakuljá, and raxa kakuljá.

The first of these, kakuljá huracán, enigmatically refers to a single leg, huracán , that is, the single shaft of the thunderbolt. Where this shaft struck the earth the miraculous mushroom Amanita muscaria arose.

The palo de pito is a leguminous tree, Erythrina rubrinervia. Prof. Lowy's account of the Tzutuhil folk belief appeared for the first time in the spring of 1980, in the Revista-Review Interamericana, p. 100, Vol. 10 No. 1, Copyright © 1981 Inter American University of Puerto Rico. Professor John Zebrowski is the Director-Editor of the Revista and he graciously granted us permission to quote from Prof. Lowy's article. Martin Prechtel is married to a Tzutuhil woman. Of course it would be better to present the testimony of a Tzutuhil informant of quality, taped in Tzutuhil and carefully translated, but we lack such a witness and I am quite certain that our document will stand up in essentials.

The clergy in Quiche country and, later, the anthropologists and linguists were virtually all of West European stock and therefore in all likelihood mycophobes, who despised and ignored the toadstools of the country, until Prof. Lowy turned up in 1973 with his persistent questions. Scholars only now are, a few of them, learning of the importance of entheogenic mushrooms in prehistory, among our own ancestors who had not yet learned the art of easy writing. Do those among the Quiche who characterize the kakuljá as itzel ocox believe this, or do these short words serve as an amulet to free them from the disapproval of the authorities? Are there still Quiche or Tzutuhil who ingest the kakuljá according to age-old rites?

In Chiapas the vocabularies of both the Tzeltal and Tzotzil also link the fly-agaric with the lightningbolt mushroom. Dr. Robert M. Laughlin of the Smithsonian, the authority on Tzotzil, tells us that the fly-agaric is called ƛahal yuy čauk, meaning 'red thunderbolt's yullo', yullo being an old Spanish word meaning 'tender

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edible herb'. In San Cristóbal Lowy found that the fly-agaric is commonly still called by natives yuyo de rayo. These names raise the question whether A. muscaria, when yuyo originally came to be used for the fly-agaric, was not considered by the natives as edible.

The famous mushroom stones of the Mayan archeological world seldom resemble the numerous species of Psilocybe that are much sought after throughout Oaxaca and thereabouts, but they present, most of them, good profiles of A. muscaria, and this supports the linguistic evidence that the Maya people used A. muscaria as their most holy entheogen.

From the Popol Vuh we learn that there are three kinds of kakuljá in traditional belief:

First and foremost:	-- kakuljá huracán	-- one-legged lightningbolt
Second:	-- chipi kakuljá	-- dwarf lightningbolt
Third:	-- raxa kakuljá	-- green lightningbolt

Here is a simple example, the first passage where the three are cited:

Quiche text	Edmonson Translation
R umal ri, u K'ux Kah, Hu r Aqan u bi	Through him who is the Heart of Heaven, 1 Leg by name.
Ka Kulaha Hu r Aqan nabe U kaab q'ut Ch'ipi Ka Kulaha,	1 Leg Lightning is the first, And the second is Dwarf Lightning.
R ox chik Raxa Ka Kulaha Chi'e q'u oxib ri, u K'ux Kah.	Third then is Green Lightning, So that the three of them are the Heart of Heaven.

Ka Kulaha Hu r Aqan	in the Preconquest Popol Vuh becomes
Kakuljá Huracán	in contemporary Quiche and
Lightning 1 Leg[géd]	in English.

In the Popol Vuh the three kinds of kakuljá are jointly cited eight times but not repetitiously. Each citation is in a fresh context and is itself freshly composed. The eight citations in Edmonson are centered on lines 183, 235, 350,

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1496, 1741, 2282, 4981, and 5187, each of these being several lines long. But special distinction is conferred on the first of the three: huracán being cited alone five times, in lines 506, 712, 1512-1524, 4016, and 8198.

There can be no question that huracán, the one-legged one, looms large in Quiche and Tzutuhil minds.

I now venture the daring belief that these uses do not mean lightning at all. I think they refer to entheogens, the secondary meaning. The 'one-legged lightning-bolt' means the fly-agaric. The 'dwarf lightningbolt' means the various Psilocybe species, normally much smaller than the fly-agaric, by comparison dwarfs. The 'green lightningbolt' is the morning-glory and its seeds that are entheogens. The priority that the fly-agaric enjoys would stem back (1) to its immense antiquity, in Asia, where it was known as the one-legged one in the Siberian forest belt and by the same figure in the Rig Veda, and (2) to its superior entheogenic virtue.

I think we have in lines 8197-8268 of the Popol Vuh a clear case where the entheogen is to be expected: huracán is addressed in this passage, the one-legged one is Amanita muscaria standing only on its one leg. At the same time, when we stop to think about it, what a compliment it was to pay to both the lightningbolt and the fly-agaric: the analogy of a parallel between them, the all-powerful fly-agaric, brilliant, lovely in texture, touched with fire, red-spangled with white spots, brimful of latent power for the believer, and the powerful stroke of lightning with a clap of thunder.

For four centuries, first the clergy, later linguists, have been compiling word-lists and dictionaries of Quiche. Has a single one of these lists given recognition to the dual meaning of kakuljá? Has any of them recognized the meaning of huracán? Have the clergy, or some individuals among them, been privy to the secret of entheogen but withheld that meaning from the others? What has been the history of the knowledge of the entheogen?

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The Spanish missionaries reached the Quiche country and began proselytizing about 1540. An unidentified member of a noble Quiche family about 10 years later began to write out the Popol Vuh in the Latin letters that the clergy had taught him, and he finished the task in less than five years. Apart from being of lofty lineage, his identity is unknown. Strangely, the manuscript seems to have enjoyed little circulation during the next century and a half. Then the Rev. Francisco Ximenez O.P., shortly after the turn of the 18th century, was asked by his superiors to copy that manuscript. He did so and the original manuscript was shortly afterwards returned to its home. It has never been seen since. It must have been lost or deliberately destroyed. Or does it possibly still exist, hidden in some conventual cupboard or Quiche secret place?

It is idle to speculate on the age of the Popol Vuh. That it goes back beyond the Conquest is obvious. A link between entheogen and lightningbolt exists among the Aryans with their Soma, just as it does among the Quiche, just as it does among the Siberian tribes and the Ojibway around the Great Lakes. The presence of the entheogen hangs over the soul of the tribes in each of the four places. The entheogen has drawn no study from sociologists and anthropologists. The Sanscritists have made no effort to find it until I came along and enlisted the help of Wendy Doniger O'Flaherty and with the help of certain friends identified it as Amanita muscaria. The professors of Greek like to deny that there was an entheogenic drink at Eleusis. They seriously pretend that the Greeks -- of all people -- were content for a millennium and a half with a pantomime invoking a sheaf of barley or wheat!

It is true that no literate people has for long used an entheogen. Our unlettered ancestors avoided speaking of the entheogen(s) directly, in plain language. They resorted to endless euphemisms, evasive terms, words pronounced in a whisper or a half-voice. The silence enjoined by the laws of Athens on the participants in the Mystery of Eleusis was an act of supererogation: the severe legal sanctions did not run beyond the limits of Athens, yet beyond those limits it was equally well

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observed, until B.C. 415, when the end of the Eleusinian sanctuary was approaching and there was the scandal of disclosure. The silence about the entheogen until near the end was self-enforcing, whether in the Mesoamerican world, in the Indus Valley, at Eleusis, in the northern forest and tundra of Siberia, or among the Algonquins.

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10/25/82

Prof. Lowy:

Am I right that no Quiche word list carries the fungal meaning for kakuljá?

RGW

Yes! It is my discovery. Bl

who would reveal that secret?!

return draft?

[203-748-0123]

mailed: Oct-25
received: 7-XI-

my 1974 paper not cited "Ahoinita muscaria and the Thunderbolt legend in Guatemala & Mexico." Mycologia 66.
No "Brew-Thumb"! ?

I conveyed your greetings to the Congress. My presentation given on Wed. 27-X (RGW must have a program).

I P(19) - "informant ... quality" [delete] OK RGW 8-XI-82

. . casts doubt on informant.!

II P(2) . "daring relief" — green lightning = morning glory ??

"dwarf lightning" = Psilocybe spp.

"one-legged lightning" = Ac muscaria

III On mushroom stone → A. muscaria ?

on 8-XI-'82 I spoke to RGW and gave my criticism of his draft, some of which changes he immediately accepted and will incorporate in the final copy.

Bl

Dick Schultes has returned from the Amazon, and will begin work on RGW's library, after which my address at Harvard

R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

3 April 1982

Professor Bernard Lowy
Department of Botany
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

Mea culpa! I am embarrassed. I had your paper from Mycologia in my working folder but did not reread it. Now we are even! Thanks for your note. You did mention Mam and Kakchiquel but I take it that in those languages the kakulja complex does not exist.

Cheers!

RGW.

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

27 March 1982

Professor Bernard Lowy
Department of Botany and
Plant Pathology
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

Are you planning a trip to your usual stamping grounds for this coming summer? Do you know in which Maya languages the lightning bolt is associated with the name of A. muscaria? Dr. Robert M. Laughlin of the Smithsonian Institution has written me that in Tzotzil A. muscaria is called ɬahal yuy, meaning 'red yuy' or ɬahal yuy čauk, 'red thunderbolt's yuy'. The Spanish word for mushroom in his area is yuyo!

That is all he wrote me but it will lead to another letter from me.

In English we have a miserably poor vocabulary for electric storms. The French is far better. Tonnerre and éclair are our thunder and lightning. In addition the French have la foudre for thunder and lightning combined, with mythological resonances, (cf. el rayo in Spanish as distinct from el relámpago), and l'orage, what we have to call 'thunder storm'. I wish to ask you which kakuljá means. I will write Laughlin again and ask him what precisely čauk means.

The huracán, single leg, may not mean the single leg of the thunderbolt or lightning bolt. It may refer to the single leg of A. muscaria, kakuljá huracán being in effect an evasive euphemism for the powerful divinity. The original name of the mushroom may have long since disappeared. I am too old to go down to the Maya country, though with you that would have been a trip I would have enjoyed twenty years ago. I plan to ask Loughlin whether he is through with his sojourns down there. I should like to find out how widely A. muscaria is used in the Maya country, and what name is used for it in the various Maya tongues.

Cordially,

not signed!

čauk = thunder and lightning : P463 L.

kakuljá = rayo = foudre

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

29-III-1982

Dear Gordon:

My understanding of the word "kakulja", as I noted in my 1974 paper in MYCOLOGIA, still is that it connotes both lightning and thunder, ie "el rayo" in Spanish, "čauk" (which I wrote as "chauk" in my paper) in Tzotzil and Tzeltal. I enclose a reprint of the 1974 paper in the event that you do not have it at hand. Incidentally, I verified these equivalents before Laughlin's "The Great Tzotzil Dictionary...." appeared. His entry for "čauk" agrees exactly with my finding.

My summer plans are still not firm. I would have liked to return to Guatemala for more field work, but under the present unstable conditions there, I believe it would be too risky for a foreigner to move about alone, without being challenged - or even shot.

as ever,

Bernard

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Ekholm

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

2-II-1982

Dr. Gordon Ekholm
The American Museum of Natural History
New York, NY 10024

Dear Dr. Ekholm:

R.Gordon Wasson, a colleague of mine with whom I have had a common interest in ethnomycological matters for some years, has suggested that I write to you for an opinion concerning some details of a pottery figurine in his possession. It is illustrated on p. 194 of his "Wondrous mushroom," and my principal question concerns the woman's 3-tiered necklace and bracelets. Without the original at hand, is there any clue that would indicate to you the nature of the material of which those ornaments were made? Could they possibly have been of jade? Also, are her enlarged earlobes indicative of her status as a member of the nobility, or of some privileged class?

I would deeply appreciate your kindness in letting me have your opinion on this. In the event that you do not have at hand a copy of Wasson's book, I have enclosed a xerox of the figures on p. 194 for your temporary inspection.

Sincerely yours,

B. Lowy

Bernard Lowy
Professor Emeritus of Botany

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no response

Nicholson
Ekholm

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

18-I-1982

Dr. Henry R. Nicholson
Department of Anthropology
University of California
Los Angeles, CA 90024

Dear Dr. Nicholson:

R.Gordon Wasson, a colleague of mine with whom I have had a common interest in ethnomycological matters for some years, has suggested that I write to you for an opinion concerning some details of a pottery figurine in his possession. It is illustrated on p. 194 of his "Wondrous Mushroom" and my principal question concerns the woman's 3-tiered necklace and her bracelets. Without the original at hand, is there any clue that would indicate to you the nature of the material of which those ornaments were made? Could they possibly have been jade? Also, would her enlarged ear lobes be indicative of her status as a member of the nobility or of some privileged class?

I would deeply appreciate your kindness in letting me have your opinion on this. In the event that you do not have a copy of Wasson's book at hand, I have enclosed a xerox of the figures on p. 194 for your temporary inspection.

Sincerely yours,

B. Lowy

Bernard Lowy
Professor Emeritus of Botany

duplicate letter to Gordon Ekholm, Mus. Nat. Hist. NYC. 2-II-1982.

no response

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

5 January 1982

Professor Bernard Lowy
Department of Botany
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

Did you not overlook the photos on p. 194 of The Wondrous Mushroom? The chief feature that Köhler ignores is the hole in the back of the head of the woman, carefully crafted and permitting one to blow out of the 'nostrils' in the upper lip of the figure whether copal smoke, or tobacco smoke, or smoke of aromatic herbs. At the bottom of p. 189 I describe this feature of her anatomy. ...The woman's two earlobes are as nearly identical as possible. I have no black-and-white photo of the figurine. Could you not use the two that I use on p. 194? I would send you slides (35 mm.) of them.

I do not know that the necklace is jade: the Mesoamericans used many other semiprecious stones as well as jade. I think perhaps the opinion of an expert in Mesoamerican jewelry could conclude something from the shape of the jewelry. Gordon Ekholm at the American Museum of National History or Henry R. Nicholson, Professor of Anthropology at the University of California Los Angeles, would be I think promising candidates to ask.

Some time ago I wrote you a letter and asked you whether you had a Spanish source for the text of the tale that you tell in Revista/Review Interamericana, Vol. 10, No. 1, Spring 1980. I never received an answer, which is not at all like you. I am wondering whether the letter was lost in the mail.

As ever,

Gordon.

P.S. Jan. 12, 1982
Apparently I never mailed you this. That is one trouble with xeroxes. They look exactly like originals.
RGW

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Department of Botany
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BATON ROUGE · LOUISIANA · 70803
504/388-8485

Dear Gordon, 16-I-1982

I am mortified! Staring at me from page 194 is your figurine, earlobes aggressively displayed. She mocks me with a not-so-enigmatic smile. A blatant oversight! Although I last saw her little over a year ago while preparing my review, it occurred to me only to consult you directly about my questions. Can you forgive my stupidity?

In any event I'm glad I asked you about the necklace, which I conjectured was of jade. I shall write for an opinion as you have suggested. The figures on p. 154 would of course be quite appropriate, and I would be most grateful for the slides you offer to send me.

Concerning your question of a Spanish source for the Tzutuhil legend, I have none. My informant was proficient in Tzutuhil, Spanish and English, and I took my notes in English, the language I would normally use with a fellow American. To the best of my knowledge the tale is common currency among the Tzutuhil but was heretofore unknown to outsiders.

Blushingly,

Bernard

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42,

Gordon's paper on "Death of The Buddha" having moved for JAOS. It will be rather "sensational," says Gordon

R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

30 January 1982

Professor B. Lowy
Department of Botany and
Plant Pathology
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

Here are photographs of the terra cotta figure that the photograph store has sent me. I hope they will prove satisfactory. Keep the one that you wish and return the others.

Cheers!

RGW

Encls.

I phoned Gordon on 2-I-'82 to thank him for the 3 prints, which I may keep. He suggests I write to Gordon Ekholm, since Nicholson is a poor correspondent. — 2 prints to Russ Goddard today - 2-II-1982.

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RGW

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

28-XII-1981

Dear Gordon:

I am preparing a succinct rebuttal to Köhler's 1976 paper in which he denies that mushroom stones had cultic significance, and "reveals their real function as potter's molds." Among his arguments, he tries to explain the meaning of your pottery figurine from Veracruz by flatly stating that it is "a precolumbian female potter at work...." I attach a copy of the paragraph in which I disagree with Köhler, but I need to have your verification of a few critical points. I have seen only photos of your figurine (Heim's is the best I know) but believe that her necklace and bracelets are probably of jade or meant to represent jade. The enlarged left earlobe is also significant, and I believe it quite likely that it may originally have been adorned with a jade or gold ornament. Is her right earlobe similarly enlarged? Since you have the figurine, you are in the best position either to verify or deny these points, which I hope you will kindly do for me. If you have a black and white photo of the figurine that I may use to illustrate the paper, I would also greatly appreciate having a print.

as always,
Bernard

With best wishes for a healthy, productive New Year!

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Köhler's interpretation of a pottery figurine (Fig. 1) from Veracruz (now in the possession of R.G.Wasson) approaches the frivolous. He concludes that it represents a "pre-Columbian female potter at work," and comments: "Why the woman has raised her arm is difficult to discern; possibly she is greeting a passerby." That the figurine represents a shamaness seated before a mushroomic idol is less forced, and in keeping with cultic behavior. In Borhegyi's (1963) opinion, the "hand is extended upward trancelike as if praying to the sky." A photograph of the figurine is not reproduced in Köhler's paper, but he has overlooked some significant details. The woman is wearing a prominent jade necklace, and bracelets of the same precious material. Also, her left earlobe is much enlarged and is pierced by a large aperture, as was customary among individuals of high rank who often wore ornaments of jade or gold. Would all this be more in keeping with the apparel of a potter or of a priestess?

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

21 November 1981

Professor Bernard Lowy
Botanical Department
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

I have just received from John Zebrowski a most delightful letter expressing willingness that I use the Tzutuhil legend! I am writing him to say how good his letter made me feel.

May I ask whether you have in your personal notes a Spanish text of the legend. I might like to quote it. In Spanish such folk beliefs sound better than in our 1982 English dialect. I would probably publish both. It may be years before I am ready with the text.

Yours,

Gordon

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

7 November 1981

Dear Bernard:

Thank you for your gracious letters, the typewritten one and the little note that you attached to it with Alice in Wonderland.

Gordon

STRATHMORE BOND
100% COTTON FIBER USA

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Copy to B. Lowy

R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

7 November 1981

Professor John Zebrowski, Director-Editor
Revista/Review Interamericana
G.P.O. Box 3255
San Juan, Puerto Rico 00936

Dear Professor Zebrowski:

Our common friend, Bernard Lowy, wrote an article that you published recently in your review, Revista/Review Interamericana, Vol. X, No. 1 Spring 1980, entitled 'Ethnomycological Inferences from Mushroom Stones, Maya Codices, and Tzutuhil Legend'. It fits in perfectly with my thinking and what I have recently published, and the Tzutuhil Legend is singularly appropriate. I have asked Bernard for permission to quote the last five paragraphs giving full credit to him and to you for the publication of this legend.

Since this is a good deal to quote, I must get your permission as well as his. He and I cooperate in our writing. I hope that you will see fit to authorize me to use this with explicit credit to you and to him.

Cordially yours,

R. Gordon Wasson

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

31 October 1981

Professor Bernard Lowy
Department of Botany
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

I write you in sackcloth and ashes. I have mislaid your last letter, or misfiled it. I no longer have the name and address of the publisher of Revista/Review Interamericana. Could you drop me a card with the information on the card?

In humiliation,

Gordon

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

14 October 1981

Professor Bernard Lowy
Department of Botany
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

I am sending you with this Wasson's Rejoinder to Brough, which I gather you do not have. It gives the text of the poem of which you have quoted a couplet. You will find my comment in the two paragraphs that follow the verses. Page 57.

I have finished at last my paper on the Death of the Buddha, and am planning to update the first 'learned' paper I ever wrote in 'ethno-mycolatry', published in 1956. In this paper I wish to include my text relating to your discoveries that I published in The Wondrous Mushroom, if you approve of that text, and also quote in full the 5 final paragraphs in your Revista Interamericana paper. The paper I am preparing will be vastly expanded from the original that appeared in the Festschrift for Roman Jakobson's 60th birthday. I must have your permission to quote so extensively from you, indenting the passage and giving you full credit. Your passage sounds like a perfect confirmation of my whole thesis. ...Will you be able to supply me with a slide or glossy print of your Fig. 6?

'There were once twelve sacred trees, each of them associated with a different mushroom'--Each a different mushroom species, or a different individual mushroom perhaps of the same species?

'Huracán' is unrelated to the Carib word for the hurricane, I assume; the Tsutuhil arrived at the same sounds by coincidence. I wish to explain this, as the reader knowing Spanish is apt to confuse the two.

Yrs,

Gordon

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

23-X-1981

Dear Gordon:

My understanding of the Tzutuhil legend is that the mushrooms associated with the twelve sacred trees were of different species, but those growing beneath the "palo de pito" (Erythrina rubrinervia) were all of the venerable "Kakuljá" (Amanita muscaria). I was unable to elicit from my informant the identity of these other than that they were "different" species. "Kakuljá" was a special case, the elite of all mushrooms, hence uniquely venerated, and growing beneath a tree of its own, the "palo de pito."

"Huracán" is said to be unrelated to the Carib word for the hurricane, but I can offer no explanation other than what you suggest regarding a coincidental origin.

I gladly give you permission to quote what you choose from my paper, but to be on the safe side regarding copyright regulations of the Revista/Review Interamericana (enclosed) it would be best to write to my friend Prof. John Zebrowski (G.P.O. Box 3255 San Juan, Puerto Rico 00936) who is Director-Editor of the journal.

I have enclosed a print of the figure that you requested for use in your paper.

Many thanks for the reprint of your rejoinder to Brough. Where do you plan to publish your "Death of the Buddha" ? I do not know your 1956 paper. May I have a reprint if you still have one available ?

With best regards,

Bernard

B. Lowy

I hope that your health has improved!

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

30 September 1981

Professor B. Lowy
Department of Botany and Plant Pathology
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

Many many thanks for your brilliant paper sent to me a day or two ago. I have read it once and cannot refrain from writing and congratulating you on it. I wish to read it again slowly, but I did not wish to ask you to wait. I have been ill lately.

Sincerely,

Gordon

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

5-X-1981

Dear Gordon,

You are very generous to praise my paper, some parts of which I was quite sure would be of special interest to you. It is obvious throughout the paper, and it was my intent to make this clear, that I am greatly indebted to you for first having clarified certain heretofore obscure references and relationships petaining to the magical properties of the entheogenic mushrooms. I also tried to emphasize this in my review of your "Wondrous Mushroom."

Few, I think, have perceived the significance of the bit of doggerel you cite in "Soma":

> Sag' wer mag das Männlein sein
> Das da steht auf einem Bein?

I have thought about it for some time, and believe it fits perfectly my interpretation of "Kakulja Huracán." All in all, this is as much your paper as it is mine!

Please let me know that your illness is only a passing affair. I cannot think of you as being ill. Whatever has besieged you, you must and shall conquer it!

as ever,

Bernard

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

21 August 1981

Dear Bernard:

Thanks, thanks a million for those splendid reviews, for which the New York Botanical Garden sent me xerox*es* of them, received only today. My secretary is on vacation and this must be short. They are the best that have appeared ~~so~~ far, the amount of information and feeling that you packed into a short space! And you covered about every aspect of the book. I thank you again and again.—

P.S.- Mycologia & the Economic Journal do not object to running identical reviews? Kgn

Gratefully,
Gordon

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28 Aug. 1981

Dear Bernard:

Thanks for sending me the Lilloa piece: it answers completely my question. ... I am mailing you Les Putka des Santals: Champignons Doux d'une âme.

Yrs,

R. Gn.

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Duke University
DURHAM
NORTH CAROLINA

DEPARTMENT OF SOCIOLOGY
AND ANTHROPOLOGY

172 Carol Woods
Chapel Hill, N. C.
27514

POSTAL CODE 27706

14 August 1981

Dear Bernard,

(I think our mutual respect permits this now, and I am perhaps senior in the pair!).

I much enjoyed your letter, especially the generous appreciation of Culture in Context. But, in all conscience, I should tell you that your La Barre is not always "main-line" as an anthropologist, especially in being unreconstructedly psychoanalytic. And his tart tongue is unsparing of some of his colleagues! Cave emptor -- and cave canem too.

Thank you for the Brazilian Dacropinax paper. What a satisfaction to be able to name a sp. nov. after your ladies! And what a stunning, tipped-in color photograph (the triumph of a friend is an unalloyed pleasure).

Two coronary infarctions, now some time ago, have taught me not to attempt to "mow the south forty" and then hike five miles on a hot muggy day. My wife and I are now retired to a marvelous garden apartment in Carol Woods, a model retirement place near Chapel Hill. We have put our handsome country estate on sale -- reluctantly, but our second son, Judge David La Barre, is elected from Durham Co. and the land is over the line in Orange Co., hence he cannot live there. For me, a more immediate inconvenience is a (successfully-healing) corneal transplant from a 30-year-old donor that renders me one-eyed until November; but I am on page 95 into a new book, and next Spring have a Rockefeller to write still another book at Lake Como. So all goes well, as I hope it does with you. Flourish.

Weston

Dagon by chance known my friend Judge Alvin Rubin in Baton Rouge?

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Dear Bernard,

As a naturalist you may be interested in this fish story. Written in my senior high school year.

Weston

* * *

Speaking of fish stories, the author believes that he can match the best that either Calvin or ~~Henry~~ can tell, with a true experience of his own. Piscators and followers of Izaak Walton are not exceptionally noted for their verbal veracity, but in this case we have a photograph ready to produce; and while the unusual thing about it was not the size of the fish, nevertheless, the reader is warned to prepare to stretch his imagination.

* * *

It happened at Confluence, near Camp Umpah that was so famous all over the county a few years back, and which is known to almost every high school Senior. Many of them will remember the rapids just above the camp, beside the Mess-Hall (NOW, you remember!) where the waters of the Youghiogheny are made to flow faster in a channel narrowed by a small, reedy island. Some will also recollect a battered, leaky, apology for a boat, relic of a flood. In this heritage from upstream members of Mr. G——'s staff were wont to go rapids-shooting. The usual technique was to slide up behind the island, on the farther side where the current was comparatively sluggish, then to swing the boat around the upper point of the island into the midst of the rapids.

But this time we thought we were particularly smart. We had rigged up a sail from an old tent-flap, which we thought would blow us up the rapids. It did. . .with the help of two hours' strenuous and frantic rowing. Finally quite essoufle, (as the French say), we were ready to shoot the rapids.

No one who has not shot the Confluence rapids will realize just how much of one's attention is absorbed in avoiding the rocks in the channel; some may out-and-out doubt how the fish could have remained so long undiscovered—(but we anticipate). On that afternoon the writer was wearing a jersey and, by a coincidence, the identical white sailor-trousers that he is wearing at this moment (nothing like them to keep cool in of a Sunday evening). His bare feet were propped upon the side of the boat, and twenty-two flowing inches of trousers-leg (none of your measly eighteen-inch sailor pants for us!) were hanging over the water. ~~1 11 111 1111~~

The fish of the Youghiogheny have a habit of jumping out of the water for flies, to the height of several feet at times. In the night they could be heard ~~leaping~~ about; and if a camper could not sleep he would sometimes slip out behind the tents to the river bank where he could watch the fish and the rippling, moon-lit water.

* * *

During the time that it took to read the preceding paragraph, we were shooting the rapids. If you object to this ommission it's your own hard luck; anyway, a mere description of its thrills would not mean anything to one who has not experienced them himself. At any rate, we are just entering the slower water below the rapids and beside the camp. We had managed to navigate the antediluvian old shell through the rocks with considerable skill, and were idling. . . . hey! what the heck! Something cold and slimy slid over the outside of my thigh, under the aforementioned sailor-pants!!!. Ghosts! Murder! Police! Everyone yelled to me to sit down and quit rocking the boat with my crazy jumpings and "anaesthetic" dancing—but neither the fear of the Devil or the deep blue Youghiogheny could have made me a whit less anxious to shake the clammy hand of Death from out of my pant-leg. Ah! you have guessed it—an innocent little ten-inch bass, in jumping out of the water for a fly, had been netted in the voluminous folds of said trousers! And when the poor little creature flapped to the bottom of the boat, such a smacking of oars as was never seen since the Argonauts' time, ensued, to the imminent danger of the equilibrium of the boat. However, uncapsized, the noble row-boat reached dry land.

* * *

That famous old darkey, "Uncle Bill" (the cook) had the bass for his supper, after it had been photographed several times and the story had been told a dozen times. So no matter what you say or think, we have our alibis ready—and there are still several persons, now scattered around the country, who remember and will testify how a fish was caught—by a pair of pants!!

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

Dear Weston,

21-VIII-1981

But mostly, I should think, cave piscem. Your documented fish story is hard to beat!

If you have a tart tongue - and pen - you are in pretty good company, and have done much better than Swift who lamented that

"Had he but spared his tongue and pen
He might have rose like other men."

It is admirable that your temporary physical setbacks seem only to have spurred you to greater achievement. Just continue to prosper.

Congratulations on your Rockefeller. Lake Como is reputed to be grand, but I am quite provincial and know only some corners of Latin America.

Cordially,

Bernard --

I don't know Judge Rubin. A colleague of mine in the Law School tells me that he is considered here to be one of a "handful" (Brobdingnagian?) of the most competent judges in the U.S.

Yes. You are my senior by ± 4 years.

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

Saturday 15 Aug.

Dear Bernard:

There is a story I wish to tell concerning our amated friend, but I do not wish to write it.

I have written my letter to you in such shape that you can forward it to Gaston if you wish. He lacks the elements of a mycologist. How does he think he can write about Cambodia and Thailand, if he has not studied Patouillard and Heim?

and India

Yrs
Bgw

P.S. - I suspect this Fraud is [illegible]

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

15 August 1981

Professor Bernard Lowy
Department of Botany and Plant Pathology
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Bernard:

Now that you are retired, should I be sending letters to you to a different address?

Did I ever send to you the paper that Roger Heim and I published in the Cahiers du Pacifique, #14, September 1970? It is entitled 'Les Putka des Santals champignons doués d'une âme'. Do let me know, because it was an important one and it never appeared in English. I was then preoccupied with SOMA and never got around to translating it. In it twice I mentioned an inebriating mushroom widely known in India, apparently the same species now reported in Nepal, familiar as to its properties to the natives, Stropharia cubensis, which Guzman and Singer insist on calling Psilocybe cubensis (Earle) Singer. Somewhere I have surmised in print that it originated in Asia. It is named by the native Mazatecs Hongo de San Isidro and may have come over in the galleons from the Philippines or Asia. It has no real name in Mazatec, or, if they try a Mazatec name, they call it ʔnti^{1} xi^{3} tho^{3} ('sacred mushroom') 'that grows on cow dung'. They rate it lower than the psilocybes and most of them avoid using it. Heim accepted the native belief that it was inferior to the other ones, but it has become the most commonly used sacred mushroom by Mexicans (not indígenas) as well as Americans and is consumed in enormous quantities because it lends itself to cultivation. ...It is also rated lower by the Mixtecs whom I have asked about it. I think this lower rating is due solely to its being an alien.

This Cahier du Pacifique article you should have and I will send it to you if you do not already possess it. In it S. cubensis figures near the top of p. 65 and at some length on p. 66. Heim records that Patouillard reported it in Tonkin and he himself found it personally in Cambodia and Thailand. Guzman should familiarize himself with the work of the two first class French mycologists who studied the fungi of Africa and Asia.

Have you ever seen a justification for changing the name of this mushroom from Stropharia to Psilocybe? I am constantly on the lookout for it but have not come across it. Heim always contended that the change was without justification. At last Singer published a few years ago, in a volume brought out by Saltzman (?) of Denver, Heim's reasons for keeping it in the genus Stropharia but if I recall Singer gave no justification for his reclassifying it. Heim set forth his reasons in the Stropharia cubensis section of Les Champignons hallucinogènes du Mexique. Singer renamed it obviously for vanity, and Guzman followed suit.

As ever,

Rgw

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
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24-VIII-1981

Dear Gordon,

I have not seen the 1970 paper you refer to, and the "Cahiers du Pacifique" is not in our library, so I would be glad to have a copy.

I quite agree with you about Guzmán.

Concerning the justification for including the species cubensis either in Stropharia or Psilocybe, taxonomists have had genuinely differing opinions. To the best of my knowledge, Singer gave his reasons (p. 505 enclosed) for transferring Stropharia cubensis Earle to Psilocybe as the new combination Psilocybe cubensis (Earle) Sing. (p. 507) in 1949 in the 1st edition of "The Agaricales ..." and has retained it in that status ever since.

At the moment I am preparing a paper on some of my Brazilian fungi but expect to be interrupted shortly by moving to a new building, herbarium and all, with more space than I now have.

as always, Bernard

P.S. – My address remains the same since I continue working in the Botany Department.

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LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
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10-VIII-1981

Dear Gordon:

Following our conversation on Saturday morning I realized that I was wrong in citing Guzmán's paper on a new Psilocybe as having appeared in the Bol. Soc. Mex. Mic. Instead, it was in Mycotaxon. Enclosed is a xerox copy of the 2-page paper in which it is suggested that soma may be a heretofore undescribed species of Psilocybe. (Incidentally, the paper has numerous grammatical errors which I corrected in the margins of my original copy, but most of these notations reproduced poorly in the xerox.)

The other xerox copy enclosed is a brief review of The Wondrous Mushroom in which Guzmán laments your exclusion of any reference to the church you visited in Chignahuapan.

It was good to hear your voice again, and to talk with you briefly about matters of mutual interest. I should like very much to take advantage of your kind invitation to visit you, and shall do so if at all possible when I next find myself in your vicinity, although just now I cannot say precisely when that may be. I am disturbed by the news you gave me about Weston LaBarre, and shall write him a note. Thanks for giving me his address.

as always,

Bernard

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11 April 1981

Dear Bernard:

I arrived back only to find a gigantic heap of mail, and an imperative call to Harvard and MIT, whence I am returned. I am delighted that your review of The Wondrous Mushroom will appear in two journals: congratulations! Of course reproducing an illustration from Mycolatry in Mesoamerica is all right. Excuse brevity.

As ever,

Gordon

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
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24-III-1981

Dear Gordon,

The editorial board of MYCOLOGIA has decided to publish my review of your "Wondrous Mushroom" without the deletions they first suggested because of its length. It will also appear in ECONOMIC BOTANY since the Book Review Editor tells me that he wants it and sees no impediment to its more or less simultaneous publication in two journals. He cited a review recently submitted by Dick Schultes which will be handled in the same way.

In response to your request on my behalf for photos of two mushroom stones, Richard Rose wrote to me inquiring whether or not I wanted them (he didn't know which ones I needed)"for study purposes and/or publication." But in the longish interval before his letter arrived I took the liberty of having your plate (in chapter 9, figs. 19,20) copied, and with your permission and with proper acknowledgment plan to use them in the paper I mentioned to you in our last telephone conversation. It is to appear in the REVISTA/REVIEW INTERAMERICANA published in Puerto Rico.

As always,

Bernard

Did you have a productive stay in Mexico City?

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tal lo antes posible ya que será indispensable para mantener una comunicación - adecuada y conocer mejor los campos de trabajo de los socios, lo cual normará - para diseñar programas científicos, directorio por especialidades, etc.

N O T A S

El Comité pro Exposición de Hongos está trabajando activamente en la Organización de la V EXPOSICION NACIONAL DE HONGOS, muy pronto nos podrán informar lugar, fechas y temas a exponer.

Durante la semana del 16 al 21 de marzo de 1981 se encuentra en - México el Dr. R. Gordon Wasson miembro honorario de nuestra Sociedad quien ha sido invitado por el Colegio Nacional para participar en 2 Mesas Redondas - sobre las Plantas Sagradas a través del tiempo, las cuales tendrán lugar en el Edificio del INFONAVIT, Barranca del Muerto No. 280 bajo el siguiente programa.

Miercoles 18 a las 19.30 hrs. Las Drogas Mágicas, ¿Mistica o - Ciencia? con la participación del Dr. Carlos Casas Campillo, Lic. Jaime García Torres Dr. Gastón Guzmán y Dr. Ramón de la Fuente.

Viernes 20, 19.30 hrs., Los Hongos Sagrados en la tradición y arte Mexicano, Sr. Fernando Benitez, Dra. Beatriz de la Fuente, Sr. Octavio Paz, Sr. Miguel León Portilla y Dr. Ignacio Bernal,

Esperamos contar con su presencia durante el desarrollo de estas actividades.

A T E N T A M E N T E .

LA MESA DIRECTIVA.

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SOCIEDAD MEXICANA DE MICOLOGIA
APARTADO POSTAL 26-378
MEXICO, 16, D.F.
Tel. 548-52-14

Circular 2/81

Marzo 16, de 1981

ESTIMADO SOCIO:

Por medio de la presente comunicamos a usted que la Mesa Directiva de nuestra Sociedad está trabajando en la programación de las actividades científicas para 1981; por lo tanto se considera de vital importancia que se regularicen en el pago de sus cuotas anuales ($200.00 Profesionistas y $100.00 estudiantes); para lo cual pueden ustedes enviar cheque personal o giro bancario a nombre de la Sociedad Mexicana de Micología al Apdo. Postal 26-378 México 16, D.F. y a vuelta de correo, recibirán el recibo correspondiente; para facilitar aún más este trámite usted podrá dirigirse con cualquier miembro de la Mesa Directiva o con los siguientes corresponsales quienes gentilmente colaboran con la Sociedad y están autorizados por la Mesa Directiva para cobrar cuotas, extender recibos, inscribir a nuevos Socios, etc.

Biol. Lucia Varela
Tesorero
Depto. de Botánica
Escuela Nac. Cienc. Biol.

Dr. Gastón Guzmán
Laboratorio de Micología
Depto. de Botánica
Esc. Nac. de Ciencias Biológicas

Dra. Conchita Toriello
Secretario
Depto. de Ecología Humana
Facultad de Medicina
México 20, D.F.

QBP. Jovita Martínez
Depto. de Biotecnología
Centro de Investigaciones y Estudios Avanzados, I.P.N.

Biol. Joaquín Cifuentes
Vocal
Herbario, Facultad de
Ciencias, U.N.A.M.

Biol. Guillermo Rodríguez
Depto. de Biología
Div. de Ciencias Biológicas y de la Salud.

M.C. Elvira Aguirre Acosta
Laboratorio de Micología
Instituto de Biología
U.N.A.M.

QBP. Amanda Trujillo
Laboratorio de Micología
Depto. de Microbiología
Esc. Nal. de Ciencias Biológicas
I.P.N.

Con el fín de actualizar el Directorio de socios, encontrará adjunta una forma la cual rogamos a usted sea llenada y remitida a nuestro apartado pos

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Hartwick College
Oneonta, New York 13820
(607) 432-4200

February 24, 1981

Bernard Lowy
Botany
LSU
Baton Rouge, LA 70803

Dear Dr. Lowy:

I recently received a call from Mr. R. Gordon Wasson concerning your request to him for copies of mushroom stone illustrations. Since I have not yet seen his new publication on the Mexican mushrooms I am uncertain as to which illustrations you wish. Also, I would like to know whether these will be for study purposes and/or publication.

Actually, I have a large number of mushroom stone photographs which I used for my doctoral dissertation MUSHROOM STONES OF MESOAMERICA (Harvard 1977). In my dissertation I questioned whether the mushroom stones are representative of an ancient Maya mushroom cult. In fact, I found little evidence to support this view. This is not to imply that the ancient Maya did not practice such a cult which they probably did on a folk curing level. The mushroom stones, on the other hand, seem to be closely associated with a Highland Maya version of the ancient Mesoamerican rubber ball game.

Sincerely yours,

Richard Rose
Asst. Prof. of Anthropology
Curator, Yager Museum

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
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504/388-8485

3-III-1981

Dr. Richard Rose
Department of Anthropology
Hartwick College
Oneonta, New York 13820

Dear Dr. Rose:

Thanks for your letter in response to Gordon Wasson's request on my behalf for photographs of two mushroom stones that are of special interest to me. In the interim, however, I believe that the problem has been solved, so I shall not have to trouble you for prints.

From Karl Mayer's paper(1977) and Wasson's "The Wondrous Mushroom" (1980), I know of your interesting and novel interpretation of the use of mushroom stones as molds for making rubber balls used by the ancient Maya in their games. Although I do not believe that the matter can now be considered quite closed,(there is also Köhler's 1976 hypothesis which, however, seems to me an unlikely one), your idea certainly merits very careful study.

Sincerely yours,

B. Lowy

Bernard Lowy
Professor Emeritus of Botany

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

9-II-1981

Dear Gordon,

My letter to the editor of MYCOLOGIA brought a long reply from the Book Review Editor in Canada. His major points were: that it is contrary to his policy to accept unsolicited reviews; that the publisher has not sent him a copy of the book; that my review is too long, and only in the event of an "exceptional book or reviewer" could it be considered. This last was at least half an insolence, so I suggested that a neutral party (Weston La Barre, of whom he has probably never heard) decide whether or not the book is "exceptional." All this after over 4 months of being held incommunicado about the receipt of my review! I responded in as restrained a manner as I could under the circumstances, and await a further reply, which I suspect may not be a model of promptness.

Regarding quite another matter, I am preparing a paper in which I would like to reproduce the two fine illustrations of mushroom stones (figs. 19, 20, p. 192) in your "Wondrous Mushroom." Do you have prints that you would kindly lend me for this purpose? The plunging figures interest me greatly, and I believe they are linked in meaning with the falling (plunging or diving) gods, long an enigma, in the Codex Dresdensis.

as always,

Bernard

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copy

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

19-I-1981

Dr. T. W. Johnson
Department of Botany
Duke University
Durham, N. C. 27706

Dear Terry:

More than 4 months ago I sent to Dr. G. C. Hughes my review of R.G.Wasson's new book "The Wondrous Mushroom," a major contribution to ethnomycology. Since I was then about to leave for Brazil, I gave Dr. Hughes an address where he might have sent an acknowledgement of the receipt of my manuscript. Now, over a month after my return, I still have received no response although in the interim I have written to him and phoned him twice without success in reaching him.

I cannot guess Dr. Hughes's motive in ignoring my inquiries so long, but I now believe that any further attempt on my part to communicate with him would be futile, so I seek your good offices as Editor-in-Chief in trying to clarify whatever problem may exist. If Dr. Hughes received my manuscript it would be merely a routine courtesy (not to mention a professional duty) for him to acknowledge it.

I would greatly appreciate your kindness in inquiring into this incongruous situation both for my own satisfaction as well as for the assurance that others who may submit reviews to Dr. Hughes in future will not suffer similar neglect.

Sincerely yours,

Bernard

Bernard Lowy
Professor Emeritus of Botany

P.S. Copies of my notes to Dr. Hughes are enclosed.

Dear Gordon,
your note arrived as I was about to mail this. I'll keep you posted. — I am awaiting the arrival of the bulk of my Amazonian collections, which will keep me busy for a while. Yours, Bernard

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13 January 1981

Dear Bernard:

Any news from the Book Editor of Mycologia?

Any prospect of further trips to Mesoamerica? I go to Mexico in March -- only Mexico City.

R Gordon Wasson

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RGW

Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

17-XII-1980

Dear Gordon,

I have just returned from Brazil following an intensive collecting tour in Acre. Near Rio Branco I visited a small, isolated, self-sufficient church community known as the "Daime" cult which uses Banisteriopsis caapi , and another as yet unidentified plant as their entheogens. They are planning to establish themselves in the forest because they wish to be closer to Nature.

A copy of my review of your book (for MYCOLOGIA) is enclosed.

as ever
Björn

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18-VIII-1980

Dear Gordon,

The book arrived this morning. I'm sorry that I'll not have time to review it before I leave. It is a brilliant product of the book-maker's art!

yours,

Bernard

PS - I'll be in Amazonas and Acre through December.

Gordon Howard me at home to Thank me for the copy of my review. 20-XII-1980.

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8:30 PM - W. 20-VIII-'80

Gordon Wasson phoned me at home to inquire ~~about~~ whether his book "The Wondrous Mushroom" had arrived, which it did 2 days ago. We had a good talk for ± 10 minutes about our common interest in ethnomycology. I gave him my first impressions about his

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book, all pointed, and he was pleased. I told him I might not have the time to write a review, but would try before leaving for Brazil. We spoke briefly about Steiger's work, which Gordon designated, especially the ethnomycology which he said he

does not trust. I praised Steiger's mycology but said he has little or no interest in ethnomycology. — The deluxe edition of the new book will sell for $525, The paperback (Spt.) for $10.95. Gordon said that half the number of available volumes (475 in all) have already been sold. — I reminded

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him that we met
briefly in 1960 when
he delivered the special
address & the MSA
in Stillwater, Oklahoma.
He said I had a "won-
derful memory..."

Our conversation was very
cordial. I reminded him
of the optional (unusual)
given to the works of Lorke
Vega. It was enough to
say "as de Lope" in praise
of his work. He had not

6 Aug. 1980

Dear Bernard:

I am posting
The Wondrous Mushroom
to you today. If you have
still time, I prefer that
you review it in Mycologia.

What are you doing in
South America?

As ever -

Jordan

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123

8 July 1980

Dear Bernard:

Well! What a pleasant surprise! The books have not yet arrived here. It takes an infernal time: they have to await a freighter in Genoa, arrive in the port of New York, be cleared through customs etc., shipped down to Hightstown to the warehouse of McGraw-Hill, then the books that belongto me haveto be shipped here. When my quota arrives, I will ship your copy to you promptly. Many, many thanks. Excusethe typing. My secretary is on holiday. Are you going down to Guatemala again? How about the write-up of yourfindings on the last trip?

As ever,

RGW

PS - I will not cash the check until the books arrive.

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Department of Botany
LOUISIANA STATE UNIVERSITY AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
504/388-8485

11-VII-1980

Dear Gordon:

I am glad you are pleased with my surprise remittance. If the book arrives by early August I plan to review it either for ECONOMIC BOTANY or for MYCOLOGIA. Let me know whether you have a preference.

My travel plans are now firm. I leave Baton Rouge on August 25 and shall be in Brazil until the end of the year. I expect that most of the time will be spent in the field in Acre.

If your book does not arrive in time for me to read it and to write a review before I leave, I shall do it upon my return in January. May I ask a favor of you? Would you please sign the copy you send me?

With best regards,

as always,

Bernard

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3-VII-1980

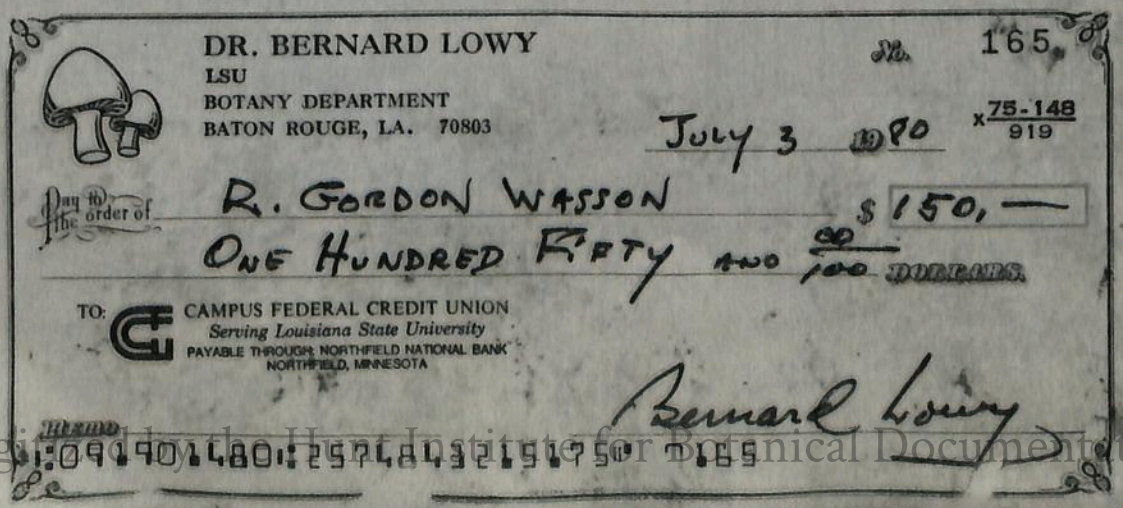
Dear Gordon:

Since I last wrote to you in May, I now have "Emeritus" status, and yesterday there came with it an unexpected but most welcome change in my immediately available financial resources. I generally pay little attention to financial matters, including my own, and I was unaware that upon retirement I would be entitled to supplementary compensation because of the accumulation of what is called "sick leave." This has resulted in a substantial windfall without my having to do anything to earn it! In a word, although I have not quite become rich overnight, my assets have increased significantly. Consequently, I am delighted to now be in a position to accept your generous offer, and gladly enclose my check for $150 for the privilege of being among the few to whom you have extended this courtesy.

My plans remain as I outlined them, except that I shall most likely leave for Brazil in the last week of August.

as always,

Bernard


DR. BERNARD LOWY
LSU
BOTANY DEPARTMENT
BATON ROUGE, LA. 70803

No. 165
75-148
919

July 3 1980

Pay to the order of R. GORDON WASSON $150.—

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Bernard Lowy

MEMO

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R. GORDON WASSON
42, Long Ridge Road · DANBURY, Conn., 06810
TEL.: (203) 748:0123
3 May 1980

Dear Bernard:

It is long since we have exchanged letters. How goes it with you?

I wish to let you know that my new book is going to appear this month. As usual, there will be a de luxe edition of 501 copies. I am changing my publisher from Harcourt Brace Jovanovich to McGraw-Hill. Whether McGraw-Hill will prove better remains to be seen. It could not do worse. I am using always the same printer, the Italian Martino Mardersteig (of German origin, of course, as you know by the name). Together we chose the paper, the type face, the binding, the cover design, etc. etc. I wish you to own one of these. The publisher (McGraw-Hill) tells me he will charge $400 a copy and after publication date (as yet to be determined) $525. He says he will sell them, believe it or not. I have won on the side with my publisher the right to dispose of a few copies at a price I choose. Can you pay $150? To a few of my friends on my freelist I am making this offer. My costs are too high for me to continue my freelist. I know nothing of your circumstances. If you cannot pay, I will give it to you free and my good wishes go with it. I think you know the title: The Wondrous Mushroom: Mycolatry in Mesoamerica. There are more than 150 illustrations of which more than 50 are in full color. It is a beautiful book.

Anything new in your researches?

As ever,

Gordon

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1976.

728. WALTON, IZAAK. The Complete Angler. Edited by Richard Le Gallienne. Illustrated by Edmund H. New. Small 8vo, full dark green morocco, gilt fillet border, title stamped in gold within a center cypher, gilt paneled spine with angling devices, gilt ruled inner dentelles, a.e.g. by Sangorski and Sutcliffe. London: John Lane, n.d. $97.50

729. ——. Another copy, spine faded, top edges rubbed. $75.00

730. WARWICK, FRANCIS, COUNTESS OF. Discretions. Port. 8vo, ¾ green morocco, gilt paneled spine with floral devices, t.e.g. New York: Scribner, 1931 $50.00

731. WASSON, R.G. Soma, Divine Mushroom of Immortality. Numerous illustrations, many in true color. 4to, ¼ blue morocco, t.e.g., case. New York: Harcourt Brace, c.1968. $950.00

Printed in Italy, this is a masterly book production and a scholarly study of "the only plant that man has ever deified".

732. WAUGH, ALEC. The Lipton Story, a Centennial Biography. Port. ¾ dark blue morocco, gilt ruled spine with small rosettes, t.e.g. Garden City: Doubleday, 1950. $50.00

Special Edition limited to 300 copies, signed by the author.

733. WELLS, CARVETH. Six Years in the Malay Jungle. Preface by Dr. Frederic Augustus Lucas. Illustrations from photographs. 8vo, full blue morocco, gilt fillet borders, gilt spine and inner dentelles, t.e.g., by Stikeman. Garden City: Doubleday, 1925. $75.00

734. WELLS, CLARA L. Mortals in the Fairy Realm; a Translation into Verse of the First Three Sonatas by BEETHOVEN. 12mo, ¾ red morocco, gilt ruled spine with fleurons, t.e.g. Boston: Cupples, Upham & Co., 1885. $35.00

735. WELLS, H.G. The Outline of History ... Illustrated by J.F. Horrabin. Third Edition. Thick 8vo, ¾ dark blue morocco, gilt medallions on spine, t.e.g. N.Y.: Macmillan, 1925. $50.00

735A. WHARTON, GRACE and PHILIP. Queens of Society. 2 vols.; and The Wits and Beaux of Society, 2 vols. Portraits. Together, 4 vols. 8vo, full tan sprinkled pigskin, wide gilt inner dentelles, t.e.g., by Zaehnsdorf. Phila.: Porter and Coates, n.d. $250.00

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736. WHARTON, GRACE AND PHILIP. Queens of Society. Portraits. 2 vols. 8vo, ¾ blue morocco, ornamented gilt paneled spines, t.e.g. Phila.: Porter and Coates, n.d. $57.50

737. WHEWELL, WILLIAM, Rev. History of the Inductive Sciences. 3 vols. 8vo, ½ green calf, gilt tooled spines, marbled boards and edges. London: John W. Parker, 1837.

Some damp staining of preliminary pages of vol. 2. $150.00

738. WHITLOCK, BRAND. Belgium; a Personal Narrative. Frontis. 2 vols. 8vo, ¾ blue morocco, gilt paneled spine, t.e.g. New York: Appleton, 1919. $50.00

739. WHITTIER, JOHN GREENLEAF. Complete Poetical works. Cambridge Edition. Port. 8vo, full dark green morocco, gilt fillet borders, gilt decorated spine, wide gilt inner dentelles, a.e.g. (some minor rubbing). Boston: Houghton Mifflin, c.1894. $50.00

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31-I-1979

In a TV program sponsored by CBS and shown in Baton Rouge 30-I-1979, the role played by the CIA in "brainwashing" selected individuals clandestinely with the use of hallucinogenic drugs including psilocybin was reviewed. R. G. W. was under surveillance when in Seattle [also Heim and Singer, but not mentioned]. He appeared

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one of Watson's mentors

Language in Literature

Roman Jakobson

Edited by Krystyna Pomorska and Stephen Rudy

Here is the first comprehensive presentation in English of Jakobson's major essays on the intertwining of language and literature: here the reader will learn how it was that Jakobson became legendary.

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Belknap
1987 illus. 592 pp.
Cloth, $25.00 Book Code: JAKLAN
ISBN 0-674-51027-5

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