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About the Institute

The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

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.

JOHN M. ALLEGRO.

Craigmore
Ballasalla
Isle of Man

28 December 1977

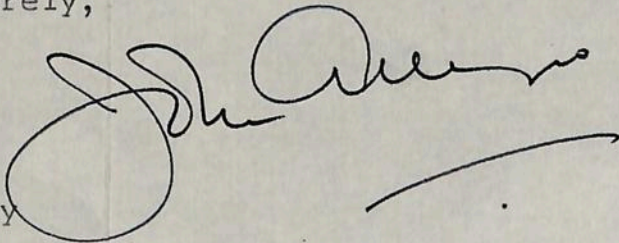
Dear Dr Lowy,

A line to thank you for your article, 'Hallucinogenic Mushrooms in Guatemala' (JPsD ix 1977). It was good to be reminded again of the work you have done in determining the existence of Amanita muscaria in that part of the world. One gets so used to thinking of it in European terms, and feeding off criticism about its localization militating against the wide-spread nature of the cult. And, again, one wonders about the possibility of a direct connexion... One day, perhaps, we shall have the proof.

I do wish I could have come on that August symposium. Let's hope an opportunity presents itself before too long for our meeting.

All good wishes for the New Year;
sincerely,

Dr Bernard Lowy,
Botany Dept.
Louisiana State University
Baton Rouge 70803



OFFICE OF THE DIRECTOR



Nov. 28/77.

Dear Bernard -

Thanks for your note of the 22nd and the reprints. I am including 2 or the 3 in the bibliography of our 2nd edition.

I appreciate also your reference to the German article on "mushroom stones".

Sometimes I would appreciate hearing about your meeting in Florida. I would have attended were it not 1) my only vacation time with the family and 2) the lack of funds for travel in this country.

Sincerely,

Dick Schulter

The panel. We held about 6 hours of meetings in 2 sessions, as planned. It all came off satisfactorily, I think. At least we had capacity audiences.

Perhaps you have not seen B. C. Ainsworth's "Introduction to the history of mypology." Cambridge Univ. Press, 1976. It is quite selective in its entries, and Gordon's and R. Heim's contributions to ethnomypology are deservedly given some prominence.

I am glad that you found the reprints I sent you useful, and thanks for including them in your bibliography.

Cordially yours,
Bernard Lowy

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

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College of Arts and Sciences



LSU
A BICENTENNIAL
UNIVERSITY

DEPARTMENT OF BOTANY

5-XII-1977

Dear Dick,

You were good enough to let me know in time, so you need have no regrets about your inability to attend the Congress. I wrote to Gordon in the same vein. He also told me that he felt badly about not attending. — Because of their massive contributions to ethnomycology, I thought it appropriate to ask both Gordon and Roger Heim to serve as Honorary Co-Chairmen of the Ethnomycology Section. They graciously accepted.

The anthropologist Marlene Dobkin de Rios did not attend the meeting, although I had finally managed to get her a small travel grant. Luckily, the 3 foreign representatives whom I had invited were there. Gaston Cruzman, Roy Watling (Edinburgh), and a very fine young fellow from Nigeria, B. Oso, who recently had a paper published in Economic Botany. He is soft-spoken, rather shy — and very competent. He gave an excellent presentation. A.H. Smith and I completed

OFFICE OF THE DIRECTOR



Nov. 10, 1977.

Dear Bernard -

I find that we have only one of your
separates in our Library of Economic Botany. I
wonder if you could send us a set of all articles
on useful mushrooms. Thanks in advance,

Sincerely,

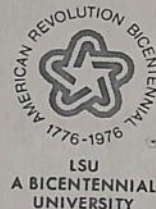
Dick Schultes

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DEPARTMENT OF BOTANY



22-XI-1977

Dear Dick,

Enclosed are my only reprints on ethnomyology
that I still have.

Had you seen the review paper ^{by Karl H. Meyer} on mushroom
stones, in "Archiv für Völkerkunde" 29: 37-72.
1975 (1976) ? Title: Die Pilzsteine Mesamerikas.

Yours,

Bernard

Hallucinogenic mushrooms in Aztec
Thunderbolt legend
Copy of Meyer, 1976

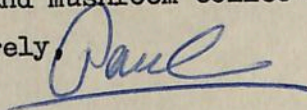
2 copies each

14 October 1977

Dear Dr. Lowe:

Thank you very much for the reprint on Hallucinogenic Mushrooms in Guatemala, which you mailed me a couple of weeks ago. I am concerned about the increased use of psychotropic fungi, especially along the West Coast. Recently police raided two warehouses here, which were full of growing Psilocybe cubensis and arrested the owners. Many complaints have been heard from landowners whose fields have been overrun by those seeking the 'magic mushrooms.' Let's hope that this phenomena will not adversely effect legitimate research and mushroom collecting in general.

Sincerely,



P. VERGEE

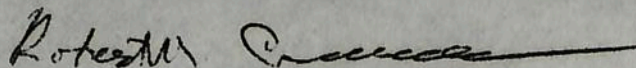
September 23, 1977

Dear Subscriber:

We are pleased to finally have published the first monograph of the I.M.S. series, Archaeology & Ethnohistory of the Central Quiche. If you have ordered that publication it will accompany this letter. We thank you for your patience.

The other two publications, Bibliography of Mayan Languages & Linguistics and Basic Quiche Grammar are still in preparation. They will be sent to those of you who have ordered them as soon as they are ready. The pre-publication price will apply until the publications are completed. We must once again ask for your indulgence for the long delay in fulfilling your order.

Very truly yours,



Robert M. Carmack, Director
INSTITUTE FOR MESOAMERICAN STUDIES

RMC/lkg

[note to Dr. C. 13-X-77]

State University of New York at Albany
1400 Washington Avenue
Albany, New York 12222
DEPT. OF ANTHROPOLOGY

October 21, 1977

Dr. Bernard Lowy
Botany Department
Louisiana State University
Baton Rouge, LA 70803

Dear Dr. Lowy:

We are sorry for the delay in sending your copy of the book but our records show that you ordered "Basic Quiche Grammar". The original order from you I don't have in my possession so this may very well be an error on our part.

If this is our error and you did order "Archaeology and Ethnohistory of the Central Quiche" please forgive us and let us know immediately and we will promptly send you the book by return mail.

Thank you for your patience.

Very truly yours,

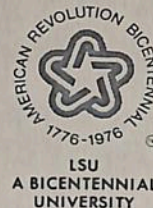
Institute for Mesoamerican Studies

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College of Arts and Sciences

DEPARTMENT OF BOTANY



8-VIII-1977

Dr. Norman E. Whitten, Jr.
Center for Latin American and Caribbean Studies
University of Illinois
Urbana, Illinois 61801

Dear Dr. Whitten:

After sending off my last letter to you on 16-II-1977, I realized that you probably would not receive it until your return from Ecuador. I am preparing to leave shortly for the meetings of the II International Mycological Congress to be held in Tampa, Florida beginning 27-VIII (to 3-IX) and wonder whether you have returned from your field work in Puyo and environs. Your mention (9-II-1977) of "the secret use of a white mushroom with reputedly psychotropic properties by some shamans," was tantalizing. Were you able to find and additional clues? Did you have a successful season in the field?

At the Congress meetings I am Chairman of a symposium on ethnomycology, the first of its kind to be held, at which 6 speakers will participate. I have enclosed a copy of our program and an abstract of my paper. Should this reach you a week or 10 days before I must leave for Tampa, I would be happy to hear from you - whether or not you have new information on the cultural aspects of mushroom use among the Canelos Quichua. I recently returned from Guatemala where I was able to contact only one curandero in the time available, but with disappointing results concerning mushroom lore. I expect to pursue it further.

With best regards,

B. Lowy
B. Lowy

letter

December 19, 1976

Dr. Bernard Lowy,
Department of Botany,
Louisiana State University,
Baton Rouge, La.

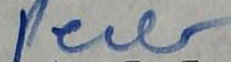
Dear Dr. Lowy:

I am sorry to have been so slow to reply to your invitation(s) to your forthcoming mycological conference--Gordon Wasson reminded me on the phone the other day and I resolved to make up for my tardiness.

I am sorry to say that it will not be possible for me to attend. It comes at a bad time for me--we will be in Mexico all summer and school here starts, unfortunately, on August 26, a date that makes it very difficult for me to attend such important meetings as the International Congress of Americanists, which usually comes in the first week of December.

Anyway, I wish you'd keep me advised of the program, etc.--as you know, I am most interested. Incidentally, one of our graduate students has been collecting a good deal of information on mushroom lore in highland Guatemala. When he gets back here we may collaborate on a paper; in any event, I shall be glad to send you anything of interest that he has in hand.

With best wishes,


Peter T. Furst

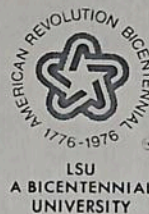
PS. My wife, Jill, and I have been collaborating on a lengthy paper on mushrooms, part of which deals with page 24 of Codex Vindobonensis and the mushroom ceremony depicted there. When it is completed I'll send you a xerox copy. It was "inspired," if that is the word, by that perfectly nonsensical paper on mushroom stones as pottery molds in American Antiquity.

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DEPARTMENT OF BOTANY



29-XII-1976

Dr. Peter T. Furst
Institute for Mesoamerican Studies
State University of New York at Albany
1400 Washington Avenue
Albany, New York

Dear Peter:

I very much regret that you will not be a member of the panel of specialists whom I have invited to participate in the ethnomycological section of the II IMC in 1977. The program is shaping up pretty well and I expect that most details will be resolved within a couple of months.

The paper that you and your wife are working on is sure to be of great interest and I appreciate your kindness in offering to send me a pre-publication copy. I'll be extremely pleased to receive it.

I agree completely with your general assessment of Köhler's paper in which he attempts a reinterpretation of mushroom stones. I think it would not be difficult to refute several points in his thesis, including the whimsical if not ludicrous guess that Gordon's pottery figurine has her arm raised possibly "greeting a bypasser." (sic!)

With all best wishes to you and Jill for the new year,

Cordially,

Bernard
Bernard Lowy

PS - I think I have not sent you the enclosed reprint before.

and assimilation into a lower class serf-like existence. This paper seeks to illustrate common, although complex, phenomena thus far poorly understood - the dual complementarities of cultural continuity and cultural change, of ethnocide and ethnogenesis. It is prepared as an exposition of data and analysis focusing on one dynamic period of time in the lives of a particular people - the Canelos Quichua - who in their total situation vis-a-vis national culture and national policies, may be taken as a microcosm of cultural continuity-cultural change, and ethnogenetic-ethnocidal dynamics in Amazonian-Andean settings.

ETHNOGRAPHIC BACKGROUND AND SYNOPSIS

Ecuador is a small Andean country. One of its many spectacular features is the double Andean chain which runs down its center. Just east of the Andes, in clear view of dramatic volcanic snow-cones of over 20,000 feet, live two of the largest concentrations of tropical forest Indians in central Ecuador. Both speak Quichua (a variety of the Quechua language) which is a language long associated with Incaic expansion in the highlands and well known as a lower-class, rural, "Indian" means of communication in contemporary highland Ecuador. These Jungle Quichua live near the towns of Puyo and Tena, each the capital of a province, Pastaza and Napo. All native Quichua speakers refer to themselves as Runa (and to their language as runa shimi - human speech). We have adopted the term "Canelos Quichua" to refer to the subjects of our research. Puyo Runa, a territorial grouping of Canelos Quichua culture, will be the specific subject of this paper. About 10,000 people participate in Canelos Quichua culture, and about 20,000 more lowland Ecuadorian native peoples speak mutually intelligible dialects. In addition, some 15,000 more Jivaroan peoples participate in comparable lifeways, and many of them intermarry with the Canelos Quichua.

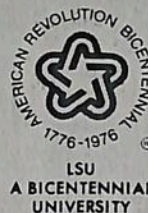
The indigenous ethnic systems of the Oriente, as all the tropical rainforest territory east of the Ecuadorian Andes is called, are in themselves fascinating. Among other things, markers of a culture area in no way prohibit specific indivi-

Latin Amer. & Caribbean Stud.

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DEPARTMENT OF BOTANY

19 - XI - 1976

Dr. Norman E. Whitten, Jr.
Center for Latin American and Caribbean Studies
University of Illinois
Urbana, Illinois 61801

Dear Dr. Whitten:

I read with great interest your paper on "Ecuadorian ethnocide and indigenous ethnogenesis," printed as an excerpt of your larger work "Sacha Runa," in the IWGIA document 23, 1976.

What especially attracted my attention were the passages in which you describe the myth of the "tree mushroom" known as "ala" among the Canelos Quichua. I wonder whether you have any information about its identity? An unidentified "tree fungus" was reported by early missionaries to Amazonian Peru and it was thought to be a constituent of an intoxicating beverage used by the Yurimaguas. There is speculation that the hallucinogenic mushroom Psilocybe yungensis Singer, collected between La Paz and Coroico, Bolivia in 1956 might be this elusive "tree fungus," but there is no evidence for it. Have you or your co-workers ever collected the Ecuadorian mushroom? Might this still be done? Its identification together with additional data on its manner of collection and use by the indigenous people of the region would be of much value. I would greatly appreciate your kindness in shedding any light that you can on these questions.

Sincerely yours,

B. Lowy

Bernard Lowy
Professor of Botany

P.S. I have enclosed a reprint on an aspect of Guatemalan mythology that may interest you.

*(Guatemala myth)
enclosed*

duals from crossing the boundaries. Indeed, bi-culturalism and bi-lingualism are fairly common in certain areas of the central Oriente.

From the national perspective, though, one important, though false classificatory fact emerges: the overwhelming majority of native peoples of the Oriente are classed as either "Jívaro", or "Quichua", and the contrast is widely thought to designate very different cultures.

Ecuadorians are somewhat ambivalent about Jivaroans. On the one hand, there is a certain pride that fierce and until recently completely unconquered tribal peoples lived their head-taking ways in the rugged jungle terrain. On the other hand, there is a national shame that the land of Jivaroan insolence is as yet unconquered, and the conquest, as it grinds on, depends nearly totally on foreign-manufactured planes and equipment borne mostly by missionaries, oil searchers, and the military. Ecuadorians are not ambivalent about Quichua speakers, who are generally regarded with contempt (Casagrande 1974), and most certainly so when contrasted with the stereotype of Jivaroans.

CULTURAL MARKERS OF THE CANELOS QUICHUA

The contemporary Canelos Quichua refer to themselves, in Quichua, as Runa, person, indigenous person. Among themselves they also use the term Alaj, mythic brother, to address men from the acknowledged culture area. The derivation of the term Alaj comes from a myth segment in which two brothers become separated from one another. The older in search of the younger wanders in the forest and, in hunger, begins to break off a piece of tree mushroom, ala. As he pinches the mushroom it cries out and turns into the lost brother. The ala notion, to which I will return, is important in defining a basic level of male self-identification of the Canelos Quichua. Many men of Ancient Times had the ability to send their souls, aya, into special rocks or logs when their bodies died, from whence mushrooms would emerge to await wandering Runas who, in hunger, would pinch the mushroom and awaken the ancient Runas. An interplay

between the need to wander, to be on the edge of destruction due to war and illness, and the ability to awaken ancient souls and effect a resuscitation of population and culture (the ancient soul regenerated ancient knowledge) is bound up in the concept of Alaj (the j is possessive).

Male continuity is closely tied to the concept of soul master spirit, Amasanga. As long as Amasanga lives, and as long as mushrooms grow out of trees and rocks, the Canelos Quichua men believe they will survive, even if there are no corporeal representatives through the immediate centuries. Female continuity is part of a complex structure involving Amasanga's wife, Nunghuf, and the pottery tradition which is transmitted from older women to younger women. From the female standpoint the culture will live as long as the rock and clay-dye soul designs endure. The union of man and woman constitutes a very special huasi, household unit, among the Canelos Quichua, through which cultural perpetuity is transmitted to future generations. The culture area is divided into large Runa territories which are in turn partially subdivided into defensible subdivisions for swidden horticulture called llacta. Each llacta has a founding shaman reference node.

The kinship system, ayllu, is seen by the Canelos Quichua as descending from ancient times to the intermarried ancestors of the contemporary elders. The interpenetration of ancestor souls, and souls acquired in a process of male shamanistic power quests, also seems characteristic of the Canelos Quichua, though also structurally similar to the Jivaroan and perhaps other lowland Quichua speakers.

Canelos Quichua shamans are regarded by other indigenous peoples as the most powerful in eastern Ecuador, and their alliances and duels lead people to re-figure ayllu structure so as to never belong to both ayllus of shamans bent on one another's destruction through the projection of spirit, supai, darts. In the art of ritual, the culture has specific patterns of performance which relate directly to kinship, mythology, shamanistic power and aspects of pottery design, and seem to set

University of Illinois at Urbana-Champaign

Department of Anthropology 13 December, 1976
109 Davenport Hall
University of Illinois, Urbana
Urbana, Illinois 61801

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

Dear Professor Lowy:

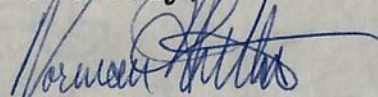
I delayed answering your good letter of 19 October, thinking that I'd get over to the mycologists here and write you of a positive identification of the ~~wooden fungus~~ "ala" which carries the mythical symbolism of the Canelos Quichua, and which they class as "mushroom". It is woody, very rarely found, and I have two examples. The growth itself is imbued with allusive, allegorical qualities, which may signal Canelos Quichua knowledge of a genuine hallucinogenic mushroom, but I hasten to add that I have found no direct reference to such a mushroom. The hallucinogens employed are Datura and Banisteriopsis and probably Psychotria, though I've yet to get a positive identification of the latter due to lack of a blossom. There is a picture of one of my "alas" on page 52 of Sacha Runa.

I would be more than happy to send you the "ala" -- or both of them, if they would be of help. It must be stressed though that, after 23 months of intensive participant observation, I find no evidence for use of the ala, though the symbolism in every way suggests use. Some of the materials I have collected could have come from ~~the~~ Huichol. If you would like to examine my material just let me know and I'll send both ~~the~~ of the woody fungi right off.

Thanks for the ~~reprint~~ reprint, which I read with care and great interest. And let me hear about your interest in examining these central foci of Canelos Quichua mythology and ethnic identity.

With best regards.

Sincerely,

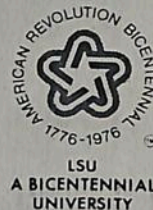


Norman E. Whitten, Jr.
Professor

LOUISIANA STATE UNIVERSITY
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College of Arts and Sciences



DEPARTMENT OF BOTANY

20-XII-1976

Dr. Norman E. Whitten, Jr.
Department of Anthropology
109 Davenport Hall
University of Illinois, Urbana
Urbana, Illinois 61801

Dear Dr. Whitten:

Your kind letter was most welcome. Most of my weekend was spent reading a large part of your important, engrossing book "Sacha Runa." Throughout South America, the struggle of forest people who over the centuries developed unique ways of life and now face extinction by ethnocide, is one of the saddest chapters in contemporary history. Would that your sympathetic and profoundly knowledgeable treatment of their life styles might result in arresting this pernicious trend! But I fear that the bulldozer, in the hands of the greedy and simple-minded will wreak physical and cultural destruction beyond repair. As a botanist who has worked in forest regions of Brazil and Peru, I have, over the past two decades, learned from and admired many indigenous people. I deeply lament their suffering, though I am helpless to alleviate it.

Concerning the "ala," your photograph on p. 52 is, I think, sufficient to allow an identification to be made. It is a Basidiomycete of the family Polyporaceae (small pores on the under surface of the cap should be clearly visible with a hand lens), the genus Ganoderma, species lucidum. It is cosmopolitan in its distribution and I would not be surprised if you found it in or near Urbana, on rotting wood. It is fairly common in wooded areas here. Wasson's "Soma" illustrates this fungus in color on plates 14 & 15, under the vernacular name "Ling Chih," considered by the Chinese to be a "supernatural fungus with miraculous powers." (p. 82) The striking anthropomorphic pottery "ala" that you show on p. 54 is extremely interesting. Your passing reference to it on p. 91 would seem to rule out any special significance that it might have today, but the myth that you relate on p. 53 (and note 17, p. 63) emphasizes its deep-seated importance at least in the past. Incidentally, the varnished appearance of the fungus (as seen in Wasson's plates) is quite variable, and the surface may appear dull rather than shiny.

With kindest regards,

Cordially yours,

B. Lowry
Bernard Lowry



University of Illinois at Urbana-Champaign

College of Liberal Arts and Sciences

DEPARTMENT OF ANTHROPOLOGY
109 Davenport Hall
Urbana, Illinois 61801
(217) 333-3616

9 February 1977

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

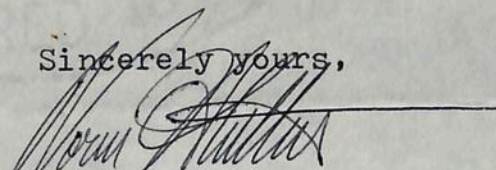
Dear Dr. Lowy:

Your December 20 letter came about an hour prior to my departure for six weeks of field research in eastern Ecuador. I took it, your reprint and the Wasson book with me. Thanks very much for the information enclosed. It stimulated me to inquire more deeply into such matters. I was able to elicit more information on the secret use of a white mushroom with reputedly psychotropic properties by some shamans, and a promise to have some of these available for me on my return. I also elicited information on two red mushrooms with properties "no longer used." I enclose one, which is not uncommon in the area outside of Puyo. The other is supposed to be quite rare, but many people have told me they would note the place of its growth when they come upon it in the jungle, and I can collect one or two on my return.

My wife and I will be back at our field site by the first of May, this year, if not sooner. And I will communicate with you from Puyo just as soon as I have either the white or red mushroom, or both. In the meantime, let me know if the enclosed is of special interest. Since it is not rare I suspect it is well known, but this is far from my field.

With best regards,

Sincerely yours,



Norman Whitten

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College of Arts and Sciences



DEPARTMENT OF BOTANY

Dr. Norman Whitten
Center for Latin American and Caribbean Studies
University of Illinois
Urbana, Illinois 61801

16-II-1977

Dear Dr. Whitten:

I was glad to have your reply to my earlier letter and especially to know that you have already made pertinent inquiries among some shamans of Ecuador concerning the use of (presumably) hallucinogenic mushrooms. Their "secret use of a white mushroom with reputedly psychotropic properties" could turn out to be of great interest. The cultic overtones are obvious, and to my knowledge, you will be the first to have pursued such inquiries in Ecuador. Perhaps you will find that elusive "tree mushroom" or "ala." On my last trip to Peru (1972) I taught for several months at the Univ. of Piura, but was able to get away now and then to collect in the "montaña." Curiously though, it was in the mercado of Piura that I came across the hallucinogenic cactus well known to curanderos and others there as the "San Pedro" and to botanists as Trichocereus pachanoi. Unknown to me at the time, Douglas Sharon was investigating its use and he later published an article on it in "Flesh of the Gods" (Peter T. Furst ed. Praeger, 1972.) In the limited time that I had, I found no psychotropic mushrooms, although they are almost certainly there. I was luckier last summer in Guatemala where I found Psilocybe mexicana, previously known only from Mexico where it was collected years ago by Heim and Wasson. This June I plan to return to Guatemala to inquire about its possible use among the curanderos.

The red fungus you sent me is indeed very common throughout the American tropics where I have collected it often, from Mexico to Argentina. It is the Basidiomycete (Polyporaceae) Pycnoporus sanguineus. It is neither psychotropic nor edible but some years ago I found that it had its used among the indigenous population in Peru. I was in Pucallpa in 1958, staying with the "Linguísticos de Verano" at Lake Yarinococha and I spent a little time with the Shipibos who had a colony nearby. Pycnoporus sanguineus was of course plentiful (always on dead wood) and I asked them whether they had any use for it. My joking reference to the possibility that it might be edible elicited laughter, since everyone knew that it was used for body paint. The pigment is water soluble and by boiling some specimens in water, a concentrated dye can be obtained. However, the fresh, moist specimen may also be rubbed directly on the body. Here is a smear from your specimen soaked in water: The Shipibos also told me that the dye was used for painting pottery, but I did not get a demonstration.

Just a word about collecting fungi should you want to preserve any of them for the record. If you hope to keep any in good condition they must be dried to drive off all the water possible. If this is not done you will have fungi growing upon other fungi and the specimen ruined. Big, fleshy agarics (mushrooms) are a great problem in tropical climates. Artificial heat almost always must be used. If you can get them back to an oven, dry them using low heat until the specimens are stiff; or improvise. For small, fragile specimens, strong sunlight for a few hours is generally sufficient. Never keep fresh collections in plastic containers long if temperature and humidity are high. I wrap everything in sheets of old newspaper, in the field.

With all best wishes to you and your wife for a successful summer
in Ecuador,

Sincerely,

B. Lowry

THE UNIVERSITY OF VERMONT
COLLEGE OF AGRICULTURE AND HOME ECONOMICS
BURLINGTON, VERMONT 05401

DEPARTMENT OF BOTANY

December 6, 1976

Dr. B. Lowy
Mycology Herbarium
Botany Department
Louisian State University
Baton Rouge, Louisiana 70803

Dear Doctor Lowy:

I wish to thank you for your papers which arrived last week. I was much interested in your review of Religion and mushrooms. I was somewhat familiar with the work of the Wassons from their conversations when they visited me as well as their publications and with Dr. Heim's work on the identification of the Mexican halucinogenic mushrooms, although I did not discuss it with him on my last visit to Paris. I have been only vaguely informed about later work. Your find of the Galindo Codex is astonishing.

Your additions to neotropical Tremellales is interesting and welcome.

As soon as I finished identifying my Guatemalan lichens and finished a short paper on lichens from Baja California accumulated through many years, I have started work for the Bishop Museum of Honolulu. For many years their flowering plant collectors had been accumulating bark lichens of seldom visited Polynesian islands. The literature is very scattered and I have had to consider Java, Borneo, New Guinea and the Philippines for western Polynesia. I have been collecting original descriptions and writing keys to the descriptions. He local Hawaiian specimens are easier as Magnusson published an excellend work in 1955

Last summer my laboratory and herbarium were moved to another renovated building across the campus and it took quite a while to unpack and get settled

Mrs. Dodge joins me in wishing you a Merry Christmas and a Happy New Year.

Sincerely yours

Carroll W. Dodge
Carroll W. Dodge
Professor

The University of Vermont

DEPARTMENT OF BOTANY
MARSH LIFE SCIENCE BUILDING
BURLINGTON, VERMONT 05401 U.S.A.



17 November 1976

Dr. Bernard Lowy
Botany Department
Louisiana State University
Baton Rouge, LA 70803

Dear Dr. Lowy,

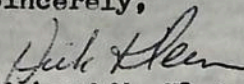
I am writing a textbook for Harper and Row designed to present botany to non-science students. One section of the book deals with various aspects of fungi. I am trying to locate a good, crisp black and white photograph of the Jew's Ear fungus. I wrote to Don Rogers and he suggested that I get it touch with you. I know that there has been a revision of the name, but the one I want was Hirneola auricula-judae, now Hirneola auricula.

I'm also looking for a black/white of a fairy ring and would appreciate suggestions on who might have one.

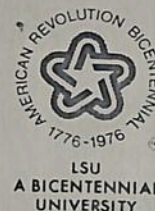
I regret that all I can offer you would be a credit in the book.

Thank you for your consideration.

Sincerely,


Richard M. Klein

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE
BATON ROUGE · LOUISIANA · 70803
College of Arts and Sciences



DEPARTMENT OF BOTANY

24-XI-1976

Dr. Richard M. Klein
University of Vermont
Department of Botany
Burlington, Vermont 05401

Dear Dr. Klein:

I have a negative on glass of Auricularia auricula but am reluctant to send it through the mail. I think you will find a satisfactory print of it in *Mycologia* 44:665. 1952. "A" or "B" would probably be suitable for copying and you may eliminate the letter if you like. I hope that you will cite the presently accepted name, Auricularia auricula (Hooker) Underwood, rather than its synonym. A complete synonymy is given in *Flora Neotropica* No. 6, Tremellales. p.19. (1971).

I should think that Alex Smith or O.K. Miller, among other agaricologists, should have a good photo of a fairy ring.

With best wishes for the success of your project,

Sincerely yours,

B. Low

Bernard Low

THE PENNSYLVANIA STATE UNIVERSITY

409 SOCIAL SCIENCE BUILDING
UNIVERSITY PARK, PENNSYLVANIA 16802

College of the Liberal Arts
Department of Anthropology

Area Code 814
865-2509

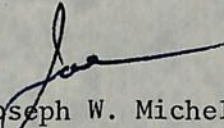
March 2, 1976

Dr. B. Lowy
Mycological Herbarium
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Dr. Lowy:

I wish to acknowledge with thanks receipt of your two latest reprints concerning your research on Mesoamerican mushrooms. I am hoping to get around to an analysis of Kaminaljuyu religious behavior and your studies will be of considerable help.

All the best,



Joseph W. Michels
Professor of Anthropology

JWM/cl

STANLEY H. BOGGS
APARTADO 4400 01 10
SAN SALVADOR, EL SALVADOR, C. A.

15 Feb. 1976

Dear Dr. Lowy (or Don Bernardo):

Thank you for your kind inquiry of the 5th, to which I am hysterically happy to reply that the Guatemalan 'quake did no damage here, though its reflections scared the hell out of us, even this far away. Oddly, the Pacific Coast of Guatemala was likewise unaffected. So far as I've been able to determine -- extremely difficult so far, with only nominal communication possible -- no gringos were killed or seriously damaged, so one hopes the Penn. expedition members in Quirigua (near the epicenter) and the Shooks in Antigua are alive and functioning. This quake hit extremely hard a number of zones normally not subject to tremors and perhaps for that reason the death and injury toll has been so high. In Highland and Caribbean coast villages, since in the past 'quakes haven't been all that great there, the houses are most commonly built of adobes, which resist poorly. You loosen an adobe wall and the roof smashes you flat, as seems to have happened to all those small towns in central, and eastern, Guatemala. The ruins most gravely affected, I've heard, were Mixco Viejo and Iximché.

Thank you, again, for the reprint of your latest research on hongos. This comes at a time when we are desperately searching for material to aid in putting together a modest exhibition on ancient medicines and drugs for the National Museum. One help for this sort of thing would be if we could obtain 8 x 10" enlargements from you of views of the actual ceremony in which amanita in its varieties were consumed, and of any other rites which use natural drugs (e.g., datura). Naturally I will defray whatever costs are involved. The aim is to educate the present populace on the role of these ancient drugs in the ancient culture -- hope we don't simply inform the hippies on how to use the stuff!

Do hope you get down to see us soon, naturally without earthquakes, and you have the time to give us a lift on this difficult exhibition. Incidentally, the Museum now has a temporary exhibition of present drugs and cures as sold in the small towns, together with magic spells and all that. Perhaps you'd best scuttle this way ya if not before?

Again thank you for your kind inquiry and hoping to see you soon.

Saludos!

Stanley H. Boggs

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

February 5, 1976

Dear Dr. Boggs,

News of the earth quake began coming in last night. Reports this morning are still fragmentary indicating that Guatemala was hardest hit but with a passing mention of El Salvador. I profoundly hope that you all escaped the worst of it.

With sincerest wishes for your well being.

Bernard Lowy

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

20-II-1976

Dear Stanley:

It was good to have your letter and to know that you escaped the wrath of Sucunyum, Cizin and lesser gods of the pantheon. My experience with quakes is shamefully limited. I can't even boast of having been thrown out of bed. Only a few tremors in Lima that broke some cheap crockery.

Regarding your forthcoming exhibit on ancient medicines, I'm enclosing 2 slides that might be useful to you. They feature María Sabina - curandera ilustre de Huautla de Jiménez (Oaxaca)- that I took during the first 20 minutes or so of the ceremony, while I still had my senses about me and could handle the camera. Thereafter a deplorable loss of objectivity set in so that I didn't and couldn't care a damn about cameras, notebooks and other terrestrial trivia. I've written a brief account of my experience in *Revista Interamer. Rev.* 1: 39-49. 1971. Reprints are gone but I could xerox it if you're really interested. One of the slides shows María lighting the velas and in the other, copal smoke can be seen rising from the floor. The mushrooms were ceremonially passed through the incense before being offered to the participants. Please return the slides as soon as practicable. I use them in illustrated talks that I give here and there. They are unpublished but if suitable to your needs you may make prints for your display.

I would like very much to get back to El Salvador and look into the hallucinogenic mushroom question and related matters. There is a chance that I'll get down your way if my miniscule fund holds out this summer. I'm invited to Guatemala to give a cursillo de micología/etnomicología but details have not been worked out yet and since the quake I have not heard from my colleagues at the university. Meanwhile I am at work organizing a symposium on ethnomycology for the II International Mycological Congress of which section I am Chairman. So far I have some pretty high-powered attractions lined up, including Schultes, Wasson and Allegro. Please let me know whether you expect to be in San Salvador during the latter part of June. I may be able to get away then to visit you.

con los afectuosos saludos de

Bernardo
B. Lowy



FACULTAD DE CC. QQ. Y FARMACIA

ESCUELA DE BIOLOGIA
MUSEO DE HISTORIA NATURAL
JARDIN BOTANICO

Av. de la Reforma 0-43, Zona 10
GUATEMALA, CENTROAMERICA

J. B. 360-76.

Guatemala, junio 28 de 1,976.

Dr. Bernard Lowy,
Department of Botany
Arts and Sciences,
Louisiana State University
and Agricultural and Mechanical College,
Baton Rouge,
Louisiana, 70803.
U. S. A.

Estimado Doctor Lowy:

Aunque no he tenido la suerte de poderle ver durante su visita a Guatemala, reciba, como siempre, mis expresiones de aprecio y afecto.

Adjunto a la presente le ruego encontrar una cita de Manuel Orozco y Berra, escrita en 1,880, acerca del uso que hacen los nahuatl de los hongos, llamados cuauhuanacatl; es de hacer notar que Orozco y Berra cita como fuente de estos datos a P. Durán, Capítulo XI.

Sin otro particular, quedo su atento y seguro servidor,

"ID Y ENSEÑAD A TODOS"

Mario Dary R.
LIC. MARIO DARY R.
DIRECTOR

Universidad de San Carlos
Facultad de C.C.QQ. y Farmacia
Escuela de Biología

c.c. Archivo.

MDR/rs.

"El baile prosiguió al día inmediato. El regalo de ropas y adornos no se hizo sólo á reyes y señores, mas también á los guerreros de todas denominaciones, á los sacerdotes de los templos grandes y chicos, y aún á todos los ancianos y menesterosos de la ciudad. Tizoc se puso en la cabeza la diadema de oro esmaltada de piedras verdes llamada riuhhuitzolli, y en la nariz la piedra dicha ziuhhuitl, mezclándose en la danza con Nezahualpilli, llevándole la bolsa del incienso y Chimalpopoca con unas codornices; de una manera procesional fueron hasta las gradas del templo, volviendo en la misma forma hasta el lugar del teponaztli y tlapanhuehuetl, los cuales incensó, sacrificando las avecillas. El anciano Cihuacoatl tomó entónces parte en la danza, y para hacerla más animada comieron los hongos dichos cuauhuanacatl, los cuales tenían la propiedad de trastornar el juicio produciendo una especie de embriaguez. Cuatro días arreo duró este festejo, habiendo en cada uno banquetes y refrescos á su modo, con reparto de ropas, alhajas, y plumería, con una profusión derrochadora." (367-368).

Cita Bibliográfica:

Orozco y Berra, Manuel. Historia Antigua y de la Conquista de México.
Tomo Tercero. Tipografía de Gonzalo A. Esteva. México. 1,880.
527 páginas.

*This source is mentioned in Wasson's paper: The hallucinogenic mushrooms. Garden Journal N.Y. Bot. Gard. 8(1) : 1-5+, 1958.
[He cites "p. 437", not 367-368.]*

UNIVERSIDAD DE SAN CARLOS DE GUATEMALA



1976 Año del Bicentenario de la
Universidad de San Carlos

FACULTAD DE CC. QQ. Y FARMACIA

ESCUELA DE BIOLOGIA
MUSEO DE HISTORIA NATURAL
JARDIN BOTANICO
Av. de la Reforma 0-43, Zona 10
GUATEMALA, CENTROAMERICA

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Sin otro particular, quedo su atento y seguro servidor,

"ID Y ENSEÑAD A TODOS"

M. Dary R.

Lic. MARIO DARY R.
DIRECTOR

c.c. Archivo.

MDR/rs.

Universidad de San Carlos
Facultad de C.C.Q.Q. y Farmacia
Escuela de Biología

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Cita Bibliográfica:

Orozco y Berra, Manuel. Historia Antigua y de la Conquista de México.
Tomo Tercero. Tipografía de Gonzalo A. Esteva. México. 1,880.
527 páginas.

22 de julio de 1976

Lic. Mario Dary R., Director
Universidad de San Carlos
Facultad de CC.QQ. y Farmacia
Escuela de Biología
Jardín Botánico
Av. de la Reforma 0-43, Zona 10
Guatemala, C. A.

Estimado Dr. Dary:

Recién regresé de mi viaje a Guatemala y he encontrado su amable carta junto con la referencia bibliográfica de Manuel Orozco y Berra.

Le agradezco mucho su bondad en llamar a mi atención este párrafo interesante que subraya otra vez la importancia de ciertos hongos en los ritos de los antiguos mexicanos.

Lamento que Ud. no estaba en el jardín botánico en el momento cuando yo pasé a saludarle. Ojalá que yo tenga más suerte en mi próximo viaje. Mientras tanto reciba Ud. los cordiales saludos de su amigo y colega

Bernard Lowy
Profesor de Botánica

STANLEY H. BOGGS

APARTADO 2000 01 10

SAN SALVADOR, EL SALVADOR, C. A.

15 May 1976

Dear Don Bernardo:

Haven't replied to your kind letter of 20 February previously because I wanted to include with my thanks your slides.

I sent the slides to Kodak for making 8 x 10 enlarged prints to accompany our nascent thematic exhibition on pre-Columbian medicines and drugs and they were returned to me just yesterday, via Tomás Vilanova, who picked them up there (Miami photo outlet for Eastman). Hope this delay hasn't messed up your lecture series and, needless to repeat, am no end grateful to you for permitting us to make copies. Needless to say, credit will be specified for the photographer-participant.

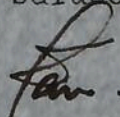
I am still doubtful as to whether the pottery "hongos" here are really mushroom symbols inasmuch as the cap (if hongos) is generally pecked, rough, scarred, or scaled off. This suggests the beating the bottom of a pot takes in domestic use, but am uncertain whether amanita or other mushrooms used in ceremonies, if applied to a pottery surface in a religious rite, would exude enough acid to chew up a pottery surface. Perhaps you have looked into this aspect via experimentation? If there isn't something connected with the ceremony which could cause such deterioration of the so-called cap of these pottery hongos, I question whether we can include them in the paraphernalia of the ceremony. What do you think?

I expect to be here until at least November so will look forward to your possible visit in June. Perhaps we could persuade you to give a lecture on ethnomycology here? Or even a series of talks, such as you mention for Guatemala: if persuadeable, let me know and I'll get the Biology boys at the local University to get in touch with you.

Yes, we'd appreciate a Xerox copy of your paper on the mushroom ceremony you attended if it isn't too inconvenient: am sure it would be very helpful to our man in charge of the thematic exhibition.

All best wishes, thanks for the slides, and

Saludos!



LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

30-I-1976

Dear Professor Allegro,

Thanks for your cheerful Amanita muscaria —
and for your persistence.

On the chance that you may not have
the enclosed, let it serve as my greeting to you.

During the past decade or so, more than
15 countries have issued sets featuring edible and
poisonous mushrooms, most of them including
this great worthy.

With best regards,

Bernard Henry

PS — I hope to know by about mid-year whether
our funding for distinguished speakers from abroad
will be forthcoming.



All good wishes for the
forbearing Fungus-tide.

John Allman

25/xi/71

Dear D. Lowy,

Many thanks indeed for
your kind thought in sending me
the extract from RIR vol V, on
Mushrooms & Religion. The whole
subject abounds with interest, with
so many intriguing possibilities and
side-issues.

I hope you appreciate this card!
Some way sent me half-a-dozen
from, I think, Canada, after the
publication of The Sacred Mushroom.

23/i/76

Second time round! The
first effort, as you see, was
sent back "unclaimed"!

Best wishes

John Allen

27 July 1973

Dear Dr Lowy,

I hope you have had a very successful trip.

There appears to have been some slight misunderstanding about the article you requested and which I wrote and sent to Zebrowski in your absence. It came back with a covering letter from a certain Richard Hall saying that it did not come up to "the standards of scholarship which we have set for Revista/Review Interamericana" and suggesting I might try it on "a magazine with a more popular orientation".

I thought what was required was a short summary for "a largely professional but still general audience" of the thesis on my SACRED MUSHROOM AND THE CROSS. I would appear to have erred on the side of "readability"! I am sorry. As I said in my reply (addressed to Zebrowski; it should I suppose really have gone to Hall) it is many years since I wrote on spec. for learned journals and am usually commissioned to write articles for popular magazines. I have filed the offending article, but should not wish you to think that I had not fulfilled my promise of last February to make the effort. Perhaps one day my scholarship will come up to Revista's standard!

No, let's not be beastly; I quite understand the dilemma facing the editor of a learned journal. I really did think all ~~was~~ that was required was a general account of the thesis with a particular orientation towards the South American field, in which I become more and more interested. I hoped the detailed information I set out in THE SACRED M. would be accessible to those scholars who wished to pursue the matter further, so that I need not overburden my paper with notes, philological data, and so on. Enough of that. I shall be most interested to hear of your researches, particularly on fungus nomenclature.

All good wishes,



John Allegro.

Dr Bernard Lowy,
Louisiana State University, Baton Rouge, La. 70803

PS: Incidentally, if you have a local campus magazine who might like the simplified fungus treatment, you're welcome to have it. Drop me a line, and I'll put it in the post.

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

23 August, 1973

Dear Professor Allegro:

When I returned from Central America only a short time ago, I found your letter awaiting me. I was surprised and dismayed to learn that the article which you so generously consented to write for the "Revista" at my request was turned down by Mr. Richard Hall, for a reason that seemed to me quite incredible. Since I do not know Mr. Hall, I immediately wrote to the editor, Dr. John Zebrowski, asking for an explanation. I received a reply from Mr. Hall telling me that he is the Acting Director during Dr. Zebrowski's absence on sabbatical leave. Mr. Hall confessed that you were unfamiliar to him and that he had not heard of your book "The sacred mushroom and the cross." In view of Mr. Hall's ignorance on these matters, I enlightened him somewhat concerning them and he now tells me that he is "most apologetic" to you. He seems genuinely contrite but tells me that "if Professor Allegro could stress any new insights or investigations ... the piece would fall more logically within the definition of the journal as a source of information not readily available elsewhere." However this may be, I leave it to your judgement either to slightly modify your article (perhaps by the addition of a brief paragraph, in order to meet this criticism) or to send it to me unchanged and allow me to resubmit it with my recommendation for its publication. As I think I indicated quite clearly in my original request for your article, I consider anything that you may have to say on this subject not only pertinent but very important. But I did not count on having to educate an editor, a matter of some delicacy to which my talents may not be conspicuously suited.

With kindest regards,

B. Lowy
B. Lowy

PS- Yes, my trip to Guatemala and Mexico in search of further evidence regarding indigenous mushroomic mythology turned out to be of some interest. I am enclosing a pre-publication copy of a brief article now in press (in "Mycologia") which summarizes my findings.

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

1-X-1973.

Dear Professor Allegro,

I have just heard from the Acting Director of the "Revista Interamericana Review" to the effect that your paper "The cult of the sacred mushroom....." which I resubmitted to the journal, will appear either in the Fall 1973 issue (Vol. III, No. 3) or else in the Spring of 1974. Two copies of the issue and 25 reprints of your article will also be sent to you in due course.

I feel that the journal is very fortunate to have your contribution and I especially want to thank you for your patience and understanding.

With best regards,
B. Lowry

CRAIGMORE

FROM : JOHN ALLEGRO, "THE OLD PARSONAGE," ST. MARK'S, BALLASALLA, ISLE OF MAN,
TELEPHONE : CASTLETOWN 2345

14 June 74

Dear Dr Lowy,

Many thanks for the
offprint of your "Am. Musc. & the Thunderbolt
legend..." which I am glad to have in
its printed form. I hope all goes well
with you and your studies. Best wishes

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

27-IV-1973.

Dear Professor Allegro:

Your paper will be welcome whenever you may have it ready for press. I would only add that I expect to be away from the university for about 2 months beginning early in June at which time I shall leave for Guatemala and Honduras for further ethnomythological work. I plan to return about August 10.

Should your paper be ready during my absence, you may if you wish, forward it to: Dr. John Zebrowski, Director - Editor, Inter American University of Puerto Rico, Box 1293, Hato Rey, Puerto Rico 00919.

Incidentally, I hope to look further into indigenous linguistic studies which may shed light on mesoamerican traditions.

Sincerely,

B. Henry

22 IV 73

Dear Dr Henry,

Please forgive me -
I am not going to be able to
make the 25th deadline for an
article on the Sacred Mushroom, as
I had hoped I might - just.
It will have to wait now for
a later issue, but I assure
you I have not forgotten
nor dilatory! I'm trying
to get a new book finished.

With all good wishes - I
must say, I get more and more
interested in the S. American scene
and really must work in a visit
before long.

John A. ...

19 February 1973

Dear Professor Lowy,

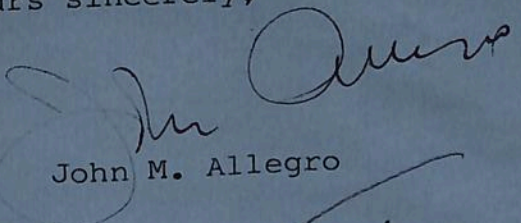
Thank you for your letters of the 5th February, just to hand. I shall, of course, be happy to contribute the article you mention. You don't mention a date, so perhaps you will be kind enough to leave it with me to produce as soon as I can. I am just now in the throes of producing the opening chapters of a new book for a publisher.

It is really most kind of you to send a print of your excellent photograph of p.XI of the Galindo Codex. You just cannot be wrong in your interpretation, and it is most interesting.

I will write again as soon as I can.

With all good wishes,

yours sincerely,


John M. Allegro

Professor B. Lowy,
Louisiana State University
Baton Rouge
La. 70803

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

5 March 1973.

Professor John Allegro
Craigmere, Ballasalla
Isle of Man, British Isles

Dear Professor Allegro:

I am delighted that you have accepted my invitation to write an article for the "Revista/Review Interamericana." Although the journal is quite new, the first number having appeared in the spring of 1971, it has a rather wide circulation (largely in academia) throughout Latin America and to a lesser extent in Europe, Australia and the United States.

The journal is published quarterly and should you wish to have your article come out in the next number, I should receive the manuscript (double-spaced) not later than April 25. Vol. II, No. 4 is now in press and your paper would then be included in Vol. III, No. 1.

With thanks and kindest regards,

Sincerely yours,

B. Lowy

Bernard Lowy
Consulting Editor
Revista/Review Interamericana

PS - I am enclosing a copy of the last
number of the "Revista" since this
may not be immediately available
to you.

Craigmore
Ballasalla,
Isle of Man.
British Isles.

2/ii/73

Dear Dr. Lowy,

Thank you very much
for your message
re Cathole Codex. Your identification
of the Am. mushroom seems to me
inescapable.

Is it too much to hope that
one day we shall be able to draw
positive links between the mushroom
cults of the Old world and the
"New" ?

Please keep me in touch with
your most interesting work.

Sincerely

John Oakes

'Basil', ?<*^uGIG; cp. Pl NH XIX 119: "seeds covered with a skin" (↓ VIII n. 16); from "pod" or "uterus" shape, NH Aram רִיִּיןָ Ricinus communis Linn. (Löw Pfl i pp. 609ff.) = κίκι, κίκινον, Eyp. k3k3; cp. רִיִּיןָ M. Sabb 2:1; ↓ XI p. 96; = κρότωνος ῥίζα (Gal XIX 115; Thphr I x 1); cp. κροτών, croton 'tick', Syr רִיִּיןָ 'Ricinus'; רִיִּיןָ 'tick' (the Ricinus being so called "because of the resemblance of the seed pod to that insect" – the seed-pod being "like a slender grape of pale colour" (Pl NH XV 25); κροτών ?<*GÜR-TÛN "womb-pod" = Γόρτυν, Gortyn(a), the town in Crete where stood the famous plane tree (XII n. 40) in whose shade Zeus impregnated Europa (Pl NH XII 11) = μύρτον 'myrtle berry; vulva'.

With BH רִיִּיןָ cp. Lat ciconia 'stork', as a "womb-bird" ↓ XI p. 96; and/or derived from the shape of the mushroom, cp. ciconia 'a 'T'-shaped implement used for measuring furrows'; and for shape factor, cp. Aram צלולִיבא 'little cross' = mushroom and transferred to the Ricinus (see Löw Pfl p. 610) ↓ XII n. 72. For the mushroom as a 'volva' plant, ↓ XI pp. 91ff. and Pl NH XXII 93f.; similarly the Carob, Acc ^{am} harúbu, NH חרוב and cogn. <*HAR-UB "hollow-pod" > HARUB 'ant' (i.e. larva insect) and (via *GAR-UB ?) > MURUB 'vulva', cp. Arab خرب 'anus', خربة 'sieve; vulva'; cp. the goddess Καλυψώ (?<*GAR-UB-ŠÚ "fructified-womb") who gave Hermes Nectar and Ambrosia, Od 5.93; and χάρυβδεις (?<*GAR-UB-TÛL/TÉŠ "womb-of-life/sex"), the vortex opposite Σκύλλα "Scylla" (?<*SI-GÛL-LA "knobbed-bolt" i.e. the phallus ↑ n. 8.

Of the Carob, the pods were "not longer than a man's finger, and occasionally curved like a sickle, with the thickness of a man's thumb" (Pl NH XV 95). For Carob as synonymous with the mushroom, cp. Sum ^uERI₄-TÛL-LA ("semen-of-life") = Acc harúbu, hardly the Ceratonia siliqua! Cp. the purposeful play on the name in Enoch 32:3ff. in describing the "tree of life" with "leaves like a carob" (↓ XVII p. 155).

For Lat siliqua 'pod': ?<*SILA-GU "groin/womb-pod"; by transposition, ?> Σεμέλη (i.e. *silagu > *simalu > Σεμέλη), mother of Dionysus.

For the "doves' dung" of II Kgs 6:25: ?<*HAR-IÀ-U₅-NÁ = *BÁR-IÀ-U₅-NÁ (= Παιωνία ↑ II n. 25) "container-of-fecundity" i.e. the womb, and thus = "Carob".

13. BH יִנְיָ 'dove' <*IÀ-U₅-NÁ "fecundity" as in *BÁR-IÀ-U₅-NÁ = βαριωνά Matt 16:17 and Παιωνία ↑ II n. 25. Cp. Περιστερεών 'Holy Plant' and περιστερά 'dove' <*BÁR-ÛŠ-TAR "womb" (on "womb-birds" ↓ XI), hence the dove is the bird of Venus (↑ III n. 1), cp. Διώνη, Dione ?<*IÀ-U₅-NÍ

"fecundity", and Dionaëus (columba: Statius, P. Papinius, Silvae 3, 5, 80); as the bird of fertility, cp. Sum TU-MUŠEN = Acc summatu (?<ZUM 'womb'); cp. Pl NH X 107 of pigeons and turtle-doves, "the equal of sparrows in salaciousness": cp. BH צפור and cogn. *ŠEN-BUR₅ "womb-bird" = στρουθίον <*ÛŠ-TAR-TU "fecund-womb" = τρυγών 'turtle-dove' ?<*ÛŠ-TAR-UGÛN "fecund, pregnant-womb".

Cp. also BH לָיִן 'young of birds' ?<*GÛ-ZAL "white-pod" i.e. egg, and cp. Acc pilú 'egg' and = Mandrake (Sum NAM-TAR pp. 41f.).

↓ XIII pp. 115ff.

15. In southern Mexico recent study of the religious use of hallucinogenic mushrooms has identified at least 20 species, belonging to *Conocybe*, *Panaeolus*, *Psilocybe*, *Stropharia*, and most important, *Psilocybe mexicana*; see R. Heim and R. G. Wasson, *Les Champignons Hallucinogenes du Mexique* (Editions, Museum d'Histoire Naturelle, Paris, 1958); for the drugs involved, see A. Hofmann in *Chemical Constitution and Pharmacodynamic Action*, ed. A. Burger, New York, 1968, p. 169.

16. There seems good reason to believe that the religious cult of the soma plant, subject of more than a hundred hymns in the Rig Veda, centred on the *Amanita muscaria* (↑ II n. 1; cp. the Pers samārah 'mushroom' and the Magian name ζωμαρίτις for "Hellebore": ?<*ŠÛ-MAR, of which perhaps the Rig Veda's soma is an abbreviation.

In Guatemala, "mushroom stones" may perhaps point to the existence of a sacred fungus cult some 3,500 years ago. In more recent times the use of the mushroom as an inebriant has centred in two main centres: extreme western Siberia, among the Finno-Ugrian peoples, the Ostyak and Vogul; and extreme northeastern Siberia, among the Chukchi, Koryak and Kamchadal. Among the Lapps of Inari in Europe and the Yakagir of northernmost Siberia, *Amanita muscaria* was used by the medicine-men. It has been suggested that it was this drug that gave the ancient Norsemen that maniacal fury on the battlefield called 'berserker' rage: see V.P. and R. G. Wasson, *Mushrooms, Russia and History*, New York, 1957; R. G. Wasson in *Ethnopharmacologic Search for Psychoactive Drugs* ed. D. Efron (USPHS Publication No. 1654) Washington DC (1967), p. 405; *Soma, Divine Mushroom of Immortality*, New York, 1969; R. E. Schultes "Hallucinogens of Plant Origin" in *Science* Vol. 163, No. 3864, 17 Jan. 1969, pp. 245-54.

17. BH כְּתָר 'capital', כֶּתֶר 'crown' (Esther 1:11, 2:17, 6:8); Acc katarru 'mush-

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DEPARTMENT OF BOTANY

2 February 1973

Professor John M. Allegro
University of Manchester
Manchester, England

Dear Professor Allegro:

I am writing this inquiry in my capacity as a Consulting Editor of the "Interamerican Review," a bilingual (English-Spanish) journal which has very broad interests in the arts and sciences. It is published by the Inter American University of Puerto Rico.

The recent awakening to the importance of plant hallucinogens and the role that some of these have played in the religious life of past civilizations has been reflected in numerous books and articles. Prominent among these works has been your book, "The sacred mushroom and the cross." Unluckily, my ignorance of Sumerian, Hebrew, and Sanskrit is total, but elsewhere in your book I have followed your presentation with the closest attention and find it extremely cogent and illuminating. I cannot help but believe that much of the criticism directed against your thesis must be unjustified.

Would you be willing to contribute a short (or long) article summarizing your views for a largely professional but still general audience who like myself, may be intensely interested in your interpretations? A "criticism" that I find incredible and completely unworthy is that your work is a "spoof"! Far more likely, this opinion is a poorly disguised excuse for ignorance - perhaps not unmixed with envy.

Please be good enough to let me know whether you would favor our journal with your commentary.

Sincerely yours,

B. Lowy
Professor of Botany &
Consulting Editor, Interamerican Review

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DEPARTMENT OF BOTANY

5-II-1973

Dear Prof. Allegro:
Your kind letter reached me today, as I was about to post the enclosed inquiry to you. Your question concerning the possibility of drawing "positive" links between the mushroom cults of the Old World and the "New," is most pertinent. It is, of course, at present, pure conjecture, but could not the shamans who crossed the Bering Straits during the ancient period of migration from Asia, have carried with them the treasured, secret knowledge which may have formed a vital part of their tradition? When the mushroomic vocabularies of the New World civilizations have been studied as you have studied those of the Old World, we may be in a more favorable position to answer this tantalizing question.

I have just received reprints of the enclosed paper which is a companion piece to the one that I previously sent to you. Also enclosed is my color photo of page XI of the Calinda Codex, which is reproduced in black and white in "Mythology" (fig. 2).
Sincerely,
B. Lewis