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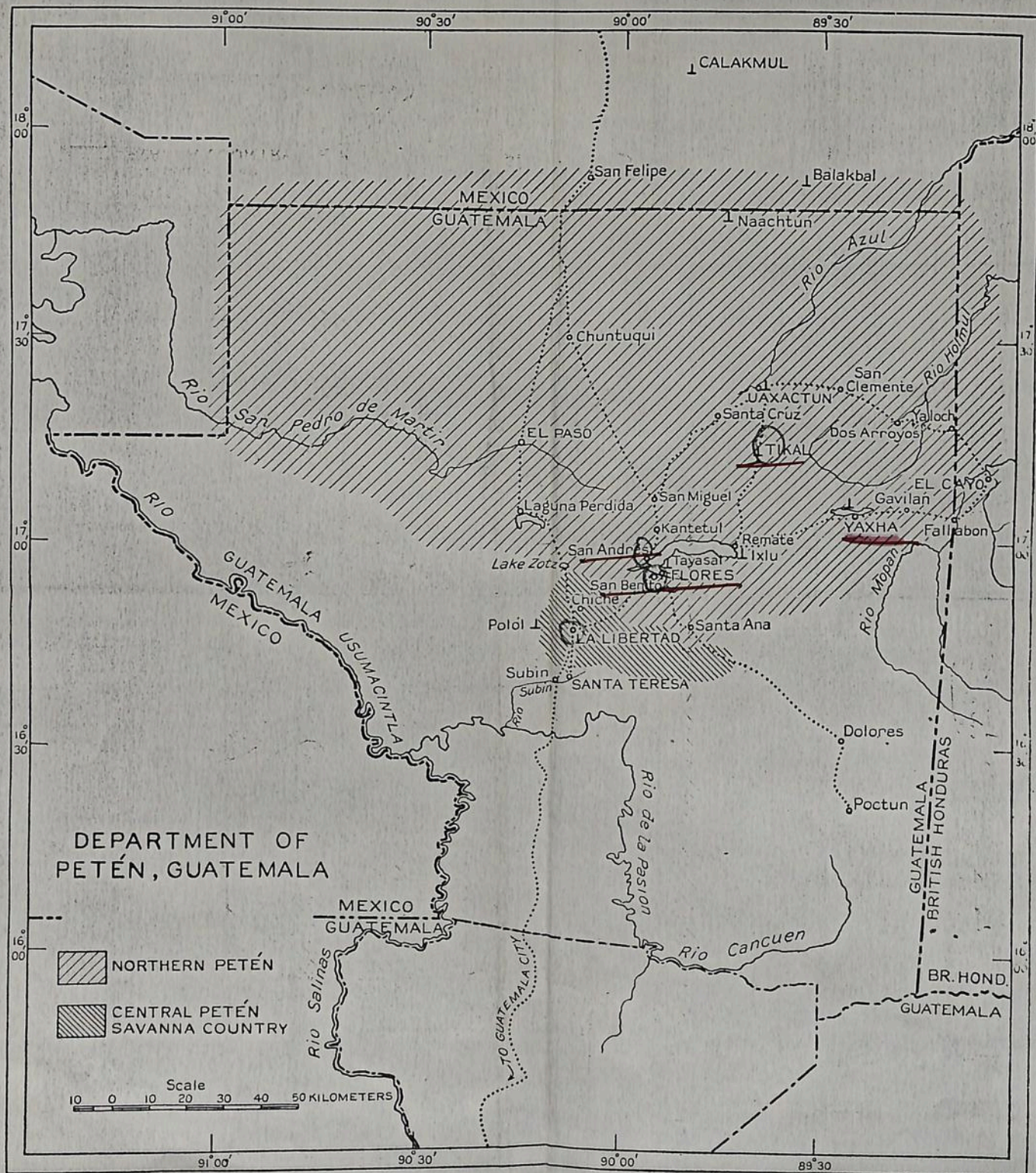
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About the Institute

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.

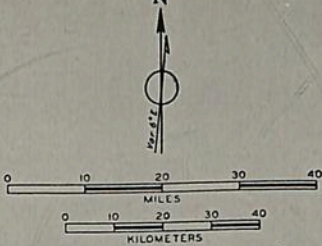




Map of the Department of Petén, Guatemala, showing phytogeographical divisions and collection localities.



- State Capital
- Town, village, or site
- ▲ Run
- [] Tentative former location
- (-) Former name
- + - + International boundary
- - - State boundary
- +— Railroad or tram line
- ⊞ Swamp
- Contours in meters



B. Lowy



Department of Botany

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

504/388-8485

30-XI-1984

Dear John,

Only recently I obtained a copy of your "All Manner of Men," and have been reading it attentively. Congratulations for taking on such an abstruse subject as our origins, and pursuing a multitude of ramifications in the glorious upward and onward march of our privileged taxon. Your account has the incomparable virtue of brevity, and you seem able to successfully condense into a few paragraphs ideas that some authors, with less convincing results, have laboriously expanded to book length.

My nearly 3-year neglect of our correspondence has been due, in part, to a bothersome back problem that lasted for nearly a year and a half and severely limited most of my activities. Since I harbor an aversion toward the medical profession (I believe Swift was quite right in his assessment), I was determined to adopt self-healing techniques including incantations from the Rig Veda, Kabala, Popol Vuh, I Ching, the Koran, the Bible, together with a few choice passages from the Quixote. One day, quite suddenly, the Evil Spirit apparently lost patience with me and fled back to Hades, whence it had come.

At the moment, I would rather not enter into the melancholy subject of our recent national elections. This is just by way of sending you greetings following a longish silence. I hope you are thriving.

With kindest regards,

Bernard

P.S. Enclosed is a paper with some animadversions concerning a recent interpretation of the significance of mushroom stones.

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Bernard

P.S. Enclosed is a paper with some animadversions concerning a recent interpretation of the significance of mushroom stones.

JOHN ALLEGRO

5 Ballahane Close,
Port Erin, Isle of Man

1 December 1981

Professor Bernard Lowy
Dept. of Botany
Louisiana State University
Baton Rouge
La 70803

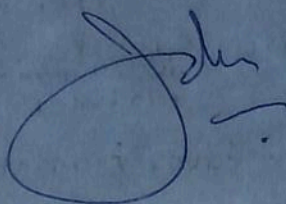
Dear Bernard,

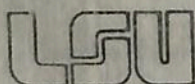
Thank you for your most interesting letter of the 9th November, and its enclosures. It is always reassuring to have news of studies in one's own particular sphere of interest from those similarly involved and who have ~~xxxx~~ knowledge of the realities - as distinct from studies at second-hand, like my own.

I was also interested to read the papers regarding the anti-nuclear lobby, and your own letters to those in authority. At least your Senator friend replies to serious comments, even if less positively than you might have wished. I confess to much ambivalence on these matters. I do not particularly relish the idea of being scorched to a frizzle by a nuclear bomb, from whomsoever it emanates - and it seems to me that we Europeans are as likely to be blasted by an American missile as by a Russian; it only takes a wrongly-timed fuse! On the other hand, I don't particularly want to be part of the glorious Union of Soviet Republics, and to have my liberty of thought and speech stamped on by some heavy-footed oaf from the Central Committee. And I do like to be kept warm and functioning by electricity, and find conventional generating systems an blot on the landscape and too dependent upon limited fossil fuel resources. So, good, let's all look for something safer, cleaner, and efficient. And by all means let's keep ourselves fully informed on the risks of living dangerously, while not going overboard into fanaticism. I find some of the antics of our anti-nuclear people at times more disturbing than the perils against which they would warn us.

I've just had staying with me a young couple from Holland who took part in the recent Amsterdam demonstration of 400,000. I found them refreshingly objective and level-headed, and I have learnt much. Your letter and its enclosures have taught me more. Thank you. I very much hope we may meet face-to-face before long.

Yours sincerely,





Prof. John Allegro
5 Ballahane Close
Port Erin
Isle of Man
England

9-XI-1981

Dear Professor Allegro:

It is very kind of you to have taken the time to write to me in response to your receipt of my reprints. I can assure you that mycolatry is not a myth among many indigenous people of the Americas. I returned last December from a 3-month jaunt in the Brazilian Amazon (in the state of Acre) where I came across an entire community of about 250 "born again" Christians (men, women and their children) whose veneration of Christ centers upon the use of a distillate of the vine Banisteriopsis caapi (the active chemical ingredients of which are harmines and harmalines) known elsewhere in the Amazon as "ayahuasca," "yajé," "natema," or "caapi," from which a potent, inebriating, vision-producing liquid is derived which enables these zealots to engage in a tête à tête with their Lord at regular and frequent intervals. Unlike the Johnnie-Come-Latelys, these people began their adoration-cum-caapi about 50 years ago! So it goes.

Thanks for alerting me to the imminent publication of your new book, ALL MANNER OF MEN. I shall certainly watch for it. I am not competent to enter into the argument concerning some fine points in your SACRED MUSHROOM..... since I am innocent of any knowledge of Aramaic, Chaldean, Assyrian, Hebrew ✓ and most other languages from which your evidence has been gathered. But I have always thought that your discussion in English was quite cogent and convincing, and one semester I conducted a seminar in which your book was an indispensable part of the proceedings.

You mention "cuts" in academic programs in England, which is bad news, but here we are holding on by our teeth. Unlimited funds for the Pentagon (about 40% of personal income goes for "Defense") is the order of the day. Quite simply, we* have gone mad! No one can say how it will end (mushroomic clouds loom on the horizon) but I am presently not optimistic.

The enclosures answer, in part, your question about how things are ^{some} here.

With best regards,

* our "leaders"

Cordially,

B. Lowy
B. Lowy

in taxes

✓ *The only exotic language I have is Hungarian.*

5 Ballahane Close
Port Erin
Isle of Man

31 October 1981

0624-833879.

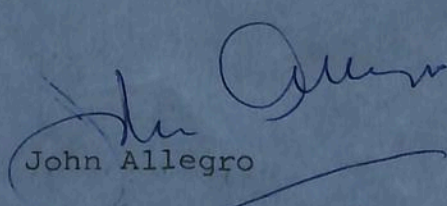
Dr Bernard Lowy
Louisiana State University
Baton Rouge
La 70803

Dear Dr Lowy,

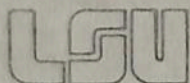
It was a great pleasure to receive the offprints you most kindly sent to me, "Ethnomycological Inferences..." and your review of Wasson's book, The Wondrous Mushroom. Thank you very much. Both I found of great interest, and I was particularly pleased to know of your continuing interest and research into this fascinating subject - indeed, even to know that the studies were still very much alive ! Perhaps because my own writing has of late been directed elsewhere (I have a new book in the press on an anthropological subject, the origins of the human races - Charles Thomas, Springfield, called ALL MANNER OF MEN), I have sometimes wondered whether the existence of mycolatry was not, after all, a myth ! In fact, this fall some young lunatics did make nuisances of themselves in the West Country on some kind of mushroom gig, obviously seeking out the Amanita muscaria and using it for kicks. The BBC came on to me one day by phone asking for a short piece to go out on their midday news programme, and then, just the other week, I had a call from Manchester on my first day on holiday in Yugoslavia, asking for a similar contribution for the local BBC radio in Manchester, where apparently another group had been going wild on the same kind of spree. But as far as our academic friends are concerned in this country, as far as I am aware, the whole subject is as though it had never been, and my SACRED MUSHROOM AND THE CROSS as though it had never been written. Ah me. But the academics over here are more concerned with their jobs than anything else, as the cuts begin to take effect and for the first time the dreaded word redundancy has permeated the dreaming spires of academia. How are things over there ?

Thank you again for keeping me in touch with a livelier scene, one which I still hope I may yet savour (? can you savour a scene ?)*more closely in the flesh.

With all good wishes,


John Allegro

* I'll settle for 'experience'.



19-X-1981

My dear Professor Craves,

While perusing the anthology of
"Modern Hungarian Poetry" edited by
Miklós Vajda, I was delighted to
find your translations of five poems
by Gábor Deveseré. I could not for-
bear sending you a word of appreciation
for your beautiful lines. Because of my
Hungarian parentage I have been enthusias-
tically partial to things Hungarian all my
life, and it was gratifying to find that
you lent your talents to the translation of
some works of a contemporary Hungarian poet.

I trust for many years to come, or as
Hungarians might say: Hogy éljen székely
évig!

Cordially,
B. Lowrey

SOL TAX

THE UNIVERSITY OF CHICAGO
1126 East 59th Street
Chicago, Illinois 60637

Acknowledging receipt of

- ① "The Wondrous Mushroom. My colatry in Mesoamerica"
- ② "Ethnomycological Inferences from Mushroom
Stones, Maya Codices, & Tzutuhil Legend"

received: 6-11-1981

Thank very
much for two
interesting pieces!
Sol Tax

Karl Herbert Mayer
Herrengasse 28/I
A 8010 GRAZ
Austria

Prof. Dr. Bernard Lowy
Department of Botany
Louisiana State University
BATON ROUGE, Louisiana 70803
U.S.A.

October 21, 1981

Dear Dr. Lowy:

It was nice to hear from you again and thank you for your letter of October 7, 1981 with the enclosed offprint.

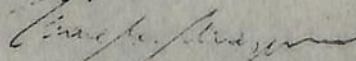
As you know I still cannot share the ideas of Rose (whose thesis I got since, however, without the Xeroxes of the Plates section) and Köhler.

I congratulate that you have formally retired and now you may have more time to do all things you wish to do. I have a job and besides I am working on all things Maya and every two years I have saved enough money to make a hasty 4-week trip to Middle America; I hope that in April 1982 I can wander around Yucatan, Campeche and Quintana Roo. Unfortunately, I had no time to work on the mushrooms any more. One line not very good investigated are all the Colonial dictionaries containing word lists of Cakchiquel, Quiche, etc. The few entries I found relating to fungi in MSS in the National Library, Paris, was already a good start, but a search in the Tozzer Library would be more efficient, of course. I am sure more entries can be revealed.

In the past 5 years my work was on Maya stone monuments without sure place of origin; a hard job for an aficionado. I am enclosing a list of my writings. Moreover, I am working on the publication of MEXICON, a news-letter-bulletin on Mesoamerican anthropology and enclose also a recent issue in order to show you what I am doing. At the moment I am writing a list of Maya decorated (painted and carved) vault capstones and on an introduction to the Libro de Chilam Balam de Ixil. Lot's of work!

Your article will be featured in the bibliography section of MEXICON.

Thank you for all and best wishes,
Yours cordially,



CLASSIC MAYA RELIEF COLUMNS

by

KARL HERBERT MAYER

NEW TITLE

Because of their availability and quantity, as well as their Epigraphic and Iconographic relevance, studies of Maya Stone Monuments have previously been concerned predominantly with stelae, altars of various forms, lintels and wall tablets.

Monographic studies of particular monument types are generally lacking in Maya archaeology, an obvious example of this fact refers to columnar supports with reliefs which occur, not throughout the entire Maya region, but have a restricted range of distribution in the northern lowlands, especially the northern part of the Yucatan peninsula.

These striking Yucatec relief doorway columns are scarcely mentioned in the literature on Maya culture, and are rarely described, and up to now for the most part, have been either neglected or ignored. The author, in this book, calls attention to this type of Maya monumental sculpture and makes accessible through careful examination many facets of this little-known Maya sculptural expression and seeks to encourage future investigations into this area.

Beginning with a definition of the Stone Relief Columns and dividing them into two basic categories, he then examines in great detail the 90 known Relief Columns. Included here is a summary of the limited number of previous investigations - Typology - Dimension and Mass - Distribution - Condition - Type - Iconography - Epigraphy - Chronology - Present location - and/or - Present and Original locations with a Summary and References and Remarks on each. Also the Appendices includes: (1) A List of Yucatec Relief Columns and (2) A List of Sites where Relief Columns have been located - these are graphically illustrated on the 3 Maps drawn especially for this book.

There are 30 Plates of different types and variants, of the Columns along with a roll-out drawing, 14 of which are published here for the first time.

Bibliography. 56 pages, double-column format. 8 X 11. Smythe-Sewn Binding. ISBN 0-916552-22-5. Acoma Books, Ramona, Calif. 1981 \$9.95

ORDER FROM:
ACOMA BOOKS
P. O. Box 4
Ramona, California 92065

Other Titles on Mesoamerica by the author.

THE MUSHROOM STONES OF MESOAMERICA

The author investigated the many theories pertaining to the possible significance and function of these mysterious stones, which although known since the 19th century, still remain an enigma. Their: Number - Classification - Distribution - Typology - Ethnomycology - Chronology and Stylistic development are discussed. The detailed, extensive Bibliography cites works published between 1890 & 1977. The plates include Mushroom Stones now found in Museums & Private collections in Central America, Europe & the U.S.A. The provenance of all Mushroom Stones now known to exist is also discussed. Biblio. 46 pp. Plates. 6 X 9. Smythe-Sewn Binding. Paper. I.S.B.N. 0-916552-09-0. \$4.95

MAYA MONUMENTS: SCULPTURES OF UNKNOWN PROVENANCE IN EUROPE

For the last 2 centuries, Epigraphic & Iconographic investigations of major sculpture of the Classic Maya culture have produced remarkable & important results. They have almost completely altered our earlier concept of this highly developed & brilliant culture. In addition to the exceptionally high aesthetic & artistic merit possessed by these stone monuments, their archaeological & Historic worth is especially meaningful. The book catalogues & gives the: Present Location - Collection Monument Type - Material - Shape - Dimensions - Condition - Description - Date - Provenance & a photograph of each sculpture discussed. Extensive Bibliography. Smythe-Sewn Binding. 8 X 11. 44 pages plus 55 Plates. 0-916552-11-X. \$12.00

MAYA MONUMENTS: SCULPTURES OF UNKNOWN PROVENANCE IN THE U.S.A.

This book, the 2nd in the Maya Monuments series, catalogues the same information as was explored in the volume of sculptures located in Europe, featuring those located in the U.S., & also has a listing of "probable fakes". 84 full-page plates of each carved stone monument discussed in the text are pictured from the Classic Maya culture, along with 86 pages of text. Large Bibliography. 8 X 11. Smythe-Sewn Binding. Paper. ISBN. 0-916552-16-0. \$19.95

MAYA MONUMENTS: SCULPTURES OF UNKNOWN PROVENANCE IN MIDDLE AMERICA: MEXICO & GUATEMALA

This will be the 3rd & largest volume in the Maya Monuments series, encompassing the entire Middle America area, focusing mainly on the sculpture located in Mexico & Guatemala. It will contain numerous Plates, Maps & Drawings and featuring an extensive, comprehensive Bibliography. This volume will also be printed in the large 8 X 11 format and have a Smythe-Sewn binding. ISBN 0-916552-23-3. In Preparation. Price not set.

All published by & available from, Acoma Books, P O Box 4, Ramona, Calif. 92065



30-X-1981

Dear Mr. Mayor,

Just a note to acknowledge with
thanks the receipt of your letter and
vol. 3(4) of Mexicon.

I shall request that the LSU
library purchase your books which are
important contributions to Maya history.

With best regards,

Cordially,

B. Lowry

mexicon

Aktuelle Informationen und Studien zu Mesoamerika
Vol. III 19. Sept. 1981 Nr.4



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10-VIII-1981

Dear Weston,

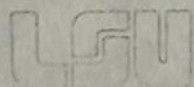
I have just talked with Gordon Waxson and was disturbed to learn that some time ago you suffered a heart attack. Gordon tells me that you have recuperated now, and I am writing this note to wish you well, and fervently hope that your accustomed activities have not been greatly curtailed.

As it happens, I have been reading some of your fine collected essays in "Culture in Context," so you have been very much in my thoughts. You are my mentor in all things anthropological, so I am selfishly motivated in wishing that I may continue to read your works for many long years to come!

Enclosed is my version of a "get well" card (a cultural atavism?). Anyway, I hope the color photo of a humble fungus cheers you.

With all best wishes,

Bernard



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

7-X-1981

Mr. Karl Herbert Mayer
Herrengasse 28/1
A-8010 Graz
Austria

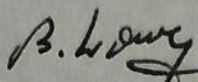
Dear Mr. Mayer:

By way of reawakening our correspondence I am enclosing for you a paper of mine that has just appeared (about 1 year late !). Knowing of your deep interest in ethnomycology, this paper offers a new interpretation of certain figures in the CODEX DRESDENSIS. I also link these figures with two mushroom stones, giving my reasons for doing so. I believe this strengthens the arguments for rejecting the hypotheses of Köhler and Rose.

Since we last corresponded I have formally retired from teaching but continue my research as before. Last year I spent 3 months in the Brazilian Amazon (State of Acre) collecting fungi on which I am presently working. I may return to Amazonas in a year or two.

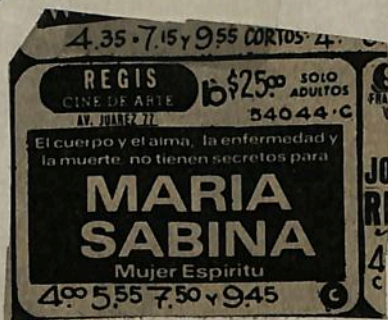
I hope this finds you well, and I would be very much interested in knowing whether you have continued your work in Central America (a rather dangerous place for any foreigner just now), or plan to return.

With all best wishes,


Bernard Lowy
Professor Emeritus

A movie based on "La Vida de María Sabina" by
Esteban. Rito de los bayos en Huautla.

born 1944 - 1962



MEXICO, D.F.
Miércoles 25 de julio de 1979

I saw it at The Regis. Quite a good documentary.

UNIVERSUM

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Spacelab, das Forschungslaboratorium im Weltraum. Siehe Beitrag auf Seite 62 (Bild: ASSA. Austrian Solar and Space Agency)

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In dieser Nummer Jugendbeilage zum UNIVERSUM
PINOCCHIO

Das ^{235}U hat eine Halbwertszeit, die siebenmal kleiner ist. Nun kann sehr schnell überlegt werden, daß in den zwei Milliarden Jahren, seit sich die geologische Formation der Oklo-Mine bildete, ^{235}U erst die Hälfte einer Halbwertszeit durchgemacht hat, während ^{238}U schon zwei volle Halbwertszeiten Zerfall hinter sich hat; es muß demnach ^{235}U vor zwei Milliarden Jahren etwa 3 Prozent im natürlichen Uran betragen haben. Französische Wissenschaftler, die nun Messungen an der relativen Häufigkeit dieser aus Oklo stammenden Uranisotope vorgenommen haben, fanden zu ihrer Überraschung, daß Proben von ^{235}U oft nur die Hälfte des relativen Anteils ausmachten wie Proben, die aus der ganzen übrigen Welt stammten. Weitere Studien zeigten, daß vor rund 2 Milliarden Jahren in Gabon ein natürlicher Reaktor durch eine relativ hohe Konzentration von Uran gezündet worden ist, der dann mindestens 100.000 Jahre, wahrscheinlich aber

eine halbe Million Jahre, in Betrieb war und der Spaltprodukte und Plutonium erzeugt hatte, deren letzte Endprodukte eindeutig nachgewiesen wurden. Die Natur hat demnach vor 2 Milliarden Jahren das gemacht, was der Mensch in den letzten 30 bis 40 Jahren erst zustande gebracht hat. Die Spaltungsprozesse im Oklo-Reaktor hörten erst auf, als die Urankonzentration so niedrig wurde, daß die Kettenreaktionen von sich aus erstarb.

Sollten die Abrüstungsgespräche in den nächsten Jahren oder Jahrzehnten erfolgreich sein, und würde beschlossen, die Atombombenarsenale abzubauen, dann gibt es groteskerweise keinen anderen Weg, das in den Bomben lagernde Plutonium, das eine Halbwertszeit von 25.000 Jahren hat, loszuwerden, als es in Kernkraftwerken zur Energieerzeugung zu verbrennen. Wir können nur hoffen, daß dieses Ziel auch erreicht wird.

Die Pilze der Götter

Von Karl Herbert Mayer

Eine bedeutende Anzahl mexikanischer Indianerstämme verwendet pflanzliche Drogen, deren Einnahme Rausch, Visionen und farbenprächtige Halluzinationen verursacht und die primär zur Krankenbehandlung, Wahrsagerei und Hexerei dienen. Unter diesen Drogen ist der Peyote-Kaktus mit seinem Hauptwirkstoff Mescaline sehr berühmt geworden, während andere psychotrope Pflanzen in Mexiko relativ unbekannt geblieben sind, wie beispielsweise Pilze, die eine besondere Rolle im magisch-schamanistischen Ritual der Indianer in Zentralmexiko spielen und deren Gebrauch in kolonialzeitlichen Chroniken des 16. und 17. Jahrhunderts ausführlich dokumentiert ist und bis zum heutigen Tag überleben konnte.

Der Gebrauch rauscherzeugender Pilze bei mexikanischen Indianern

Botaniker und Mykologen konnten in Mexiko bisher fast 40 Arten von Ständerpilzen feststellen, die als halluzinogen gelten und vorwiegend der Gattung *Psilocybe* angehören. Diese Pilze sind in keiner Weise mit unserem bekannten Fliegenpilz (*Amanita muscaria*) verwandt, der neben seinen toxischen Eigenschaften, auch halluzinogene Wirkstoffe besitzt. Archäologische Funde von pilzförmigen Steinskulpturen lassen die Vermutung zu, daß die Verwendung von Rauschpilzen auch den präkolumbischen Indianern bekannt war und somit ein Pilzkult in Mexiko seit rund 3000 Jahren besteht. Zu den Zeugnissen, die einen präkolumbischen Kult beweisen, zählt die indianische Bilderhandschrift „Codex Vindobonensis Mexicanus 1“, die vor der

Konquista entstand und heute in der Österreichischen Nationalbibliothek aufbewahrt wird: Auf Seite 24 dieses Codex der Mixteken-Indianer ist eine Szene, die einige Götter mit Pilzen in den Händen darstellt (Abb. 1). In einer aztekischen Handschrift nachkolumbischen Ursprungs, im „Codex Magliabechiano“, ist auf Seite 78 (90) ein sitzender Indianer zu sehen, der einen Pilz zum Mund führt und einen anderen in der Hand hält; vor ihm sind drei weitere Pilze erkennbar (Abb. 2).

Interessanter sind die schriftlichen Aufzeichnungen über die Verwendung rauscherzeugender Pilze, welche in Wörterbüchern, Inquisitionsakten, Berichten und Historien der Spanier zu finden sind. So berichtet der Franziskanermönch Bernardino de Sahagún in einem um 1560 verfaßten Geschichtswerk folgendes:

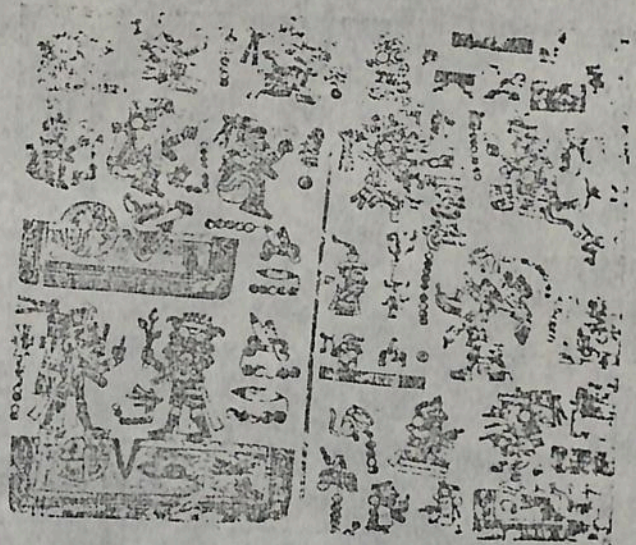
„In diesem Land gibt es gewisse Pilzchen, die man *teonanácatl* nennt: sie wachsen unter dem Gras in den Feldern oder Sümpfen. Sie sind rund und haben einen langen und dünnen Stamm. Ißt man sie, so haben sie einen schlechten Geschmack, sie verletzen die Kehle und berauschen ... jene, die sie essen, sehen Visionen.“

In der alt-aztekischen Sprache wurden diese magischen Pilze „*Teonanácatl*“ genannt, ein Wort, welches sich ungefähr mit „Göttlicher Pilz“, „Heiliger Pilz“ oder „Fleisch der Götter“ übersetzen läßt und sich auf den sakralen und übernatürlichen Charakter dieser Pflanze bezieht.

Der Dominikaner Diego Durán schrieb in einer um 1570 entstandenen Chronik über diesen eigenartigen „Götzenkult“ der Azteken:

„... durch die Kraft dieser Pilze sahen sie Visionen und die Zukunft wurde ihnen entschleiert; der Teufel sprach zu ihnen in ihrer Trunkenheit.“

Dieser „Teufelskult“ der indianischen Heiden wurde von den spanischen weltlichen und kirchlichen Behörden sofort verboten, doch läßt sich aus den zahlreichen Erwähnungen in kolonialzeitlichen Dokumenten er-

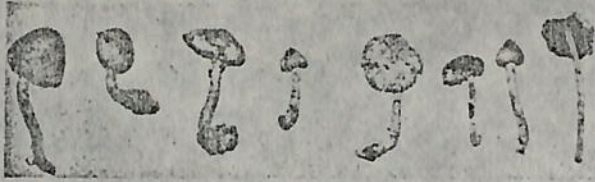


Rauschpilz-Fest der Götter. Codex Vindobonensis Mexicanus 1, Seite 24

sehen, daß die indianischen Pilzzeremonien weiterhin im Geheimen stattfanden; die Dokumente erwähnen, daß die Pilze wie ein Sakrament eingenommen wurden, daß sie verehrt und angebetet wurden, der Wahrsagerei und Hexerei dienten, daß sie Visionen hervorriefen und mit ihrer Hilfe Verbindung zu übernatürlichen Mächten aufgenommen werden konnte.

Pilze-essender Indianer. Codex Magliabechiano, Seite 78 (90)





Frische halluzinogene Pilze. Huautla de Jiménez, Mexiko

Da seit dem 17. Jahrhundert nur wenige Quellen existieren, die über einen Pilzkult Angaben machen, wurde noch im Jahre 1915 von einem bedeutenden amerikanischen Botaniker die Existenz von mexikanischen Rauschpilzen angezweifelt und die historischen Belege als Unsinn abgetan.

Die Wiederentdeckung dieses Kultes gelang zwei österreichischen Wissenschaftlern, dem Arzt Dr. Blasius Paul Reko, der um 1920 erstmals von Gerüchten vernahm, daß in den Gebirgsgegenden des mexikanischen Bundesstaates Oaxaca noch immer Pilze bei schamanistischen Riten im Gebrauch seien, und dem Ethnologen Ing. Robert Julius Weitlaner, der 1936 im Ort Huautla de Jiménez, im Bergland von Oaxaca, Rauschpilze erhielt, die von den dort lebenden Mazateken-Indianern eingenommen wurden. Als im Jahre 1938 erstmals Ethnologen an einer Pilz-Zeremonie teilnahmen, wagte es keiner, diese „Zauberpilze“ zu essen; erst im Sommer 1955 konnte der amerikanische Mykologe R. Gordon Wasson durch Zahlung von 50 Pesos einer Zeremonie in Huautla beiwohnen, in deren Verlauf er halluzinogene Pilze einnahm, wahrscheinlich überhaupt als erster Nicht-Indianer. Wasson erlangte das Vertrauen der heute sehr berühmt gewordenen mazatekischen „Curandera“ (Heilkundigen) Maria Sabina (Abb. 4), die ihm die Geheimnisse des Pilzkultes preisgab. Zuzufolge der Ansicht der Mazateken, wie auch anderer Indianerstämme, muß den Pilzen Ehrfurcht erwiesen werden, die Indianer schreiben ihnen übernatürliche Kräfte zu, sie verleihen hellseherische Fähigkeiten, vermögen Krankheitsursachen ausfindig zu machen, Krankheiten zu heilen, mit ihrer

Hilfe gelingt es, verlorenes oder gestohlenen Gut wiederzufinden, Diebe ausfindig zu machen, die Zukunft zu deuten, aber auch zur Hexerei können sie dienen, wobei sie Schaden oder sogar den Tod zufügen können.

Das komplexe Pilzritual läuft bei verschiedenen Stämmen unterschiedlich ab, doch findet es ausschließlich in den stillen Nachtstunden statt. Die Pilze werden zumeist paarweise und roh gegessen. Die Curandera betet, singt und klatscht rhythmisch mit den Händen. Beim Einsetzen der brillanten farbigen Halluzinationen und der visionären Zustände, die etwa 6 Stunden dauern, wird dem Pilz eine Frage gestellt und dieser antwortet durch den Mund der Curandera.

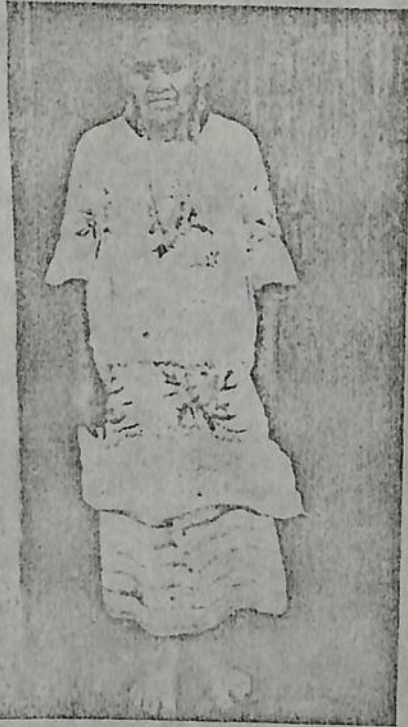
Neben den ethnologischen Untersuchungen des rezenten Pilzkultes wurden auch botanische Studien unternommen, wobei sich herausstellte, daß ein Großteil der halluzinogenen Pilze in Mexiko bisher der Wissenschaft nicht bekannt war (Abb. 3). Wissenschaftler kultivierten verschiedene Arten in Laboratorien und der Schweizer Chemiker Albert Hofmann, der Erfinder der halluzinogenen Droge LSD, isolierte 1958 erstmals die beiden Wirkstoffe der Pilze, die er Psilocybin (O-Phosphoryl-4-hydroxy-N-dimethyltryptamin) und Psilocyn benannte; das Psilocybin konnte er später auch synthetisch herstellen.

Mit dem synthetischen Wirkstoff wurden erfolgreiche psychopharmakologische Experimente durchgeführt und auch die Psychotherapeuten und Psychoanalytiker bedienten sich dieses Halluzinogenes, da es einen breiten Zugang zum Unbewußten öffnen kann und Modellpsychosen hervorzurufen vermag. Die chemische „Entzauberung“ der magischen Pilze Mexikos kann als Musterbeispiel dafür gelten, daß die moderne Pharmakologie auf uralte Pflanzendrogen zurückgreifen kann und nach Synthetisierung der Reinsubstanzen des Hauptwirkstoffes, diesen der experimentellen und praktischen Medizin zur Verfügung stellen kann.

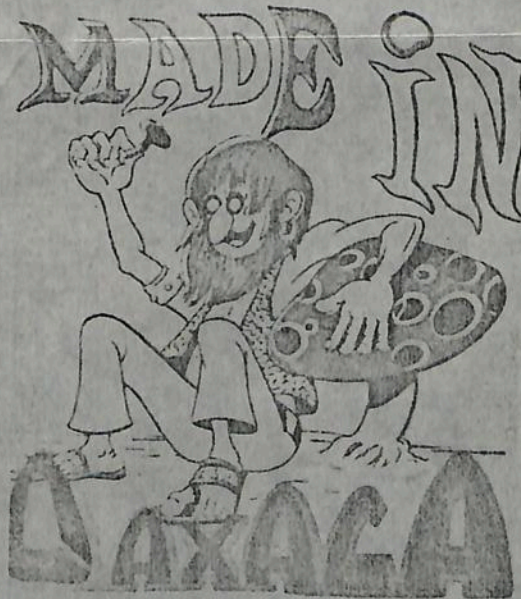
Die umfangreichen interdisziplinären For-

schungen der letzten Jahrzehnte, von Historikern, Ethnologen, Archäologen, Chemikern, Pharmakologen, Medizinern, Linguisten, Botanikern und Mykologen durchgeführt, haben unsere Kenntnis von den mexikanischen Pilz-Kulten in Vergangenheit und Gegenwart beträchtlich erweitert und vertieft.

Neben den Mazateken verwenden noch weitere fünf Stämme in Oaxaca, sowie auch ethnische Gruppen in anderen mexikanischen Staaten, Rauschpilze. Kürzlich konnten Eintragungen in handschriftlichen Wörterbüchern der Maya-Indianer im Hochland von Guatemala gefunden werden, die beweisen, daß die Kakchiquel-Maya in historischen Zeiten Rauschpilze einnahmen; hingegen ist kein guatemaltekesischer Stamm bekannt, der heute einen Pilz-Kult besitzt. Seit der Wiederentdeckung der „heiligen“ Pilze bei den Mazateken hat sich infolge von Publikationen und der darauffolgenden Flut von Touristen, Hippies und neugierigen Mexikanern ein bedeutender Wandel bezüglich der Pilze in diesem Gebiet vollzogen: Die Pilze haben in Huautla offensichtlich sehr viel von ihrem ursprünglichem Wert, ihrem Ansehen, ihren geheimnisvollen Kräften verloren, die Pilze können von Nicht-Indianern erworben werden und sie werden mehr oder minder unverhohlen den Fremden zum Verkauf angeboten. Der Kult um die Teonanácatl der Azteken, den göttlichen Pilzen, hat sich zum Kommerz verwandelt, seitdem Huautla zum Mekka der Drogensucher geworden ist und die „farbigen Träume“ zu nicht-rituellen Zwecken verkauft werden können. Von Jahr zu Jahr nimmt diese Tendenz zu und das Sakrale ist ins Profane übergegangen. Bei meinen Reisen in Mexiko habe ich das Gebiet der Mazateken zwei Mal besucht und stellte fest, daß sich der Pilze eine kleine Andenkenindustrie bemächtigt hat: es gibt diverse Aufkleber, Abziehbilder (Abb. 5), Hemden mit Aufschriften und farbige Ansichtskarten mit Pilz-Motiven, sowie Photos von Maria Sabína und anderen Curanderas. Diese Erscheinungsformen stimmen zwar sehr bedenklich, doch für den Indianer in



Die Schamanin Maria Sabína im Jahre 1971. Huautla de Jiménez



Abziehbild

UNIVERSITÄT WÜRZBURG
 INSTITUT FÜR ANTHROPOLOGIE UND
 VÖLKERKUNDE

den schwer zugänglichen Bergregionen Zentral-Mexikos haben die magischen Pilze wenig von ihrer Kraft verloren, es sind noch immer die mächtigen Pflanzen, die ihm in seinen Zweifeln und in seiner Not beistehen, sie bleiben weiterhin übernatürliche Wesen, die unerklärliche Macht besitzen, die den Menschen mit überirdischen Welten verbinden können, ihm unbeschreibbare farbige Welten eröffnen und die Zukunft zu entschleiern vermögen.

Mehrheit für Kernkraftwerke in der BRD

In der Frage der Kernenergie ist in der Bundesrepublik eine Trendumkehr zu verzeichnen. Die Mehrheit der Bevölkerung ist dafür, daß in der Bundesrepublik weiterhin neue Kernkraftwerke gebaut werden. 27 Prozent der Bürger plädieren für einen Baustopp. 22 Prozent sind in dieser Frage unentschieden; dieser Prozentsatz kann deshalb weder zu „Dafür“ oder „Dagegen“ eingeordnet werden. Aus der Sicht des Politikers handelt es sich sozusagen um ungültige Stimmen.

Vom Meinungsbild der Gesamtbevölkerung weichen die vom „Institut für Demoskopie, Allensbach“ erarbeiteten Rundfrageergebnisse sowohl aus verschiedenen Altersgruppen als auch aus verschiedenen regionalen Bereichen nur geringfügig ab. Etwa die Hälfte wünscht auch in Zukunft den Bau neuer Kernkraftwerke, ein Viertel spricht sich für einen Baustopp aus, und der Rest will oder kann keine definitive Antwort geben.

Die Kluft in der Kernenergie-Frage ist zwischen Männern und Frauen beträchtlich. 61 Prozent der Männer sind für das weitere Kernenergie-Ausbauprogramm, bei den Frauen sind es 43 Prozent. Die Wurzeln dieses Verhaltens dürften darin begründet sein, daß Frauen technischen Entwicklungen gegenüber skeptischer eingestellt sind als Männer. Diese erst kürzlich veröffentlichte Umfrage wurde im September 1977 erhoben.

Torf gegen Ölpest

Estnische Spezialisten haben festgestellt, daß Torf sehr gut zur Reinigung der Meer-

resoberfläche von Erdöl verwendet werden kann. Entwässerte Torfkrümel saugen das Erdöl auf und gehen nicht unter. Das Torfwerk „Tootsi“ hat die Produktion dieser Torfkrümel aufgenommen.



Der Weinkauf

Herr Faßler bevorzugt, im Widerspruch zu seinem Namen, Flaschenweine. Als Kenner trinkt er nur Qualitätsweine. Er ist Stammkunde beim Weinhändler Kremser, wo er immer zur Zufriedenheit bedient wird. Als er wieder einmal seinen Wein vorrat ergänzen muß, meint Herr Kremser: „Herr Faßler, ich habe zwei neue Lieferungen bekommen, die ich Ihnen sehr empfehlen kann.“ Herr Faßler erkundigt sich nach dem Preis und erfährt von Herrn Kremser: „Wenn Sie von der ersten Sorte drei Flaschen und von der zweiten zwei Flaschen nehmen, so kommt die Flasche auf durchschnittlich S 52,—. Nehmen Sie aber von der ersten Sorte fünf und von der zweiten drei Flaschen, so ist der Durchschnittspreis der Flasche um 50 Groschen höher. Kommen Sie, Herr Faßler, setzen Sie sich, ich gebe Ihnen von den beiden Sorten eine Kostprobe und dabei können Sie darüber nachdenken, was je eine Flasche der beiden Sorten kostet.“ Herr Faßler verlangt ein Stück Papier und beginnt zu rechnen, nach einer Weile ruft er: „Ich hab's!“ Haben Sie es auch?

Die Einsendungen bitten wir bis spätestens 15. März an die Redaktion, 1071 Wien, Postfach 192 zu richten. Wieder haben wir drei wertvolle Buchpreise ausgesetzt: 1. Preis: „Moderne Türkei — osmanisches Erbe“ von Harald Schweiger; 2. Preis: „... zum Beispiel Wyleraus. Die Wahrheit über Kernkraftwerke“. Von H. R. Lutz und R. Weber; 3. Preis: „Begegnung mit dem Buddhismus“. Eine Einführung. Von Heinrich Dumoulin.

Die Auflösung der Aufgabe von Heft 12/1977, Seite 508 bringen wir aus technischen Gründen erst im nächsten Heft.

Gewonnen haben: 1. Preis: Anton Böhm jr., Siebenhirten 44, 2130 Mistelbach; 2. Preis: Sr. Anna Josefa Zobl, MPRG, 6511 Zams; 3. Preis: Josef Kernmayer, Erzherzog-Johann-Siedlung 3, 8350 Murau.

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December 4, 1977

Dear Dr. Lowy:

Some time ago I received with pleasure your copy of the article in "The Journal of Psychedelic Drugs" and thank you very, very much for your kindness and generosity.

Your paper is a very outstanding to the contribution to the whole complex of hallucinogenic mushrooms and mushroom use in Mesoamerica and I have to congratulate you for this!

Meanwhile my mushroom stone article has been published and I have included the information that Ps. mexicana has been discovered in Guatemala by yourself in the introduction in one sentence (p.3). I am sure many other findings will be made in the future, it is only necessary that careful investigations will be made.

I am curious how the Symposium on Ethnomycology, Tampa, Florida, has been and if you intend to publish the papers presented. If you can give a positive answer, I would like to announce the publication in the German scientific journal ETHNOLOGIA AMERICANA or review it.

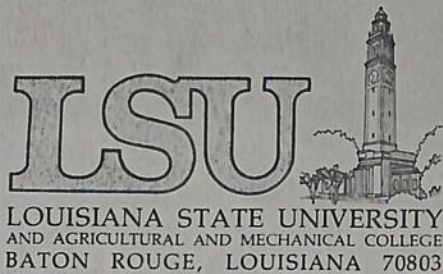
Presently, I working on a paper relating to unprovenanced Maya monuments in U.S. collections, dealing with stelae, altars, columns, panels, tablets, steps and the like and this keeps me very, very busy as I attempt to complete it in a few months. Therefore I have no time to do anything relating to fungi or mushroom stones, although I am still collecting all available data. I have not seen Richard M. Rose's thesis yet, but it should contain a lot of new information; I am not accepting his hypothesis nevertheless.

I plan to be in Mexico (or in other countries too) next spring to visit Maya ruins.

I would like to take the opportunity to wish you a very Merry Christmas and a healthy, successfull and exciting New Year 1978 and I am hoping that we will keep in touch as in the past. Good luck!

Yours very cordially,

Karl H. Mayer



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College of Arts and Sciences
Department of Botany

16-XII-1977

My dear Mr. Mayer:

It was good to hear from you again and I am most interested in knowing that you are working on a paper concerning the "unprovenanced Maya monuments in U.S." It is quite a delicate matter, but if you can get the cooperation of private collectors, museums and art dealers, you will have a wealth of information to work with.

Just as the Spaniards had an insatiable appetite for gold, some modern collectors are equally unscrupulous in their acquisition of artifacts from the Americas (and elsewhere) which constitute the last remnants of a great cultural heritage. Luckily, some monumental works of art (such as pyramids) are still reasonably safe only because no practicable way has yet been found to remove them. You should know about an important book which treats this subject in some detail, on a world-wide basis. In the event that it might have escaped your attention, it is "The Plundered Past," by Karl E. Meyer, the author's name being curiously close to your own. It was published in 1973 by Atheneum in New York (353 pp). I enclose a quick copy of 2 plates and 2 sample pages that pertain to Mesoamerica. I hope you will remember to send me a reprint of anything that you publish on this subject.

The Congress meetings went off quite well, with 5 participants: A.H. Smith (Michigan), G. Guzmán (Mexico), R. Watling (Edinburgh), B. Oso (Nigeria) and myself. I do not have the time to arrange for the publication of these papers since I am working on a large project in collaboration with the New York Botanical Garden. I have about a ton of specimens they sent me for study (from South America). They will constitute a part of a supplement I am preparing, to a monograph I published a few years ago on neotropical fungi. Nonetheless I plan to return to Guatemala/Mexico next summer for more mycological ethnomycological study. Amazonas also beckons me. Die Kunst ist lang, das Leben kurtz. I'll soon be 62 and have done so little!

With best wishes for the success and fulfillment of all your plans in the New Year.

Cordially,

B. Lowy

PS - Have you seen Dr. Jorge Castillo's fabulous collection of Maya ceramics in Guatemala City?

Early in March, accompanied by three Guatemalans, Mr. Graham set out for La Naya. His guide was Pedro Arturo Sierra, a forest guard at Tikal National Park, who had recently visited the site, interrupted its plunder, and helped police identify several of the robbers. The party arrived at dusk and a camp was cleared, hammocks were hung, and the fire started for supper. Arturo was standing near the explorer when the clap of gunfire was heard. The Guatemalan was shot twice, first in the back and then in the chest, fatally. The survivors, badly shaken, stayed the night at La Naya, and when police arrived later the camp of the ambushers was found along with evidence that they had been chiseling away at a stela when Graham's party arrived. Graham, himself a lean six-footer, would have been an easy target; it was apparent that the forest guard had been singled out and had been killed in reprisal for his earlier identification of the La Naya looters.

In the fall of 1971, back in the United States, Graham learned that a La Naya stela was being offered on the art market; he also found, through a museum source, that a Santa Fe Springs, California, dealer was seeking a buyer for another tablet—Machaquilá stela 2, which Mr. Graham had discovered and recorded in 1962. Thoroughly angry, he told a colleague who, in turn, got in touch with the Department of Justice. On January 18, 1972, in what was the first such federal action, three agents of the FBI impounded the Machaquilá stela, which was in the home of Clive Hollinshead, the Santa Fe Springs dealer.

A federal grand jury heard the evidence and on August 28, 1972, an indictment was handed up charging Hollinshead and two other persons with conspiring to transport stolen goods in interstate and foreign commerce. The indictment charged that the stela was smuggled to Miami by an unindicted co-conspirator, who was met there by Johnnie Brown Fell of Mobile, Alabama, formerly in the fishing business. Fell delivered the

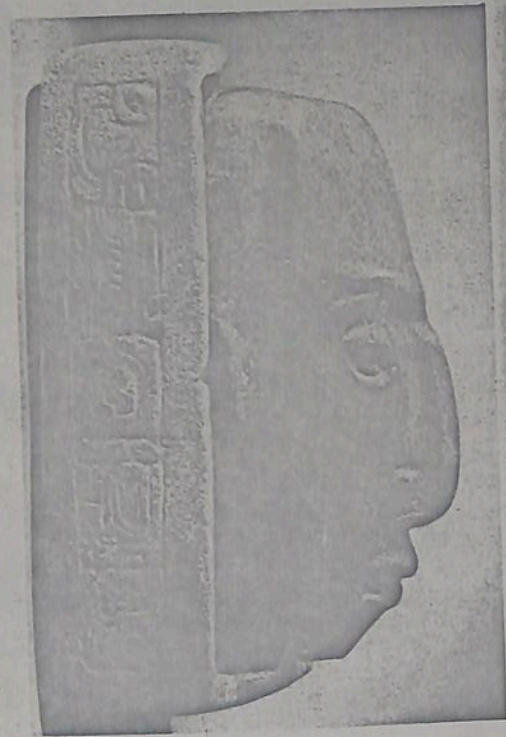
stela to Hollinshead at a Holiday Inn at Raleigh, North Carolina. The stela, a large limestone slab, eighty-two inches high and forty-nine inches wide, has the figure of a priest on its face and hieroglyphs on its face and side. The asking price was \$300,000.*

On February 28, 1973, the case went to trial in a Los Angeles federal district court. After hearing extensive testimony (one of the witnesses was Ian Graham), a jury deliberated for two days and found Hollinshead and Fell guilty of all charges against them. Subsequently, a Federal judge fined Hollinshead \$5000, suspended sentence and put him on five years' probation; his co-conspirator, Fell, also received a suspended sentence and was placed on probation for three years. Both men are appealing. Whatever the legal precedent set by the case, the intervention of the FBI is a token of a new attitude toward the illicit trade, at least insofar as monumental pieces are concerned. But the range of other pre-Columbian material is vast, and scholars differ strongly as to how carefully they should examine suspect objects. The essence of the argument is embodied in the story of the new Maya codex.

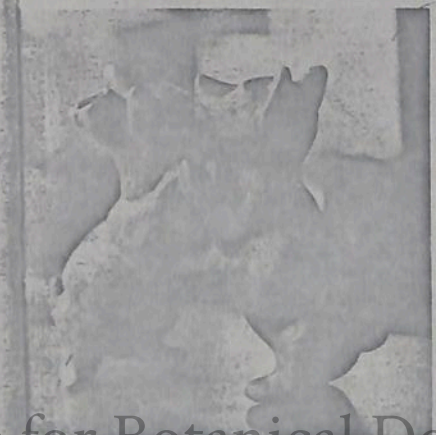
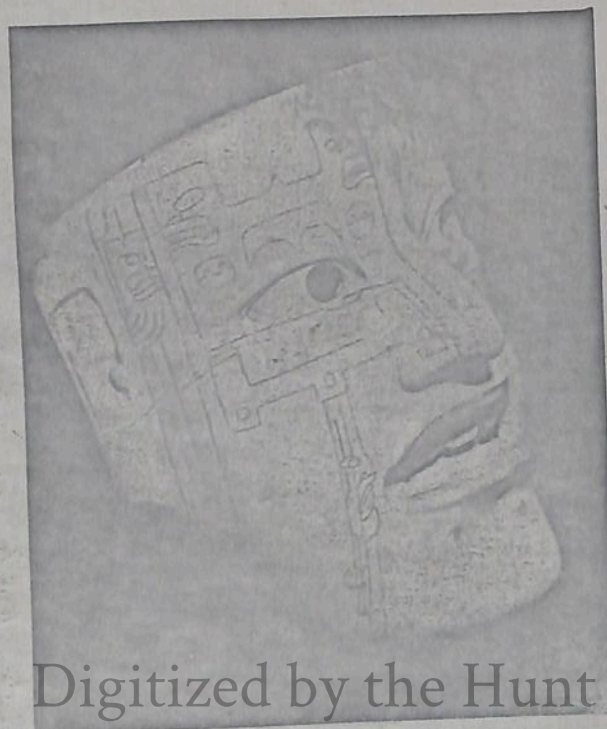
5. *The Fourth Codex*

Of all the high Indian civilizations in the New World, only the Maya evolved what seems to be a fully developed system of writing. They were not only literate but gifted mathematicians

* A second Machaquilá stela was impounded by the FBI in West Helena, Arkansas, in January, 1972. The tablet was found in the home of Harry K. Brown, the owner of a fish processing plant in British Honduras. Machaquilá stela 5—which also had been discovered by Ian Graham—had been broken into about 25 pieces. In May, 1973, a Federal grand jury indicted Brown on charges of conspiring to transport a stolen artifact. Also indicted as a co-conspirator was George Alamilla, of Belize, British Honduras. The indictment alleges that the stela was shipped by Alamilla to Key West, Florida, where Brown took possession of it. The tablet was offered for sale to the Denver Art Museum. See Trimble, 1972, and Mitchell, 1973.



Shopper's Portfolio: I. In Costa Rica, where tomb robbing is a popular avocation, the author was offered an abundance of pre-Columbian art, including (LEFT) a fierce burial vase of the Chortogas culture, and three dug up in the Linea Vieja region.



Shopper's Portfolio: II. These pottery figurines, purportedly made by the Maya on the island of Yucatan, were offered in Mérida. Experts who examined the photographs said the pieces were fakes, probably made in Campeche. The Colima dogs (LEFT) were offered to a North American dealer, who brought them in a station wagon to the author's house. The four West Mexican figures (ABOVE LEFT) were among many pieces for sale at low prices in the state of Guerrero, the bargains attributable to a momentary police crackdown. The figures were said to belong to the Xochipala culture.

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May 19, 1977

Dear Dr. Lowy:

Yesterday I received with pleasure and interest your kind letter and the photograph and thank you for both. Especially important were the informations relating to the mushroom stone-pottery tool test. It is interesting to note, that in a letter to Dr. Köhler I suggested that he should make such a test with mushroom stone specimens in the museums of ethnology in Munich or Berlin to see if the stone sculptures should have some advantages in the manufacture of pottery vessels, although the shape of most of the caps alone suggest that no elaborate clay vessels could be made. My objections are resting on two grounds, more or less, first the fact that many stones have a very uneven, pitted and porous surface, where wet clay would adhere and give difficulties in taking off the shaped clay, but Köhler in a letter stated, that recent pottery molds in Mexico used by present-day Indians have not a smooth surface, otherwise the clay would slide off easily. My next objection to the new hypothesis is the presence of sculptured areas on mushroom stone caps, reported by Borhegyi on a stone from Amatitlan in the Mata Amado collection, depicting a probable Tlaloc head on the cap; I have added another very interesting specimen of a stone from the Quiche area and at present in the Museum für Völkerkunde, Munich; a sculpture showing head reliefs on the three legs and a very beautiful executed human face on the cap. What would be the reason to have a face inside a finished pottery vessel? or inside a rubber ball? I communicated this also to Dr. Wasson and sent him the photograph of the Munich stone and the detail photograph of the cap. I am very glad that you arranged the test and it was naturally to be expected that such shallow dishes or bowls would turn out. Unfortunately, Rose, who sent me a copy of his ms on his new proposed theory, could not state that rubber balls are known archaeologically, as no such report exists; all seem to have disintegrated, but a careful examination of an actual (non-existing) ball could give some hints how the Ancient Maya shaped them. Did Rose ever find traces of latex in the tiny holes and cracks of mushroom stones? I have written to Rose to get the data on a sculpture of a toad mushroom stone, with the stem of the fungus emerging from the mouth of the animal, but did not get an answer. He is not a letter writer, indeed.

Now to my addendum. The day before yesterday I sent you a copy of my first draft I sent to my publisher, to show you what I have listed and to get any critics from you, if I have omitted any important data that should be enclosed, etc. Excuse the bad English, but it will be corrected and improved; I had to write it immediately. I would like to include also the locus Santa Elena Barillas, as a finding place of P. mexicana, but await a letter from the editor to get to know his opinion about my addendum, etc. I am very anxious to see your article to be published in the Journal of Psychedelic Drugs! I am hoping that your stay in Guatemala will give good results and I keep my fingers crossed for exciting discoveries! This year is an extremely rainy year and I suppose there must be a lot of fungi now. On Sunday I will fly to London to inspect mushroom stones and pottery. Thanks for all! Wishing you good luck and success,

Yours very cordially,
Karl H. Mayer

Mayer

Karl Herbert Mayer
Herrengasse 28/I
A-8010 GRAZ
Austria

Dr. Bernard Lowy
Louisiana State University
Department of Botany
BATON ROUGE, Louisiana 70803
USA

May 4, 1977

Dear Dr. Lowy:

Today I received your exciting letter, dated April 25, 1977 with the information that you received my off-print of my synthesis about the mushroom stones. Last week I received the information that my German article is now translated into English and will be printed this year in California; I will let know you about it, when it is off the press. Since I have finished my original MS, two years have passed and several new discoveries have been made. To have not an out-dated paper, I proposed to include in the English version a foreword with some informations what has been done and achieved in the last two years. I will cite Furst's new book, then Köhler's paper and the discovery of entries in Colonial times dictionaries of Maya Highland languages. We have now three or four entries and I was able to find one in the National Bibliotheque, Paris, France last year. Richard M. Rose has sent me some weeks ago a MS where he proposes a new hypothesis about the function of Mushroom Stones; he is now convinced that they were used in the manufacture of rubber balls for the Maya ritual ball game, a suggestion I cannot accept as very probably, the same with Köhler's hypothesis. I must confess, that after some time of thinking on the original purpose of these enigmatic artifacts I have not been able to create a new idea, nor to accept for sure one of the proposed ones. Last year I was one month in Guatemala, and therefore I cannot come to Guatemala, ^{this year} although it would be extremely interesting to meet you personally and to discuss the whole problem.

I am hoping to have given you the proper credit for all your studies you made on ethnomycology in my synthesis and would now enclose also the new data you informed me about in your latest letter. For example I would like to state, that an Ethnomycology Symposium will be held in Tampa and also that you reported for the first time Psilocybe mexicana in Guatemala. This information is not a surprise, as it was surely anticipated and expected, but it is a phantastic discovery. You did not write about it, but would appreciate if you could give me in short a condensed version of the discovery, to be included in my proposed Foreword. By the way, R.M. Rose is attending a symposium in Guatemala City in the summer and will lecture on mushrooms, etc. Did you try to get him for your Session?

As I have to finish my planned Foreword as soon as possible, I ask you to send me a brief note what you think are important news that should be incorporated in me English version paper and I assume you will be interested to have your own important investigations and findings mentioned in my synthesis. But I also know, that you are very busy preparing everything for the Symposium and I can imagine that this involves a lot of work and trouble!

I am looking forward to your kind answer and thank you for your nice co-operation. Hope also that we can keep in touch in the future!

With kind regards,

Yours very cordially

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY



25-IV-1977

Mr. Karl Herbert Mayer
Herrengasse 28/I
A 8010 Graz
Austria

Dear Mr. Mayer:

I hope you will forgive my long delay in writing, since you were kind enough to send me a reprint of your excellent paper on mushroom stones which appeared in "Archiv für Völkerkunde." A number of factors have conspired to keep me from writing to you sooner, not the least of which has been my activity in connection with the ethnomycological symposium that I have organized for the II International Mycological Congress to be held from Aug. 27 - Sept. 3, 1977 in Tampa, Florida. I have had some difficulty in getting a roster of suitable speakers and I have enclosed for you the program outline as it stands at the moment. Mr. Wasson had agreed some time ago to accept my invitation to participate but unfortunately, he recently had to withdraw on orders from his physician, for reasons of health.

I believe I told you about my finding Psilocybe mexicana Heim in Guatemala last summer, the first record of this hallucinogenic mushroom having been found outside of Mexico. I have a short paper about it in press. This ends the speculation concerning the occurrence of other hallucinogenic fungi in Guatemala; as you know I also reported Amanita muscaria for the first time from Guatemala some years ago. Now it would be very interesting to follow this up by inquiring into the possibility of the use of P. mexicana and/or other naturally occurring hallucinogens in Guatemala by curanderos. This is a rather delicate problem and it will be the objective of my trip to Guatemala this year. Last year I did not have sufficient time to make the necessary investigation which I now hope to initiate. Unfortunately, I still have Congress matters to take care of and I hope that I do not have to cut short my trip because of them. In any event, this brings us a little closer perhaps, to the confirmation of the hypothesis that mushroom stones were in all likelihood associated among the Maya with the ceremonial use of hallucinogenic mushrooms.

Do you plan to be in Guatemala this year? It would be very nice if we could meet there and have some good discussions together. I have no firm date for my departure yet, but it will probably be not later than the first week in June. I hope you will let me know about your future plans.

With best wishes,

Cordially yours,

B. Lowy
Bernard Lowy

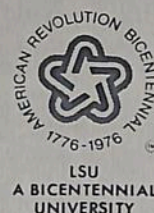
Photo of children in San Elena Baullas, Guato. selling P. mexicana Heim. 14.11.77

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY



Mr. Karl Hebert Mayer
Herrengasse 28/I
A-8010 Graz
Austria

10-V-1977

Dear Mr. Mayer:

Your letter was most welcome and I am very glad to know that your fine paper summarizing all pertinent information on mushroom stones has been translated into English, making it accessible to many more readers. I have been extremely busy with Mycological Congress affairs, but I do not want to postpone writing to you because by the end of the month I shall be leaving for Guatemala and shall be more or less incommunicado for about 6 weeks. I did not tell you in my last letter that I decided to put Köhler's hypothesis to a kind of test, just out of curiosity. With the collaboration of a colleague of mine here at the university, a Professor of Art as well as a potter, I acquainted him with the problem of the interpretation of mushroom stones and asked him to make a pot using as a mold one of my mushroom stones acquired in Guatemala. He did so, and as expected, a shallow dish or pot was produced conforming to the mold of the stone's cap. He also fired it at $+1800^{\circ}\text{F}$, producing a piece technically known as "Bisque Ware." Köhler did not bother to do this and perhaps it is understandable why not. The result, after considerable work, is a very ordinary shallow pot which could much more easily have been made from a simple mold. The question, of course is: why would a potter go to such trouble, using a heavy, awkward mold, when his ingenuity would surely lead him to a far simpler solution to this problem? The same may be said for the rubber ball theory put forward by Rose. In fact his idea, I think, suffers from a further difficulty which is that two molds would have to be made (ie 2 halves), then they would have to be joined to make a ball. Of course the product would be far from circular and it would also be hollow. The references I have come across regarding the use of rubber balls by the Maya (including their use in games) indicates that the ball was made of solid rubber and that in all likelihood it was also round. In 1971 and 1972, Richard Rose who was then a student of archeology at Harvard and also worked under the guidance of Dr. Shook in Antigua, wrote to me about his interest in mushroom stones on which I had by that time written a couple of papers. I invited him to come down to the university (1972) but have not heard anything from him since then, although our paths must have crossed in Guatemala. He wrote a very brief piece on mushroom stones (which you cite) in connection with an exhibit shown at IGA between January 22-26, 1973. In 1970 when I was working at the Archeology Museum in Guatemala City, I suggested to Dr. Luis Luján Muñoz who was Curator of the Museum at that time, that he organize a collection of mushroom stones for the public but nothing was done about this until 1973.

I am sorry if I did not make it quite clear in my last letter that I had a paper in press* reporting my finding and identification of Psilocybe mexicana Heim for the first time in Guatemala. Heretofore, since hallucinogenic mushrooms (other than Amanita muscaria, which I reported earlier) had not been found in Guatemala, there was an important gap in the record, as Borhegyi and others have pointed out. But now this has been filled, and while I believe we must still be cautious in drawing conclusions, at least another bit of evidence from the Maya region has been confirmed. The linguistic evidence I also consider to be very important, since this

not only underscores present folkloric beliefs, but links those beliefs to a more ancient tradition. You are welcome to use any of this information in your English summary. I would be glad to have you mention it, since it is so recent. You may not want to include it in your summary (I leave it to your discretion), but I also found that Psilocybe mexicana is now being sold by children along the roadside in the region where the mushroom is growing and where I collected it near the town of Santa Elena de Barillas, south of Guatemala City. I include this information in my report to be published (together with a photo of the children selling the mushrooms), but I am afraid that one result of this may be an increase in traffic in that area. Of course, you may also include if you wish, the notice that the Symposium on Ethnomycology of which I am the Organizer, will be held in Tampa Florida in connection with the II International Mycological Congress on September 3, 1977.

With best wishes,
as ever.

PH

FOREWORD [OR ADDENDUM] TO THE ENGLISH EDITION

[first draft]

Since my manuscript on the archaeological mushroom stones of Mesoamerica has been finished in spring of 1975 several new and fundamental contributions to the knowledge of the enigmatic artifacts in the form of mushrooms and the use of hallucinogenic fungi among the Middle American Indians have been made. My manuscript, an attempt to write a synthesis of the mushroom stone problem and the various interpretations concerning the function of the mushroom shaped artifacts, is therefore not up to date as subsequent research has added data and hypotheses of outstanding importance that should be mentioned briefly.

Stephan F. de Borhegyi commented on an article by George M. Foster on modern Mexican mold-made pottery, that some mushroom-shaped pottery molds from Metepec and Tzintzuntzan in Mexico and some Pre-Columbian pottery anvils from North America have a slight resemblance to the Pre-Columbian pottery-mushrooms from Mexico, Guatemala and El Salvador and it could exist the possibility that the mushroom-shaped pottery specimens were used, not in Pre-Columbian hallucinogenic mushroom rites, but to aid the shaping and manufacturing of culinary and utilitarian pottery objects. Ulrich Köhler (1976) resumed this interpretation and extended it to mushroom stones, convinced on principle that the stones had no ceremonial function and were used purely as potter's tools.

Richard M. Rose, whose Ph.D. dissertation is still in preparation, has written a preliminary report (1977) on his research on the mushroom stones and has come to the conclusion on the function of the mushroom-shaped sculptures that they were not used in a sacred mushroom cult, but functioned in the manufacturing process of the rubber ball used in the sacred ball game ritual of the Ancient Maya. This hypothesis is a new one and is, according his opinion, particularly supported by the presence of ball game related motifs on a few mushroom stone examples, ethnohistoric data on the ball game and the distinctive form of the objects. The famous mushroom stone in the Rietberg Museum, Zurich, might represent a ball player, because the anthropomorphic sculpture depicts a standing human figure wearing a hip covering which resembles a ball player's yoke, and a quilted breast covering tied in the back with a large knot. Rose, after studying mushroom-shaped artifacts since several years, analyzed close to 300 mushroom-shaped stone and pottery objects and noted:

"The results of this analysis indicate that in addition to functioning as effigies of ball players and/or deities of the ball game, mushroom stones had a secondary function as forms used in the manufacture of the rubber balls used in the game. In this process the rounded caps may have functioned as slightly abrasive surfaces for the purpose of working

2

and shaping latex strips or sections used in forming the ball. Although the exact nature of this process is not clearly understood, there are a number of structural data which support this conclusion" (1977:7). Besides these new approaches to the possible function of the Mesoamerican mushroom stones the known hypotheses have been repeated that the sculptures served as objects to mark the boundary of a community's land holdings, as idols in phallic worship and especially as objects connected with the ceremonial consumption of inebriating mushrooms. No archaeological mushroom stones have been reported from the excavations recently carried out in the Highlands of Guatemala, but several "new" specimens have been published or recorded, together with known pieces.

Two effigy mushroom stones from Guatemala have been exhibited in Japan and published in color in an exhibit catalogue (Luján Muñoz 1975, nos. 93 and 94). Bernard Lowy (1975:114, Figs.1-3) republished three effigy stones from the Karl-Heinz Nottebohm collection and Köhler (1976, Figs 1,2,4,5) reproduced photographs of mushroom stones from the National Museum in Guatemala City and the 10 miniature mushroom stones from the Nottebohm collection; three of the sculptures from the National Museum have been published for the first time.

In the course of a trip to Middle America in spring of 1976 I was able to record a great number of mushroom stones in private and public collections and had the opportunity to measure and photograph in Guatemala City the 52 mushroom stones in the Nottebohm collection and 16 specimens in the Guillermo Mata Amada collection. In the National Museum I could record 6 stones and in the Jorge Castillo collection I photographed several effigy mushroom stones of his collection of about 40 mushroom-shaped artifacts. Moreover, I took notes on the dimensions of mushroom stones on sale in antique shops in Guatemala City, Panajachel, Santa Tomás Chichicastenango and Antigua Guatemala. In the Departamento Escuintla I was permitted to inspect mushroom stones at the Finca Las Ilusiones and photographed 5 tripod stones in the Regional Museum of La Democracia, previously unrecorded. In Mexico City permission was granted to take measurements and photographs of two unique stone sculptures in the Kurt Stavenhagen collection, both plain and without precisely known provenance, that might be associated to the mushroom stone complex. As a result of my survey in Guatemala and Mexico ca. 130 mushroom stones were recorded, the greater part of them still unpublished. Whereas I could not find any new mushroom stones in European collections, I received data and photographs of two beautiful mushroom stones in the Denver Museum of Natural History, both presumably from the Quiché area, Guatemala. Hal. C. Ball, Institute

of Maya Studies, Miami, supplied data and illustrations of mushroom stones from El Salvador; one example is at present in a private collection in the United States, the remainder in a private collection in El Salvador and none of them have been published yet.

My own catalogue of mushroom shaped stone artifacts (ms) contains at the moment 290 entries; my former estimate that there must exist more than 300 specimens should be extended and it seems not unrealistic to assume that the corpus of Mesoamerican mushroom stones represents far more than 400 specimens.

In this context it should be noted that there are a great number of fakes to be found on the art market and in curio shops in Guatemala, especially in Antigua Guatemala, where I observed a lot of rather odd mushroom stones in the form of phantastic monsters, made out of grey cement. The manufacture of fakes has been amplified, because authentic objects are relatively rare and get high prices. For example, a mushroom sculpture "in the form of a squatting human figure wearing a mushroom-shaped cap" was sold at an auction in New York City in October 1975 for US 400.00 (Easby 1966, No. 444; Sotheby Parke Bernet 1975, Lot 521).

The geographical distribution of mushroom stones has been possibly augmented; according to a statement by Furst (1976b:79) examples were found in Honduras and in the State of Guerrero, Mexico; no particulars have been published and therefore this information can not be verified. There have been two arguments against a suggested mushroom cult in the highlands of Guatemala and Chiapas, Mexico: first the botanical absence of hallucinogenic fungi in Guatemala and then the absence of evidences of the use of hallucinogenic fungi among the Highland Maya in Colonial documents, such as Inquisition actas, dictionaries and chronicles. In consequence of ethnological, linguistic and botanic investigations recently made, we have now a definite evidence that hallucinogenic fungi are known among the recent Tzotzil-Maya in Zinacantán, Chiapas, Mexico; they have a special term for an unidentified species of the Psilocybe mushrooms (Laughlin 1975: 562). The mycologist Bernard Lowy (personal communication, April 1977) found in the summer of 1976 for the first time the hallucinogenic Psilocybe mexicana Heim outside of Mexico, namely in Guatemala, and Furst (1976a: 191), writing on the occurrences of the hallucinogenic Psilocybe cubensis (= Stropharia cubensis), stated vaguely that "this variety (or one that closely resembles it in form and ecology) occurs plentifully in the Guatemalan highlands, where it has been observed in the Quichean region flourishing in meadows...".

After many years of unsuccessful searching through Highland Maya literature from Colonial times to find evidence of the knowledge of inebriating fungi among the Maya tribes of Guatemala, it was a real surprise when Peter T. Furst (1976a:191) announced the discovery of entries in a Quiché and a Cakchiquel dictionary dating from the 16th and 17th century, relating to intoxicating fungi. The first of the dictionaries, "the Vico Dictionary, which was compiled before the 1550s, mentions a mushroom known to the Quiche as xibalbaj okox (xibalba = underworld, realm of the dead; okox = mushroom)", and Furst added: "There is no doubt that the species so named was hallucinogenic.".

The second dictionary, dated ca. 1690 and compiled by Fray Thomas Coto, lists "k'aizalah okox, translatable as "mushroom that makes one lose one's judgment," as another name for xibalbaj okox, mushroom of the underworld. " (Furst 1976a:191).

In another publication Furst (1976b:79) remarked that the Coto dictionary also describes a mushroom called k'ekc'un, which inebriates or makes drunk, and another, muxan okox, "mushroom that makes the eater crazy".

My examination of the entry ocox (mushrooms) in the "Vocabulario de la lengua Cakchiquel" by Fray Domingo de Vico showed, that the Quiché term xibalbajocox is listed, however without implicating to be a hallucinogenic species. The "Vocabulario De la Lengua cakchiquel, v, Guatimalteca" by Fray Thomas Coto lists a number of various fungi including species that are malign and mortal and those who eat them lose their judgment (the kaizalah and xibalbaj ocox), yet most important is the entry describing expressively mushrooms "que embriagan" (=that inebriate). The Cakchiquel term for the inebriating fungus in a modern transcription is qu'ec c'im; Furst gave erroneously the word k'ekc'un. Furst (1976b:77,78) mentions "several of the early dictionaries compiled by Spanish priests in the Guatemalan highlands" having entries relating to hallucinogenic fungi, but he did not give any bibliographical references to these, except the Vico and Coto lexicons. R. Gordon Wasson (personal communications, June 1976) informed me about his discovery of another early dictionary, the "Calepino Franciscano, Vocabulario Castellano-Cakchiquel", preserved in the Harvard University Library, Cambridge, giving the Cakchiquel words for mushrooms (ocox), meadow mushrooms, poisonous mushrooms (kaizalah ocox, xibalbaj ocox) and again the "hongo que emborracha" (mushroom that inebriates), the qu'ec c'im, translatable as "black grass" or "black plant". From the entries in both Cakchiquel lexicons, the Calepino Franciscano and the Vico vocabulary, we can deduce that only the

qu'ec c'im is definitely hallucinogenic and that Spanish priests witnessed their use by the Indians, causing inebriation. In contrast, the xibalbaj ocox, is described frequently as a poisonous fungus and I was not able to find a source stating that the xibalbaj ocox has been eaten by the Maya in Guatemala.

In order to find significant additional data on hallucinogenic fungi in early Maya word-lists, I examined copies from manuscripts in the Bibliothèque Nationale, Paris, and discovered 4 vocabularies, all Spanish-Cakchiquel, containing references to inebriating fungi.

In the "Vocabulario de la lengua Cakchiquel" by Fray Angel (Manuscript Américain 41) the xibalbaocox are explained as "unos hongos que no se comen" (=some mushrooms one does not eat).

Again the xibalbayocox are listed in the "Vocabulario en la lengua cakchiquel...", by Fray Thomas de Santo Domingo (Manuscript Américain 44) lacking any interpretation or translation.

A 17th century anonymous "Vocabulario en lengua castellana y guatemalteca, que se llama Cak chi quel chi" (Manuscript Américain 7) lists the hallucinogenic qu'ec c'im in a similar entry as does the Calepino Franciscano, whereas the fourth source, the "Vocabulario espagnol-kac^kchiquel" (Manuscript Américain 14) shows the identical entry as the Calepino Franciscano.

These recent discoveries demonstrate that at least the historic Cakchiquel-Maya in the Guatemalan highlands knew the properties of hallucinogenic fungi and ingested them; it is to be expected that similar data will be collected in future ethnohistorical and linguistic investigations.

No documents have been found on the subject of actual inebriating mushroom use in Guatemala or Chiapas, but we can be sure that such references will be discovered when appropriate researches on early Maya literature lexicons will be undertaken.

The important ethnomycological discoveries made in the latest years are not sufficient to constitute evidence that the archaeological mushroom stones were associated with the ritual consumption of hallucinogenic fungi anciently, although this interpretation seems to be commonly accepted today. In summary, previous and present studies failed to reveal the true meaning and function of the mysterious mushroom-shaped stone sculptures in Pre-Columbian cultures of Mesoamerica and it is apparant that this enigma can not be solved within a foreseeable space of time.

Graz

May 1977

KHM

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Karl Herbert Mayer
Herrengasse 28/I
A-8010 GRAZ
Austria

September 8, 1976

Dear Dr. Lowy:

Today I received your nice letter and thank you for it. I have learned that you are still visiting Middle America and hope you have found some interesting data.

I share your opinion on Köhlers paper. He thinks of the mushroom stones as utilitarian ware, but it is usually and universally thought, that very complex and elaborate sculpture of the Pre-columbian cultures are more or less of a ceremonial material.

Now to the "second dreamer" effigy mushroom stone. It is not one of the Nottebohm collection. I have recorded the whole Nottebohm stones this year.

The stone you circled in red is said to be owned by Andre Emmerich's art gallery around 1967, according G. Ekholm, N.Y.

Emmerich sent me a photograph he made, in 1972. This photo will be published in my forthcoming paper. It is a pity that this paper is not yet published and should have been off the press since over one year. I have already the proofs since some months, but I expect to see the paper in print still this year. You get a copy anyway, of course. The stone was published first (according my file) by E. Merrin in a sales catalog, when he still sold pre-columbian material. When I was in New York in 1974, he did not have that one anymore and it is probably now in a private collection in the States.

Data: 36 or 40 cm high, base is round, diameter around 18 cm.

According my "preliminary catalog" of mushroom stones it seems quite a rare piece, as it is one of two pieces, where the "stem" of the sculpture is formed by the legs of a human being. (The other one is the "Nottebohm dreamer".)

Dear Dr. Lowy, I am sorry for the few lines, but hope to have given you some information you're interested in.

You will anyhow contact me, whenever you publish something on "our" stones, I suppose (and hope). Wishing you good luck with all your projects.

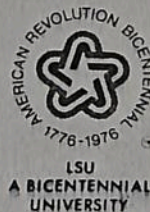
Yours very cordially, as ever

LOUISIANA STATE UNIVERSITY
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College of Arts and Sciences

DEPARTMENT OF BOTANY



30-VIII-1976

My dear Mr. Meyer:

I only recently returned from Guatemala and Mexico and have your kind letter at hand. I saw Köhler's article before leaving on my trip and I believe that his argument that the mushroom stones served as potters' molds would not be difficult to refute. For example, he admits having a problem interpreting certain effigy stones such as the one described by Shook & Kidder (1952). Another in this category would be the "dreamer" in the Nottebohm collection which I mentioned in my 1971 paper. I do not have a print of this but it was published in F. Anton's "Kunst der Maya" in 1968. Still another is one that you show in your plate of figures (enclosure, circled in red), a print of which you were good enough to send me and which I believe is also in the Nottebohm collection now, although I did not see it when I photographed his mushroom stones in 1970. At least these 3 effigy stones can not easily be accounted for as mere potters' tools. Much more logically, I believe, can a case be made for their use as ceremonial objects. Köhler's "explanation" of Wasson's female figurine from Veracruz as a potter who is possibly "greeting a passerby" seems to me quite frivolous. If I have the time, I may try to respond to Köhler's thesis but now I am very busy on a mycological project describing some interesting fungi from the Tierra del Fuego region of Argentina. Within the next year or two I may go down there.

With kind regards, as ever,

B. Lowry

is this correct?

Goat August 6, 1976

Dear Dr. Lamy:

In April this year I have been one month in Middle America and visited 20 archaeological sites, mainly in Guatemala. Beside this I had time to see some mushroom stones, to photograph quite a lot & take measurements. I recorded the complete K.H. Nothmann collection of mushroom stones and write now on a preliminary list & report.

Did you read the article by Ulrich KÖHLER in American Antiquity Vol. 41, No. 2, April 1976, pp. 145-153: "Mushroom, Drags, and Potters ...".

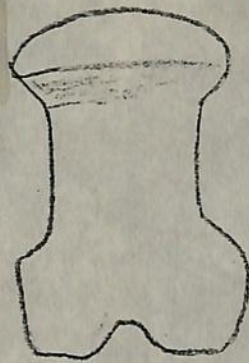
I do not share the thoughts of the author although the article is of value as it contains some "new" mushroom stones and will create some material for discussion.

R. Gordon Wagon informed me in a recent letter, that we know at present three early Maya Highland vocabularies of Colonial times which list the words for hallucinogenic mushrooms; quite a discovery in recent times, as formerly only dictionaries from Mexico were known with such entries.

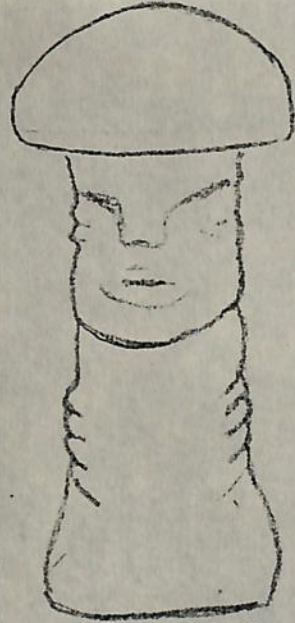
Hope to hear from you, when ever you publish any new findings from your studies!

Best regards & I'm sorry about my hand writing!

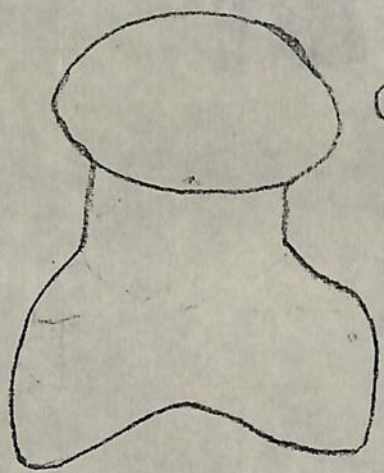
Yours
Hans J. Wagner



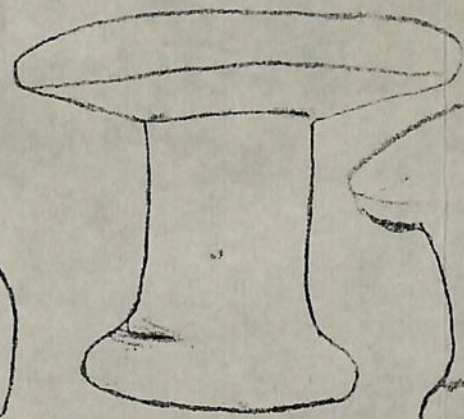
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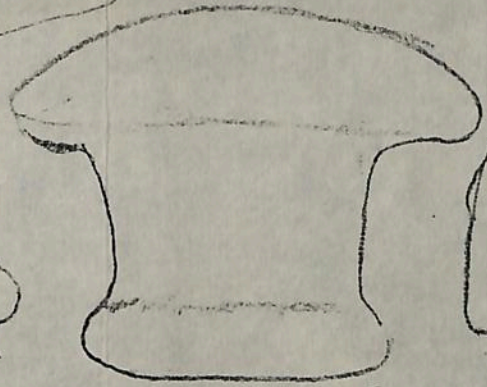
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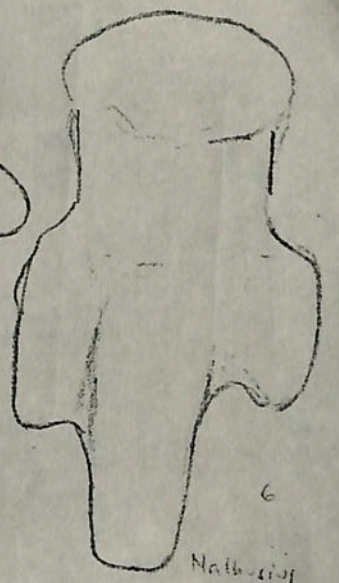
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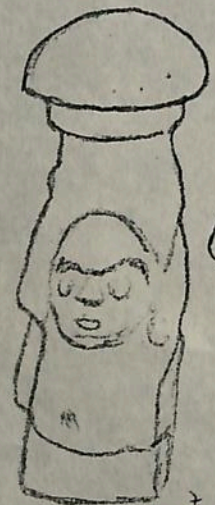
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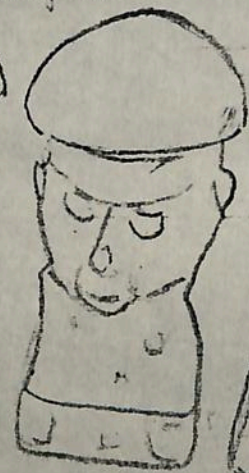
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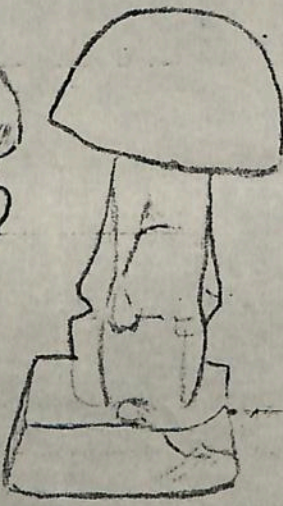
J. Castillo



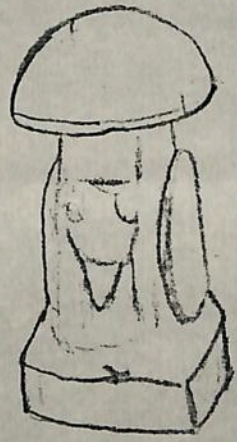
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J. Castillo



J. Castillo



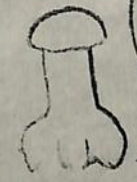
J. Castillo



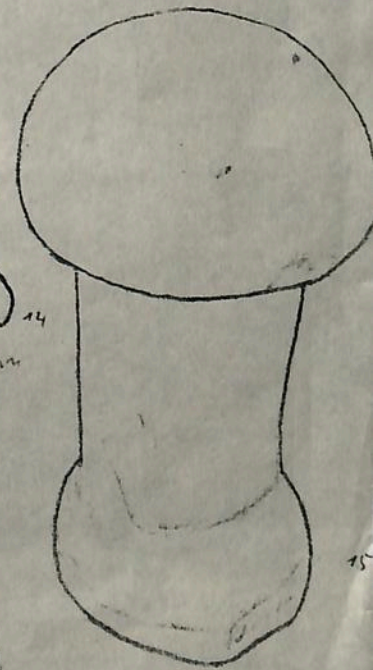
J. Castillo



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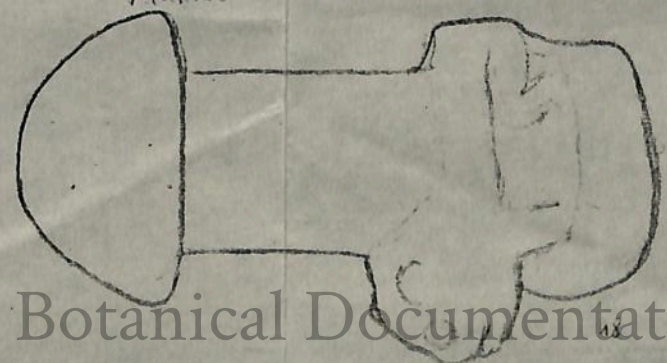
N. Ketcher 2



del Cer



del Cer 16



Dancy

drawings of artifacts recorded in April

1976

Karl Herbert Mayer
Herrengasse 28/I
A-8010 GRAZ
Austria, Europe

Dr. B. Lowy
Louisiana State University
Baton Rouge, L.
U.S.A.

January 3, 1976

Dear Dr. Lowy:

With great pleasure I have got your paper "Notes on Mushrooms and Religion" in REVISTA INTERAMERICA REVISTA, Vol. V, No, 1975, pp. 110-118. It was very kind to send me this paper, which would be not available for me here in Europe. The article contains a very important contribution to the mushroom stone complex and particularly the 3 stones from the Nottebohm collection are of great importance.

There is now a new book by H.G. WASSON:

MARIA SABINA AND HER MAZATEC MUSHROOM VELADA. Presented by R. Gordon Wasson, George and Florence Cowan and Willard Rhodes. Harcourt Brace Jovanovich, New York and London, A Helen and Kurt Wolff Book, 1974

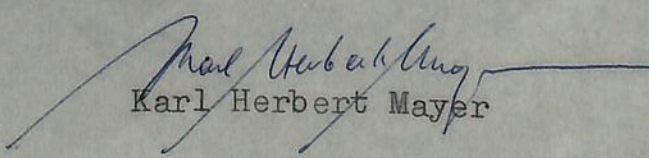
The publication is too expensive for me to obtain it, but I hope that you can get or see it.

My monography on the mushroom stones is now in print and I should get the proofs this month. There is a delay of over half a year, but when it will be issued you will get a copy as soon as possible.

Meanwhile I am writing on a short article on the sacred morning glories of the Mexican Indians, the ololiuhqui of the Aztecs (Hivea corymbosa and Ipomoea violacea). Furthermore I am preparing a trip to Guatemala; I hope to spend 4 weeks there and try to get to see additional mushroom stones and will record them.

For your kindness I thank you once more and wish you good luck in 1976 with all your projects, which will, I assume, also include the sacred fungi!

Yours very cordially,


Karl Herbert Mayer

Karl Herbert Mayer
Herrengasse 28/I
A 8010 GRAZ
Austria, Europe

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

June 4, 1975

Dear Dr. Lowy:

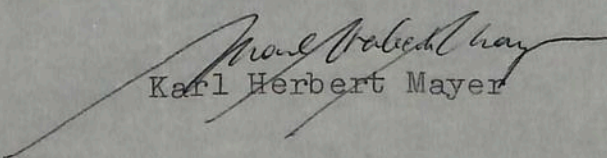
Since some time I have sent to you a xeroxed BIBLIOGRAPHY OF MESOAMERICAN MUSHROOM STONES, 10 pages, and hope you received this list.

It is clear to me that the bibliography is not a complete one and of very fragmentary character. Nevertheless it can be of help for people interested in the enigmatic sculptures.

To improve the list and to learn about my many omissions, I ask you to be so kind to check my entries and, if you like to, correct any mistakes or add any publications I have overseen.

For all your help, especially in supplying the fine photographs, I am very grateful and would be very glad to hear from you.

Yours very cordially,


Karl Herbert Mayer

KARL HERBERT MAYER
A-8010 GRAF, Herrengasse 28 II
Austria

Ethnomycological Bibliography
of R. G. Wasson and V. P. Wasson

Books

✓ Wasson, Valentina Pavlovna, and R. Gordon Wasson. Mushrooms Russia and History, 2 vol. With 85 plates, of which 26 are water-colors by Henri Fabre, reproduced by Daniel Jacomet, Paris, by the pochoir process. Pantheon Books, N.Y., 1957. Edition limited to 512 copies. Original price: \$125. Recent quotation in fine book market: \$1000.

Wasson, R. Gordon. SOMA Divine Mushroom of Immortality. New York: Harcourt Brace & World, Inc., The Hague: Mouton, 1968 (1969). Edition limited to 680 copies. Original price: \$200.

(In collaboration with Roger Heim):

✓ Heim, Roger, et R. Gordon Wasson. Les Champignons Hallucinogènes du Mexique. With 37 full page plates of which 17 in color, 83 illustrations in the text of which 14 in color; and three maps. Archives du Muséum National d'Histoire Naturelle, Paris, Serie 7, Tome VI. 1958 (1959). Mr. Wasson is the author of the first three chapters, pp. 15-122.

✓ Heim, Roger, with the collaboration of Roger Cailleux, R. G. Wasson, and P. Thévenard. Nouvelles Investigations sur les Champignons Hallucinogènes. With 12 full page plates of which five reproduced by pochoir process and one in four-color, 34 illustrations in the text of which five in color, and one map. Edition du Muséum National d'Histoire Naturelle, Paris. 1967.

Articles

✓ Wasson, R. Gordon. 'Seeking the Magic Mushroom.' With water colors by Roger Heim and photographs by Allan Richardson. Life magazine, N.Y., May 13, 1957. (International edition, June 10; 'En Busca de los Hongos Mágicos', Life en Español, June 3.)

Wasson, Valentina Pavlovna. 'I Ate the Sacred Mushroom.' This Week magazine, May 19, 1957.

Wasson, R. Gordon. 'Lightning-bolt and Mushrooms: An Essay in Early Cultural Exploration.' Festschrift: For Roman Jakobson, Mouton, The Hague, 1956, pp. 605-612. Republished with illustrations in Dutch in Antiquity and Survival III: (1960) 1.

✓ Wasson, Valentina Pavlovna, and R. Gordon Wasson. 'The Hallucinogenic Mushrooms.' The Garden Journal, the New York Botanical Garden, N.Y. Jan.-Feb. 1958, pp. 1-6

Wasson, R. Gordon. 'The Divine Mushroom: Primitive Religion and Hallucinatory Agents.' Proceedings of the American Philosophical Society, June 1958, 102 (3): pp. 221-223.

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- ✓ Wasson, R. Gordon. 'Wild Mushrooms: A World of Wonder and Adventure' The Herbarist, Boston, Mass., 1959, No. 24. Pp. 13-28.
- ✓ Sabina, María. Mushroom Ceremony of the Mazatec Indians of Mexico, recording by R. Gordon Wasson and with translation and commentary by Eunice V. Pike and Sarah C. Gudschinsky. Folkways Record and Service Corporation, 117 W. 46 St., New York 36, New York. The record bears the listing FR 9875.
- ✓ Wasson, R. Gordon. 'The Hallucinogenic Mushrooms of Mexico: An Adventure in Ethnomycological Exploration' Transactions of the New York Academy of Sciences. Series II, Vol. 21, No. 4, pp. 325-339. February 1957.
- ✓ Wasson, R. Gordon. 'The Hallucinogenic Fungi of Mexico: An Inquiry into the Origins of the Religious Idea among Primitive Peoples: (Annual Lecture of the Mycological Society of America, Stillwater, Okla., Aug. 30, 1960.)' Botanical Museum Leaflets, Harvard University, Vol. 19, No. 7, 1961, pp. 137-162. Reproduced (in abbreviated form) in International Journal of Parapsychology, Autumn 1962, pp. 41-58; also (in abbreviated form) in The Harvard Review, Vol. 1, No. 4, Summer 1963, under the title 'The Mushroom Rites of Mexico', pp. 7-17; also in Psychedelic Review, No. 1, Summer 1963, pp. 27-42.
- ✓ Wasson, R. Gordon, and Sylvia Pau. 'The Hallucinogenic Mushrooms of Mexico and Psilocybin: A Bibliography.' Botanical Museum Leaflets, Vol. 20, No. 2a, Harvard University. March 10, 1963; pp. 25-73c.
- ✓ Wasson, R. Gordon. 'A New Mexican Psychotropic Drug from the Mint Family.' Botanical Museum Leaflets. Vol. 20, No. 3. Harvard University. December 28, 1962; pp. 73-84.
- ✓ Wasson, R. Gordon. 'Ololiuhqui and Other Hallucinogens of Mexico', Summa Anthropologica en homenaje a Roberto J. Weitlaner. Instituto Nacional de Antropología e Historia, Secretaría de Educación Pública, México, 1966, pp. 329-348. This paper was published under the title 'Notes on the Present Status of Ololiuhqui and the Other Hallucinogens of Mexico', Botanical Museum Leaflets, Harvard University, Vol. 20, No. 6, 1963, pp. 161-193; it was reprinted under this title in Psychedelic Review, Vol. 1, No. 3, 1964, pp. 275-301, with slight corrections by the author.
- ✓ Heim, Roger, and Robert Gordon Wasson. 'Une Investigation sur les Champignons Sacrés des Mixtèques.' In the Comptes rendus of the Académie des Sciences, Paris, session of 29 January, 1961.
- ✓ Heim, Roger, and Robert Gordon Wasson. 'Note Préliminaire sur la Folie Fongique des Kuma.' In Comptes rendus of the Académie des Sciences, Paris, session of 3 February, 1964.
- ✓ Heim, Roger, and R. Gordon Wasson. 'La Folie des Kuma.' Cahiers du Pacifique, No. 6 June 1964, pp. 3-27. Edited by the Muséum National d'Histoire Naturelle. This article appeared in English under the title 'The "Mushroom Madness" of the Kuma,' in the Botanical Museum Leaflets, Vol. 21, No. 1, Harvard University, June 11, 1965, pp. 2-36.

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- ✓ Wasson, R. Gordon. 'Fly-Agaric and Man' Ethnopharmacologic Search for Psychoactive Drugs, Proceedings of a Symposium held in San Francisco, California, January 28-30, 1967. U.S. Department of Health, Education, and Welfare; Public Health Service, Pharmacology Section, Psychopharmacology Research Branch, National Institute of Mental Health. pp. 405-414.
- ✓ Heim, Roger, and R. Gordon Wasson. 'Les Putka des Santals Champignons Doués d'une Ame' Cahiers du Pacifique, No. 14 (September 1970).
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- Wasson, R. Gordon. Letters to the Editor, Times Literary Supplement, 1) August 21, 1970 (reply by John M. Allegro), 2) September 29, 1970. (September 11, 1970)
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In collaboration with Edwin Way Teale, 'The Lost Years of W. H. Hudson', The Saturday Review of Literature, April 12, 1947, reprinted in The Saturday Review Gallery, Simon and Schuster, New York, 1959.

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In collaboration with John P. Hughes, 'The Etymology of Botargo', American Journal of Philology, Oct. 1947, Vol. LXVIII, 4.

MARIA SABINA
AND HER
MAZATEC MUSHROOM VELADA

R. Gordon Wasson
George and Florence Cowan
Willard Rhodes

A HELEN AND KURT WOLFF BOOK
HARCOURT BRACE JOVANOVIICH
New York and London

Here is a Shamanic performance complete. Mr. Wasson, a pioneer in the study of the role of mushrooms in religious ritual, gives us a transcription of an authentic "consultation" of the Sacred Mushroom, in text, in pictures, in sound. The occasion was the illness of a youth. The mushroom, through the mouth of María Sabina, a female shaman, decreed that the boy must die. He heard the bad news and died days later.

Mr. Wasson taped the entire *velada*, the Cowans transcribed the Mazatec text, and María Sabina, who speaks only Mazatec, corrected their text. It is here printed in full with English and Spanish translations, an explanatory Prologue and Analytical Index, a spectacular photographic sequence by Allan Richardson, the famous photographer, and the full musical notation in a separately printed score set out by Willard Rhodes. Mr. Wasson is able to prove that the words and undoubtedly the chant are pre-Cortés, going back for many centuries.

Nothing like this record has been done for the New World; it is rivaled in the Old World only by the Vedic chants of India.

Author: R. Gordon Wasson, a retired banker, gained renown as the pioneering specialist in the cultural role of mushrooms in history. Mr. Wasson is Honorary

Research Fellow, Botanical Museum of Harvard University, and Honorary Research Associate, The New York Botanical Garden. He is the author of *Russia, Mushrooms and History*; *Soma, the Divine Mushroom of Immortality*, and a great many articles in scholarly journals. He has traveled widely pursuing his inquiries, to Afghanistan, India, Japan, New Guinea, Latin America.


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Publication: January 8, 1975

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757 Third Avenue
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DIE HEILIGEN PILZE MEXIKOS

VON KARL HERBERT MAYER

(Fortsetzung und Schluß)

Der erste offizielle Widerspruch zu Saffords These erfolgte 1936 in deutscher Sprache durch den Vetter von Reko, VIKTOR A. REKO, der zwar den Rauschpilz fälschlich als Fliegenpilz (*Amanita muscaria*) bezeichnete, doch richtig feststellte: "*Die Nanácatés sind Giftpilze, die mit Peyote nichts zu tun haben.*"

Diese Behauptung wurde noch im selben Jahr bestätigt, als der in Österreich geborene Anthropologe ING. ROBERT JULIUS WEITLANER in Huautla de Jiménez, Oaxaca, von einem Informanten erfuhr, daß die Mazateken dieses Gebietes Rauschpilze in Verbindung mit Wahrsagerei und Krankenbehandlung verwenden. Weitlaner konnte solche Pilze erhalten und an B.P.Reko weitergeben.

Die Tochter Weitlaners, IRMGARD WEITLANER, der Anthropologe JEAN BASSET JOHNSON und zwei weitere Forscher konnten im Juli 1938 in Huautla erstmalig an einer Pilzzeremonie teilnehmen, aßen jedoch selbst keine Pilze. B.P.Reko und der Ethnobotaniker RICHARD E. SCHULTES führten seit 1938 mykologische Untersuchungen in der Sierra Mazateca durch; zwei Pilzarten wurden gesammelt: *Panaeolus sphinctrinus* und *Psilocybe cubensis*. Schultes fand Rauschpilze auch bei Chinanteken und Zapoteken in Nordost-Oaxaca (1939, 1940), und Reko erhielt zusätzlich Pilze bei den Otomí von Puebla.

Ab 1953 wurden die Forschungen vom New Yorker Ehepaar R. GORDON WASSON und VALENTINA P. WASSON wiederaufgenommen, die ihre detaillierten Studien 1957 veröffentlichten.

Die Wassons, von R.J. Weitlaner begleitet, konnten 1953 in Huautla eine Pilzzeremonie beobachten, und im Juni 1955, bei einer weiteren Expedition, wohnten sie einem Ritus bei, den die curandera MARIA SABINA durchführte, und sie aßen auch die heiligen Pilze, wahrscheinlich als erste Weiße überhaupt.

R.G. Wasson betrieb in Zusammenarbeit mit dem französischen Mykologen ROGER HEIM intensive weitere Forschungen. Die Mykologen ROLF SINGER und GASTÓN GUZMÁN, die Anthropologen WEITLANER, ALFONSO VILLA ROJAS, ROBERT RAVICZ, WALTER S. MILLER, PEDRO CARRASCA, CARMEN COOK DE LEONARD und andere haben die ethnomykologischen Untersuchungen fortgesetzt, und heute steht es fest, daß rund sechs Stämme in Oaxaca, die Nahuatl in zwei Staaten, die Matlatzinca, Totonaken, die Yaqui und vielleicht noch andere Stämme Mexikos das uralte Pilzritual beibehalten konnten.

DAS PSILOCYBIN

Nachdem die Mykologen die mexikanischen "Zauberpilze" identifiziert oder neu benannt hatten, gelang es, die Pilze in Laboratorien zu kultivieren. Der Schweizer Chemiker ALBERT HOFMANN konnte dann die "Entzauberung" der Pilze vornehmen, indem er 1958 die beiden Wirkstoffe isolierte, die er Psilocybin und Psilocin benannte. Nach Bestimmung der chemischen Struktur gelang auch die synthetische Herstellung des Psilocybin (*o*-Phosphoryl-4-hydroxy-N-dimethyl-tryptamin) Unter dem Warenzeichen Indocyn® wurde der Hauptwirkstoff vertrieben und damit erfolgreiche medizinische Experimente durchgeführt. Die heiligen Pilze der Mexikaner galten als ein Musterbeispiel dafür, wie die moderne Pharmakologie auf uralte Pflanzendrogen zurückgreift und nach synthetischer Herstellung der Reinsubstanz der Wirkstoffe diese der experimentellen und praktischen Medizin zur Verfügung stellt.

DAS REZENTE PILZRITUAL

MAZATEKEN. - Die Funktion der präkolumbischen Priester und Ärzte übernehmen heute die Schamanen, die unter den spanischen Bezeichnungen curandero (Heiler), yerbatero (Kräuterdoktor) und brujo (Hexer) eine bedeutsame Position in der indianischen Gesellschaftsstruktur besitzen.

Der mazatekische Schamane erlernt sein Amt mit Hilfe von Rauschpilzen. Während des Rausches wird er in einer Vision in die *cueva del oriente* (Höhle des Ostens)

oder ins reino de los cielos (Königreich der Himmel) gebracht, wo er im Dialog mit christlichen Heiligen und verstorbenen Schamanen die Geheimnisse seines zukünftigen Berufs erlernt.

Die Pilze haben neben den mazatekischen auch spanische Namen wie: pajaritos (Vögelchen), angelitos (Engelchen), derrumbe (Erdrutsch) oder San Isidro Labrador.

Das Pilzritual, ethnohistorisch nicht belegt, setzt sich aus Elementen der alten Religion und des Christentums zusammen. Es wird häufig von Frauen, den Pilz-Priesterinnen, zur Nachtzeit durchgeführt, ist von repetitiven Gesängen und Handklatschen begleitet und dauert Stunden. Zauberbündel, Kopalharz, Alkohol, Wachskerzen und Heiligenbilder sind im komplexen Ritual erforderlich. Von den vielen curanderas wurde MARIA SABINA durch die Schriften von R.G. Wasson am berühmtesten.

Die zur Regenzeit gesammelten Pilze werden frisch gegessen; sie dienen allgemein der Wahrsagerei, Heilung, Diagnose und Hexerei. Ein Mazateke gab als Motiv des Pilze-Essens an: "Wir essen die Pilze, um mit Gott zu sprechen, um ihn um das zu bitten, was wir wünschen."

MIXE. - Ein aus dem frühen 19. Jahrhundert stammendes Wörterbuch Mixe-Spanisch übersetzt das Wort maxmux mit "das Pilzchen, mit welchem sie sich berauschen". Das moderne Pilzritual wurde 1953 in Oaxaca wiederentdeckt, und man stellte fest, daß das Mixe-Wort für Pilz mux gleichgeblieben ist; die heiligen Pilze werden aber "maxwiin mux" genannt, sinngemäß wird dies mit Erd-Pilz, Stimme der Erde, Pilz der Welt übersetzt. Drei Pilzarten sind bekannt:

pi:tpa (Psilocybe mexicana), von dem 6 bis 12 Paare eingenommen werden;

alka:t (Psilocybe Hoogshagenii), von dem 3 bis 6 Paare, und

kongk (Psilocybe mixaeensis), von dem 1 Paar erforderlich ist.

Beim Sammeln der Pilze werden Gebete gesprochen. Die Pilze werden frisch oder getrocknet verwendet. Nur die Kappen werden gegessen und dies zumeist in Paaren. Während des Rausches erklingt die "Stimme der Erde", kleine zwergähnliche Männchen oder Geister erscheinen, die auf gestellte Fragen antworten. Auf diese Weise werden Krankheitsursachen herausgefunden, versteckte und gestohlene Dinge entdeckt und Weissagungen gegeben. Neben den Männchen erscheinen in den Visionen auch Schlangen, Jaguare und andere Tiere, sowie übernatürliche Wesen. Pilzrituale wurden aus folgenden Orten der Mixeria gemeldet: Santiago de Zacatepec, San Juan Mazatlán, Camotlán, Huitepec, Coatlán, Juquila, Quetzaltepec und Ixcuintepec.

ZAPOTEKEN. - JUAN DE CORDOVA (1578) nennt vier Pilzarten, "von denen man sagt, daß sie Visionen erzeugen" und "mit denen sie sich berauschen". Die "Relación de Teticpac" (1580) berichtet, daß die Zapoteken des Oaxaca-Tales Pilze einnahmen, die "erschreckende Visionen" hervorriefen.

B.P. Reko hatte zuerst in Santiago Yaveo Rauschpilze bei den Zapoteken festgestellt (Schultes 1940, Reko 1945). 1947 erfuhr der Botaniker THOMAS MAC DOUGALL in den Dörfern Santa Cruz Ozolotepec und San José Ozolotepec, daß die dortigen Schamanen Rauschpilze in ihren Ritualen verwenden. 1949 entdeckte man Pilzriten im Distrikt Pochutla in den Dörfern San Agustín Loxicha, San Bartolo Loxicha und Candelari Loxicha.

Der zukünftige zapotekische Schamane erlernt sein Amt wie der mazatekische mit Hilfe der Pilze. Vorerst hat er einen Traum, in welchem der "König der Erde" (mdan lusu) erscheint und sein Schicksal ankündigt. Er muß in der Folge bis zu 25 mal Pilzvisionen erfahren und erst dann ist er in stande, Wahrsagerei und Krankenheilung auszuüben.



Fig. 3: Pilzstein aus der Zeit der präklassischen Maya-Kultur (550 v. Chr.—200 n. Chr.)

Der Rauschpilz heißt zapotekisch mbey san (heiliger Pilz) und dementsprechend spanisch "santo nanacate". Es gibt davon einige Arten: Piule de churis, piule de barda, grandote, razon mbey oder ndotán venado. Das Pilzesammeln ist mit Gebeten verbunden; die Zeremonie wird von Gesängen des Schamanen begleitet, der dann die Pilzhüte paarweise ißt.

MIXTEKEN. - Historisch werden die Rauschpilze in der Mixteca Alta schon 1544 im "Códice de Yankitlan" erwähnt, und in diesem Gebiet wurde auch 1956 ein überlebender Kult entdeckt.

Neben dem Pilz Psilocybe mexicana, mixtekisch "shi:i", wurden im Dorf San Miguel Progreso auch Lycoperdone als Rauschpilze festgestellt. Die Lycoperdone werden mixtekisch "shi:i wa" und "shi:i sawa" (Pilze erster und mittlerer Ordnung) genannt. Psilocybe mexicana wird bei Juxtlahuaca von Schamanen verwendet und gilt als heilig. Genossen wird er frisch oder getrocknet; trocken soll er ein halbes Jahr wirksam bleiben. Ein kompliziertes Ritual bestimmt das Sammeln, die Zubereitung und Einnahme der Pilze. Eine Jungfrau muß den Pilz pflücken und unter Aufsicht einer erfahrenen Schamanin den Pilz auf einer vorher gründlich gereinigten metate zerreiben. Weihwasser wird hinzugefügt und das Pilz-Wasser in ein Gefäß geschüttet. Pilz-Getränke kannten auch die Azteken; denn zufolge den "Cantares Mexicanos" (um 1550) wurde nanaca-octli (Pilz-Wein) als Rauschmittel getrunken. Die Mixteken berechnen die Pilzmenge in Paaren; es genügen oft 7 Paare, doch "wenn das Gehirn zu stark ist", werden bis zu 14 Paare genommen.

NAHUA. - Die historischen Quellen bezüglich der Teonanácatl der Nahuas reichen von 1541 bis 1656. Heute sind es drei Orte, wo man sie noch kennt: San Pedro Nexapa und Tenango del Valle im Estado de México, sowie Nexaca im Staat Puebla. Es ist seit 1955 bekannt, daß die Schamanin MARINA ROSA in San Pedro Nexapa, nahe Amecameca, Pilze bei Krankenheilungen verwendete. Die Schamanin wurde trabajador del cielo (Arbeiter des Himmels) genannt. Die Rauschpilze (Psilocybe aztecorum) heißen im Nahuatl "apipil" oder "apipiltzin", man übersetzt dies mit "Kinderchen des Wassers"; spanisch werden sie "hijos" (Kinder) bezeichnet. Die Pilze werden in der Regenzeit in einer Höhe von rund 3500 Metern ü.M. an den Abhängen des Popocatepetl gesammelt und dann getrocknet. Der Patient ißt die ganzen Pilze zusammen mit halluzinogenen roten Bohnen, sogenannten tepotztecos, unter Aufsicht der Schamanin. Ein ähnliches Ritual ist in Tenango del Valle nicht bekannt; dort werden am Marktplatz Rauschpilze (Psilocybe muliercula = Psilocybe wassonii) heimlich als Heilmittel verkauft. JACINTO DE LA SERNA hat 1656 über ein komplexes Pilzritual am gleichen Ort berichtet.

Die am Markt angebotenen Pilze stammen vom Vulkangebiet Nevado de Toluca, aus einer Höhe von rund 3200 Metern ü.M. Im Nahuatl werden sie entweder als "nanacatzin", "nanacatzintli" (ehrwürdige Pilze), als "cihuatsinsintli" (ehrwürdige kleine Frauen) oder spanisch "mujercitas" (kleine Frauen) sowie "niños" genannt. In Nexaca, Puebla, hat ein Mykologe sechs Pilzarten festgestellt. Diese Rauschpilze werden in nächtlichen geheimen Riten zur Therapie und Wahrsagerei gegessen. Man nennt die Pilze "teotlaquilnanácatl", eine Form, die sehr an das altaztekische Wort Teonanácatl erinnert.

MATLATZINCA. - Zwei historische Schriften berichten über Rauschpilze bei den Matlatzinca, die der Otomí-Sprachgruppe angehören; CASPAR DE COVARRUBIAS schreibt 1579 über "Pilze, von welchen die Leute trunken wurden", und DIEGO BASALENQUE gibt 1642 den Namen der Pilze an: "intza chohui". Erst 1970 hat man erfahren, daß die Matlatzinca von San Francisco Oxtotilpan, Estado de México, noch immer solche Pilze gebrauchen.

Das Matlatzinca-Wort für Pilz ist "chhōwi" geblieben, aber man nennt sie heute "netochutāta" (kleine ehrwürdige Alte) oder spanisch "santitos" (kleine Heilige). Botanisch werden die santitos als Psilocybe muliercula identifiziert. Kein schamanistisches Ritual besteht mehr; die Pilzeinnahme ist eine individuelle Angelegenheit. Vor der Einnahme werden die frischen Pilze durch Kopalrauch geführt und mit Zucker oder Früchten verzehrt. Der Pilz spricht Matlatzinca und spanisch; er gibt Prophezeiungen und zeigt schöne Dinge, wie Blumen, Gärten oder Sterne.

CHATINO. - Die Chatino von Süd-Oaxaca kennen drei Rauschpilzarten, die von Schamanen während des Tages in einer Zeremonie verabreicht werden. In Yaitépec, Distrikt

Juquila, wo der Kult 1956 festgestellt wurde, wird die größte Art (*Psilocybe zapotecorum*) als "großer heiliger Pilz" bezeichnet; *Psilocybe mexicana* ist der "kleine Pilz der Grasebene" und *Psilocybe caerulescens* ist "der kleine Pilz der Nacht".

TOTONAKEN. - Seit 1959 gibt es Berichte von der Verwendung zweier Pilzarten (*Psilocybe zapotecorum* und *Psilocybe yungensis*) bei den Totonaken des Staates Veracruz. Getrocknete Pilze dienen in der Schwarzen Kunst und in der Krankenheilung. Die Riten werden nachts durchgeführt, und wenn während des Rausches die Pilze zu sprechen beginnen, werden die Worte des Berauschten wie ein Orakel interpretiert. Zwei bis zwölf Paare der "honguitos adivinadores" (Wahrsage-Pilzchen) oder "dulces clavitos del Señor" (die süßen Nägelchen des Herrn) sind erforderlich. Solche Riten sind aus Misantla, Días Mirón, Cuauhtemoc und Tenochtitlán bekannt.

CHINANTEKEN. - Die Chinanteken, die das Hochland von Nordost-Oaxaca bewohnen, verwenden die Pilze zur Diagnose bei Krankheiten, als Heilmittel und zur Wahrsagerei. R.E.SCHULTES, der 1939 die westliche Chinantla bereiste, gibt drei Pilznamen an: "a-ni" (Medizin-Pilz), "nan-tau ga", sowie "a-mo-quia" (Wahrsagemittel). Im Distrikt Cuicatlan kannte man solche Pilze in Santa Cruz Tepetotutla, San Pedro Soquiapan und San Juan Zautla, im Distrikt Choapam im Dorfe Latani. Fünf bis acht Pilze wurden als Heilmittel bei Rheumatismus genommen; schon BERNARDINO DE SAHAGÚN nannte solche Pilze als Medizin gegen Gicht und Fieber. Eine kürzlich erfolgte Untersuchung stellte fest, daß Pilze auch gegenwärtig als Diagnosemittel Anwendung finden.

YAQUI. - Die Indianer in West- und Nordmexiko verwenden heute häufig den Peyotl-Kaktus; ob in der Vergangenheit auch Pilze bekannt waren, steht nicht fest. Es war daher überraschend, daß CARLOS CASTENADA (1968) bei einem Schamanen der Yaqui angeblich neben Peyotl und Datura-Pflanzen auch Rauschpilze in Verwendung fand. Die Pilze "honguitos" genannt, werden getrocknet, zermahlen und zusammen mit Blüten und Blättern in einer Pfeife geraucht. Dies war auch bei den Azteken bekannt, die besondere Holzröhren (aca-quauh-itl) hatten, die mit Holzkohle, aromatischen Kräutern, Blüten, Vanille und Rauschpilzen angefüllt waren. Diese Duft- und Riechröhren mit Pilzen hießen Nanaca-yo.

ANDERE STÄMME. - Historische Berichte sprechen von Pilzkulten bei den Tlaxcalteken, Otomí, Mazahua, Huaxteken, und obwohl in diesen Gebieten Mykologen *Psilocybe*-Arten fanden, gibt es keine ethnographischen Daten über einen rezenten Pilzritus bei diesen Stämmen.

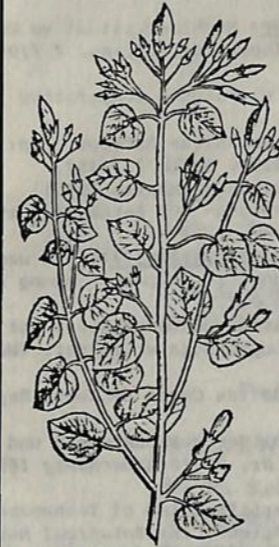
Bisher ist auch keine historische oder ethnographische Quelle bekannt, die gesichert über die Verwendung von Rauschpilzen bei den Maya-Stämmen Beweise gibt. *Psilocybe*-Arten wurden im Maya-Gebiet von Mykologen festgestellt. Am Vulkan Tacará, Südchiapas, fand man schon vor Jahren *Psilocybe*, doch die dort lebenden Mam-Maya gebrauchen sie anscheinend nicht.

Psilocybe cubensis wächst häufig auf Weiden in der Umgebung von Palenque, Chiapas, und PETER T.FURST berichtete 1972, daß die Chol-Maya in der Nähe von Palenque ein Pilzritual haben, doch verlief eine Überprüfung dieser Angaben negativ: nicht die Chol, sondern die "ladinos" (Mestizen von Palenque) nehmen die Rauschpilze ein. MERLE GREENE ROBERTSON (1972) schreibt von der Entdeckung eines Pilzrituals bei einer Lakandonen-Gruppe in Ost-Chiapas. Die Lakandonen der Region Metzaboc sollen *Psilocybe cubensis* und *Panaeolus venenosus* in besonderen Schalen zubereiten und verwenden. Eine Bestätigung dieser vagen Meldung ist bis heute nicht erfolgt.

Es ist zu erwarten, daß zukünftige ethnomykologische Forschungen in Mexiko weitere Ergebnisse bringen werden, die unser Wissen von der Bedeutung der heiligen Pilze in Religion, Schamanismus, Medizin und Kunst der Indianer wesentlich erweitern werden.

Fig. 4-8: zum Aufsatz "Heilige Pilze"

De OLIVH QVI, seu planta orbicularium foliorum. Cap XIV.



OLIVH QVI, quam Coaxihuitl, seu herbam Serpentis alij vocant, volubilis herba est, folia viridia ferens, tenuia, cordis figura. caules teretes, virides, tenuisq; . flores albos, & longiufculos . femina rotundum simile Coriandro, unde nomen. radices fibris similes. calida quarto ordine planta est. luem Gallicam curat. dolores è frigore ortos sedat. flatum, ac præter naturam tumores discutit. pulvis resina mixtus pellit frigus. luxatis aut fractis offibus, & lumbis fœminarum laxis, aucto robore mirum auxiliatur in modum. S eminis etiam est vñus in medicina, quod trium, ac deuoratum, illitumq; capiti, & fronti, cum lacte & Chilli, fertur morbis oculorum mederi. deuoratum verò, venerem excitat. Acri est sapore, & temperie, veluti & planta eius, impensè calida. Indorum sacrifici cum videri volebant verfarum Superis, ac respõfa accipere ab eis, ea vescébatur planta, vt desiperent, milleq; phantasmata, & dæmonũ obuersatium effigies circumsp. Etarent. qua in re Solano maniaco Dioscoridis similis forrasse alicui videri possit.

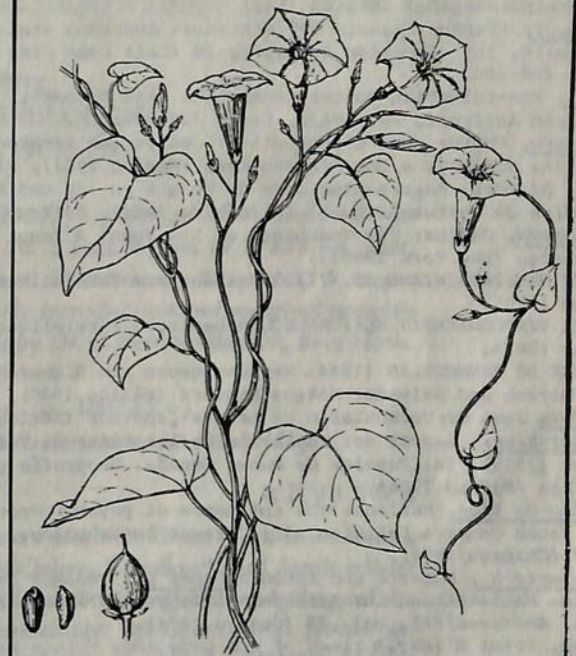


Fig. 4: In dem Buch „Rerum medicarum Novae Hispaniae Thesaurus, seu plantarum, animalium, mineralium mexicanorum historio“ des spanischen Arztes Hernandez findet sich die erste Darstellung der mexikanischen Trichterwinde und eine genaue Beschreibung seiner Verwendung

Fig. 5: Ipomoea violacea — weißblühende Trichterwinde mit Frucht und Samen

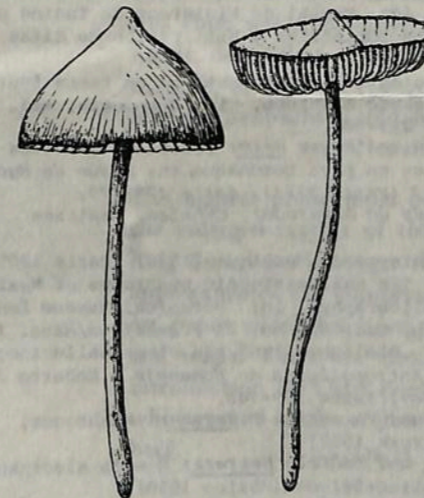


Fig. 6: *Psilocybe mexicana* - Teonanacatl — „Der göttliche Pilz“

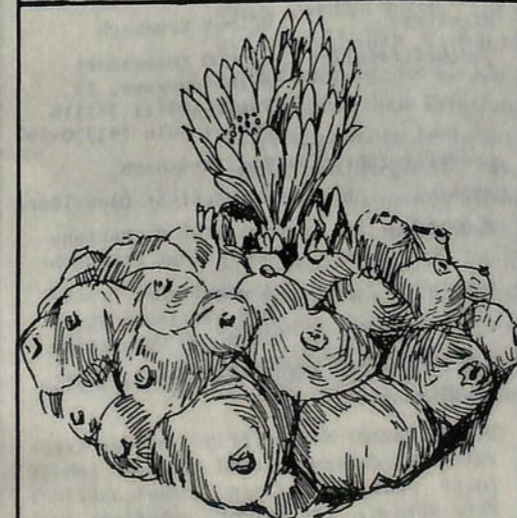


Fig. 7: Peyote-Kaktus

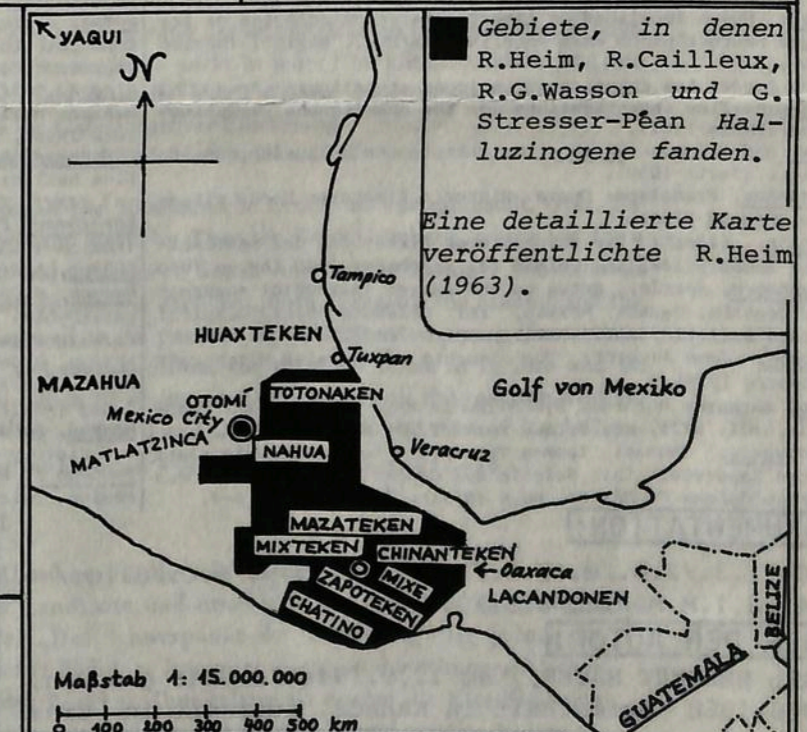


Fig. 8: Verbreitung der in diesem Aufsatz genannten mexikanischen Völker:

Chatino	Mazateken
Chinanteken	Mixe
Huaxteken	Mixteken
Matlatzinca	Nahuatl
Maya	Otomí
Chol	Tlaxcalteken
Lacandonen	Totonaken
Mam	Yaqui
Mazahua	Zapoteken

Pazifik

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ÜBER DEN AUTOR:

KARL HERBERT MAYER, am 12.9.1944 in Graz geboren, 1966-1968 Aufenthalt in Kanada, derzeit in Graz wohnhaft, als Statistiker in der Versicherungsbranche tätig. - Studienreisen: 1968 4monatige Reise durch Mexiko, Guatemala und die mittelamerikanischen Staaten bis Panama, 1971 4wöchige Reise durch Mexiko, 1973 4wöchige Reise durch Mexiko und Belize. - Sammlung von Daten und Materialien zu folgenden Interessengebieten: Ethnobotanik, Ethnozologie, Schamanismus, Bedeutung halluzinogener Substanzen aus Flora und Fauna im Leben der Indianer Mittelamerikas, Survivals präkolumbischer Kultur, Archäologie und Kunst Mesoamerikas, das Thema "archäologische Raubgrabungen im Mayagebiet" etc. - Seit 1974 Mitglied des Förderkreises des Düsseldorfer Instituts für amerikanische Völkerkunde.

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KLASSIKER DER ETHNOGRAPHIE SÜDAMERIKAS

Band (vol.) 2

Theodor Koch-Grünberg

ZWEI JAHRE UNTER DEN INDIANERN

Reisen in Nordwest-Brasilien 1903-1905

Graz 1967. Nachdruck der Ausgabe Berlin 1909-10. 2 Bände, gebunden in 1 Band, 858 Seiten Text, 452 Textillustrationen, 22 Tafeln, 5 Karten. Wissenschaftliche Einführung und Marginalnoten in englischer Sprache von Dr. O. Zerries, München, 8^o, Ganzleinen.

Ladenpreis (list price): öS 590,- (ca. DM 85,-)

Preis ohne Mehrwertsteuer. Die jeweils gültige Mehrwertsteuer ist zuzuschlagen.

REZENSIONEN

In der Reihe „Klassiker der Ethnographie Südamerikas“ erschien dieses Werk in technisch ausgezeichnetem fotomechanischem Nachdruck; ein wirklicher „Klassiker“ wird damit wieder zugänglich. . . Um die Jahrhundertwende verlegte er (Koch-Grünberg) sich endgültig auf die Völkerkunde und trat 1903 jene zweijährige Expeditionsreise ins Grenzgebiet Nordwestbrasilien mit Kolumbien (oberer Rio Negro und Yapurá) an, die ihm das Material für das vorliegende Werk lieferte. Groß war die Ausbeute in geographischer, vor allem aber in ethnographischer und linguistischer Hinsicht (Koch sammelte Material von über 40 Sprachen!); zahlreiche noch unbekannt gewesene Völkerstämme konnten erforscht werden. 1911-1913 unternahm Koch nochmals eine außerordentlich erfolgreiche und ergiebige Forschungsreise. Auf einer weiteren Expedition 1924 erlag er, einer der erfolgreichsten Indianerforscher überhaupt, der Malaria. Das 1909 erschienene Werk wirkt in jeder Hinsicht erstaunlich jung und modern, es ist auch typographisch sehr lebendig. Koch war ein meisterlicher Schilderer, ein scharfer Beobachter, und er hatte die Gabe intuitiver Einfühlung.

Neuer Bücherdienst, Jg. 14, Heft 3, Okt. 1967

The highest praise must be accorded the Akademische Druck- u. Verlagsanstalt, Graz, for the enlarged reprint of this important work by Theodor Koch-Grünberg, which has for a long time been amongst the classical writings on South American ethnology. The external appearance of the compressed two volumes is excellent, both as regards the binding and the art paper which has been used, as well as the peerless reproductions of plates, illustrations and maps. There are also, as a welcome addition, the marginal notes in English and an introduction by Otto Zerries, in which he enumerates and praises all the research-workers who worked in the region bordering on Brazil and Columbia since the time of Koch-Grünberg.

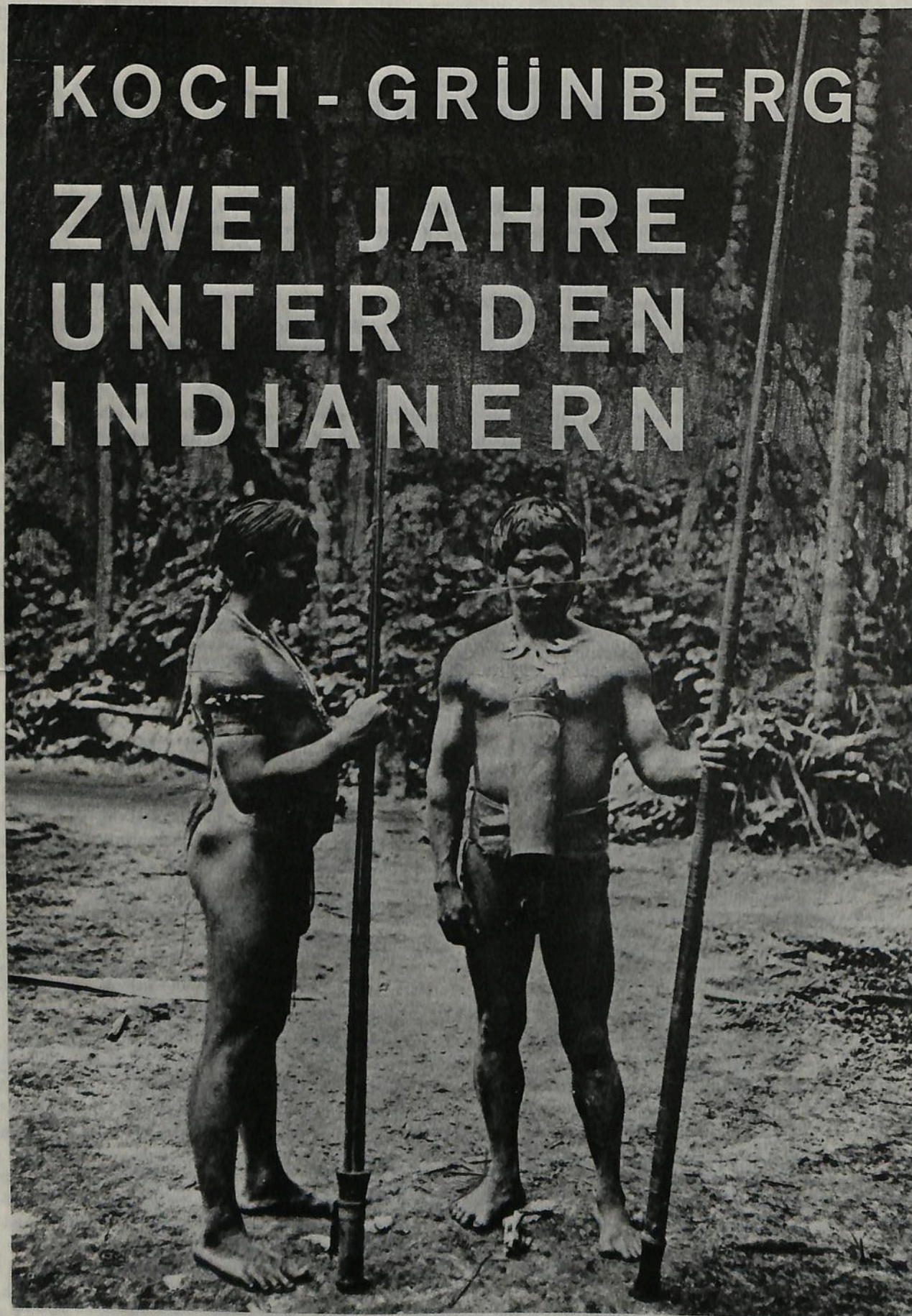
Dr. H. Becher in: *Mundus*, Vol. IV, 1968, No. 3, p. 217-18

Das Werk ist in der Tat ein Klassiker. Für die wissenschaftliche Geographie tilgte es einen „weißen Fleck“ auf der Landkarte und orientierte sie auch über die dortigen hydrographischen Verhältnisse. „Der Schwerpunkt der Forschung“ lag jedoch für Koch-Grünberg, der als klassischer Philologe begonnen hatte, in der ethnographischen und linguistischen Erfassung des Bezirkes. Ihm gelang als erstem die Klassifizierung der verschiedenen Indianerstämme, und wie er ihre materielle und geistige Kultur erforscht und dargestellt hat, das eben macht das Buch zu einer großartigen Leistung. Über dem Wissenschaftlichen kommt auch das Menschliche nicht zu kurz: Koch-Grünbergs Art, sich auf die Indianer einzustellen, mit ihnen umzugehen, mit Einsicht und einem Humor, der auch in heiklen Lagen nie versagt hat. Kurzum, der starke Band mit seinen vielen Illustrationen ist eines von den Werken, von denen man nicht mehr loskommt, wenn man sich einmal damit eingelassen hat. Der größte Teil der modernen Reisereportagen verblaßt neben einem solchen Werk.

Bücherschiff - Die dt. Bücherzeitung Nr. 5/1967, S. 211

KOCH-GRÜNBERG

ZWEI JAHRE UNTER DEN INDIANERN



AKADEMISCHE DRUCK- u. VERLAGSANSTALT
GRAZ / AUSTRIA

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März/April 1975

Nr. 6

PERSONALIA / INSTITUTSMITTEILUNGEN

JÜRGEN FRITZ, Wermelskirchen, langjähriges Mitglied des Förderkreises unseres Instituts, wurde mit Wirkung vom 1.1.1975 in den sechsköpfigen Institutsrat, den juristischen Träger unserer Einrichtung, berufen.

FRANZ JOSEPH HOCHLEITNER, Brasilien, wird auf Einladung unseres Instituts im Juli dieses Jahres zu einem Arbeitsgespräch über die gemeinsame "Saunaforschung", über die wir in der nächsten Ausgabe unserer EA ausführlich berichten werden, in Düsseldorf erwartet.

INGE KRUMBACH, seit Juni 1973 Geschäftsführerin des Instituts, wurde auf Beschluß des Institutsrates mit Wirkung vom 1. April 1975 zur Mitarbeiterin berufen. INGE KRUMBACH hatte bereits 1973 und 1974 an Forschungsreisen nach Mexiko teilgenommen.

WALTER WILFRIED SCHUMACHER, Gadstrup/Dänemark, förderndes Mitglied, wird unserem Institut am 9. Mai 1975 einen Besuch abstatten.

VERANSTALTUNGEN

Am 29. April spricht HELMUT KRUMBACH vor dem wissenschaftlichen Beirat der Wolfgang-Neues-Stiftung über "Völkerkunde - Arbeit und Forschung in Deutschland".

DER DÜSSELDORFER BIBLIOTHEKARKREIS stattet unserem Archiv am 9. Mai 1975, 17.00 Uhr, einen Informationsbesuch ab.

BIBLIOGRAPHISCHE HINWEISE

Krumbach, Helmut: *Ethnologie und Entwicklungshilfe. Beispiel: Mexiko, "die Waage"*, Band 14, Heft 1 (1975).

Pollak-Eltz, Angelina: *The Black Family in Venezuela*, in: Reihe Wiener Beiträge zur Kulturgeschichte und Linguistik, Bd. XVIII (1974).

Wöhlcke, Manfred: *Ernährung und Gesundheit in einem Entwicklungsland. Brasilien*, in: *Ethnomedizin* III 1/2 (1974/75).

Zelenka, Georg: *Das Fest der Virgen del Carmen in Paucartambo*, in: *Archiv für Völkerkunde*, Wien, Nr. 27 (1973).

Ders.: *Rutuchico, ein peruanischer Initiationsbrauch in Quellen des 16. und 17. Jahrhunderts*, in: *Wiener Ethnohistorische Blätter*, Heft 8 (Wien 1974).

Ders.: *Capac Raymi und Huarochica Bräuche zur Jahreswende in Tahuantinsuyu*, ebd., Beiheft (Wien 1974).

ZEITSCHRIFT FÜR ETHNOLOGIE, Bd. 99, Heft 1 und 2 (1974):

- Baer, Gerhard und W.W. Snell: *An Ayahuasca Ceremony among the Matsigenka (Eastern Peru)*.

- Dütting, Dieter: *Sorcery in Maya Hieroglyphic Writing*.

- Rudolph, Ebermut: *Indianische Tierherrenvorstellungen. Ein Beitrag zur Frage der Entstehung von Wildgeist- und Eigenerwesen*.

- Wiesemann, Ursula: *Time distinctions in Kaingang*.

VORSCHAU

Als nächster Beitrag erscheint in EA 12/1: *Heilzentren im kulturellen Raum Mexikos und Guatemalas? - Forschungen im Jahre 1973 und 1974*, von HELMUT KRUMBACH.

RÜCKSCHAU

Die Nachricht "Aus der Feldforschung" in EA 11/5, Seite 587, beruhte auf einem Artikel von Herrn MATTHIAS STRECKER, Georgsmarienhütte, der zusammen mit Frau WEBER, Marburg, seit bereits vier Jahren das *Las Palmas*-Projekt durchführt.

Liselotte Ungers: *Die Rückkehr des Roten Mannes. Indianer in den USA.* - 128 Textseiten und 50 Schwarz-Weiß-Abbildungen auf 32 Seiten. Kiepenheuer & Witsch-Verlag, Köln 1974, broch.: DM 14,--

Trotz zahlreicher Fehler der Verfasserin sowohl im historischen als auch im aktuellen Teil des Buches - zuzüglich der Druckfehler des Verlages - ist die Publikation eine gute Einführung in die heutige Situation der nordamerikanischen Indianer und ihre geschichtliche Entwicklung.

Dem Aufbau ihres Buches nach ist der Titel allerdings irreführend; wird doch die Rückkehr des roten Mannes erst in der zweiten Hälfte ihres Werkes behandelt. Der Titel hätte richtiger lauten müssen: "Die Vertreibung und die Rückkehr des Roten Mannes".

Daß auch ein Register in dem vorliegenden handlichen Buch fehlt, welches die Benutzung erleichtert hätte, geht sicher zu Lasten der Autorin.

Ihre Aussagen zu dem Schlagwort "Red Power" sind klärend, wird doch der Begriff häufig mißgedeutet und daher falsch verstanden.

50 Schwarzweiß-Bilder auf 32 Seiten sollen nicht unerwähnt bleiben, denn diese ergänzen den Text und tragen der Tatsache Rechnung, daß gute visuelle Information heute ebenso wichtig ist, wie die textliche Gestaltung.

Das Buch ist trotz Ungenauigkeiten und Mängel als Einführung in die Thematik positiv zu bewerten.

Hans Kroll, Krefeld

Edmund Wilson: *Abbitte an die Irokesen.* - Mit einer Studie "Die Mohawk im Stahlhochbau" von Joseph Mitchell. Aus dem Englischen von Johann N. Schmidt (Originaltitel: *Apologies to the Iroquois. With a study of The Mohawks in High Steel.*) 216 Seiten, mit 15 Schwarz-Weiß-Abbildungen. - Carl Hanser Verlag, München 1974. Paperback: DM 28,--

Der Münchener Hanser-Verlag hat in dankenswerter Weise seine Reihe *Hanser-Anthropologie* herausgegeben, um interessierte Leser mit aktuellen anthropologischen Problemen, die sich aus der Krise des theoretischen und politischen Selbstverständnisses der westlichen Länder ergeben, zu konfrontieren. Mit dem vorliegenden Buch aus dieser Reihe rückt ein mit der amerikanischen Völkerkunde völlig "unbelasteter" Autor ins Licht; es ist der bekannte, erst 1972 verstorbene amerikanische Romancier und Essayist EDMUND WILSON. Der Verfasser - dem der Amerikanist CLAUDE LÉVI-STRAUSS bescheinigt: "Die Originalität von EDMUND WILSONS Zugang zur Ethnographie und gerade seine ethnographische Unkenntnis (die er vorweg eingesteht) geben seinem Buch einen seltenen Reiz. Er sieht die Irokesen von heute und durch sie die traditionelle irokesische Gesellschaft so, wie sie noch kein professioneller Ethnograph gesehen hatte. Sein Blick ist selektiv, doch in dem, was er festhält, unersetzlich" - berichtet in neun Kapiteln, ohne mit den üblichen romantisierenden Indianerklischees behaftet zu sein, über seine Begegnungen mit Angehörigen der Irokesen-Liga.

EDMUND WILSON war noch im Jahre 1957 der felsenfesten Meinung, daß es im Staat New York nur sehr wenige Indianer gebe (in Wirklichkeit waren es bereits etwa 20 000!) und daß die durch JAMES FENIMORE COOPER so berühmten Mohikaner die gleichen Indianer wie die Mohawk seien. Zwischen dieser Unkenntnis und seiner späteren Abbitte liegt ein Lernprozeß des Autors, der jahrelang dauerte. Dieses Verstehenlernen der "Six Nations" - wie die Irokesen-Liga, bestehend aus den Stämmen der Mohawk, Seneca, Onondaga, Oneida, Cayuga und Tuscarora, genannt wird - ist der Gegenstand des Buchinhalts, den wir kurz im einzelnen streifen wollen:

WILSON sucht eine Gruppe Mohawk unter ihrem Wortführer STANDING ARROW auf, die einen Landstrich am Mohawk-Fluß besetzt hatte, wobei er schrittweise in die Gedankenwelt der Indianer eindringt und die Basis des indianischen "Nationalismus", die kulturellen Traditionen der Irokesen, die Geschichte ihrer Konföderation sowie ihre

gesellschaftlichen und religiösen Riten kennenlernt. Der Autor, der eingangs die Hintergründe zur Landbesetzung durch die Indianer schildert, nimmt dann auch an einem Neujahrsfest der Seneca sowie an der irokesischen "Kleinen Wasserzeremonie" teil. WILSONS eingehende Beschreibungen befassen sich weiterhin mit Ursprung und Weiterentwicklung des Wiederaufstiegs der Irokesen.

Besonders wäre darauf aufmerksam zu machen, daß WILSONS persönlicher Abbitte an die Irokesen gar nicht genug Bedeutsamkeit beigemessen werden kann, da sie stellvertretend für das Gros der US-Amerikaner anzusehen ist, die nicht den Mut zu dieser Erkenntnis haben oder aus Desinteresse an den Ureinwohnern deren Existenz völlig ignorieren. Der authentische Bericht des Autors stellt nicht nur ein Lehrbuch über die kulturelle Eigenart der Indianer dar, sondern er vermittelt tiefe Einblicke in deren Bemühen um kulturelle Autonomie und politische Selbstbestimmung. Ein Buch, das nicht nur rein Ethnologisches bietet, sondern den interessierten Leser auch mit der politischen Situation der Indianer vertraut macht!

Horst Matthey, Leverkusen-Opladen

Peter Martyr von Anghiera: *Acht Dekaden über die Neue Welt.* - Übersetzt, eingeführt und mit Anmerkungen versehen von Hans Klingelhöfer. - 2 Bände (XIV.436 und XII.415 Seiten), mit Gesamtregister und Bibliographie sowie 9 + 4 Karten. Wissenschaftliche Buchgesellschaft Darmstadt 1972-1973. = TEXTE ZUR FORSCHUNG, Bd. 5-6, gebd., Preis: 63,-- DM pro Band.

PETER MARTYR VON ANGHIERA, Hofhistoriograph der spanischen Krone im 16. Jahrhundert, lieferte die erste authentische Darstellung der Entdeckungen in der Zeit von 1492 bis 1526. Dabei benutzte er die eingehenden schriftlichen Berichte und mündlichen Angaben der frühen Entdecker. Er beschrieb die Reisen des Columbus, Cortez, Magellan, ihre Kämpfe mit den Eingeborenen und die ersten Kolonialgründungen, aber auch die bis dahin unbekannteren Tiere und Pflanzen des neuen Kontinents, die Sprache, die Sitten und religiösen Bräuche.

Der lateinische Text der "Opera" wurde zuletzt durch die Akademische Druck- und Verlagsanstalt Graz veröffentlicht (vgl. EA 5/3 Sept./Okt. 1958, Seite 158).

HANS KLINGELHÖFER, Historiker und Philologe, zuletzt Oberstudienrat, fertigte uns erstmals eine deutsche Übersetzung dieser lateinischen Dokumentation *De orbe novo et de rebus oceanicis*, vor allem aber einen Kommentar, der die alten Beobachtungen und Erfahrungen in Beziehung setzt zu den neuesten Forschungen. Viele Nachrichten und Erfahrungen in Beziehung setzen zu den neuesten Forschungen. Viele Nachrichten und Erfahrungen in Beziehung setzen zu den neuesten Forschungen. Viele Nachrichten und Erfahrungen in Beziehung setzen zu den neuesten Forschungen.

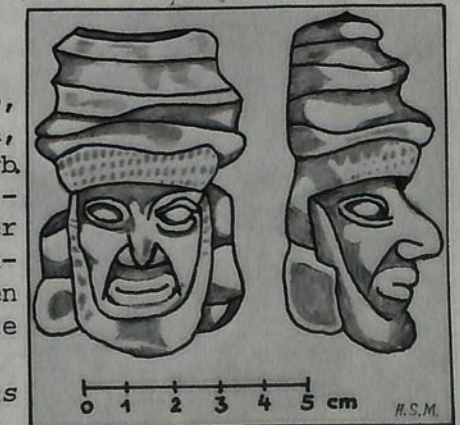
(Es wird gewiß von Interesse sein, daß jeder Band für Mitglieder der Wissenschaftlichen Buchgesellschaft Darmstadt nur 36,-- DM kostet und die Mitgliedschaft allen offensteht.)

Heinrich S. Mertens, Hagen/W.

MARGINALIE

Aus der archäologischen Zone *Dainzú* bei Oaxaca, Mexiko, stammt das nebenstehend abgebildete Terrakottaköpfchen, das ich im Jahre 1974 bei meinem dortigen Besuch erwarb. Es zeigt einen Mann mit scharf geschnittenen Gesichtszügen, einer turbanähnlichen Kopfbedeckung und einer Bartkrause. Nun sind aber in den indianiden Rassen, ihrem mongoliden Ursprung entsprechend, bärtige Typen äußerst selten. Indessen mag man hier vielleicht an die bärtigen Leute auf den Wänden von Chichén Itzá denken.

Heinrich S. Mertens



PALENQUE ERREGT ERNEUT DIE AUFMERKSAMKEIT

Eine Notiz über die erste und zweite
MESA REDONDA DE PALENQUE

VON HORST HARTUNG
Guadalajara/Mexiko

Als am 15. Juni 1952 ALBERTO RUZ die Grabkammer des Tempels der Inschriften betrat, wurde die Fachwelt aufmerksam. Am Ende des gleichen Jahres konnte er den Sarkophag des großen Priesterfürsten aufdecken. Die Restaurierungsarbeiten an der Pyramide dauerten noch einige Jahre. Eine zusammenfassende Studie über den ganzen Bau ("*El Templo de las Inscripciones, Palenque*"; ALBERTO RUZ LHUILLIER, INAH México, 1973) erschien erst vor kurzem.

Es gibt einzelne Veröffentlichungen über die archäologischen Ausgrabungen und nur wenige Analysen über die Ruinen von Palenque; eine vollständige Darstellung steht jedoch noch aus.

Das umfangreiche Material an Glyphen bietet sich als Fundgrube an. Einige wertvolle Interpretierungen lagen schon vor. Neue Arbeiten auf diesem Gebiet gaben den Anstoß, die Ergebnisse in einer Mesa Redonda vorzutragen, zu diskutieren und anschließend zu veröffentlichen.

Die Wahl von Palenque selbst als Tagungsort konnte nicht besser getroffen werden. Die erste Mesa Redonda fand im Dezember 1973 statt, eine zweite folgte genau ein Jahr später am gleichen Ort. Zu beiden Veranstaltungen trugen jeweils über 30 Teilnehmer mit Vorträgen und Diskussionen bei. Der erste Teil der Ergebnisse von 1973 liegt bereits in Buchform vor ("*Primera Mesa Redonda de Palenque*", Part I: *A Conference on the Art, Iconography, and Dynastic History of Palenque*; MERLE GREENE ROBERTSON, Ed., Pebble Beach 1974).

Der aufsehenerregendste Beitrag erfolgte durch PETER MATHEWS und LINDA SCHELE (*Lords of Palenque - The Glyphic Evidence*), der die Abfolge von fünf (oder sechs?) Herrschern in Palenque aufzeigte, meist mit detaillierten Daten über Geburt, Thronbesteigung und Tod. Der Priesterfürst (mit dem höchstwahrscheinlichen Namen "Pacal" = 'Schild'), welcher in der berühmten Grabkammer des Inschriftentempels begraben liegt, gab dem bis dahin unbekanntem Grenzort des Maya-Gebietes eine hervorragende Bedeutung in der Maya-Kultur. Pacals Nachfolger Chan-Bahlum, Hok, Chaac (Chac-Zutz?) und Kuk bauten das Zeremonialzentrum weiter aus. Die Glanzzeit Palenques umfaßte etwa die Zeit von 650 bis nach 800 n. Chr.



Glyphische Bezeichnung für PACAL, Namen des großen Priesterfürsten von Palenque; von der Westtafel des Inschriftentempels, Säule A, Reihe 3.

In der zweiten Mesa Redonda wies ALBERTO RUZ darauf hin, daß diese Interpretierungen dennoch mit großer Vorsicht zu betrachten sind.

Die weiteren Beiträge behandelten besonders die Ikonographie; aber auch die Keramik (dabei ergab sich eine chronologische Übereinstimmung mit der Herrscherfolge), Vergleiche in der Architektur und der künstlerischen Darstellungen, sowie Hinweise zur Astronomie wurden behandelt. Ein Vortrag über "*El país de Pacal*" klärte die nicht sehr bekannten geographischen und ethnologischen Verhältnisse.

Der Verfasser dieser Zeilen nahm an der ersten Reunion nur kurz teil, an der zweiten jedoch mit einem Beitrag über *außenräumlich-architektonisch-städtebauliche Interpretierungen*.

Dokumentation: 1.1.M Maya/1.3./2.6./2.12.0/3.2./3.4./3.7.S/5.5./5.12./5.4./8.1.P

Karl Herbert Mayer
Herrengasse 28/I
A 8010 GRAZ
Austria, Europe

Dr. B. Lowy
Louisiana State University
Baton Rouge, L.
U.S.A.

March 10, 1975

Dear Dr. Lowy:

Today I received your nice letter of March 3, 1975 with the enclosed xerox copy of the article by Allegro. I am very, very grateful for your generous help.

I thank you in advance also for the promised black and white prints. Next week I will send back your mounted originals.

Concerning my xeroxed sheet; these plates with the tiny photographs were arranged only for my personal use and are not intended for publication. As to the de Méndez sculptures, Richard M. Rose has written to me that they are fakes, and made out of cement, the same information gave Karl-Heinz Nottebohm in a recent communication. It is thought, that the fakes are made somewhere near Antigua Guatemala. In my opinion they are not genuine mushroom stones, not knowing the material, but on stylistic grounds and specially because of their size. The stone you refer on plate 1, line 2, fig.4, I do not think this, or other similar stones are mushroom stones; this object is from Chimaltenango and is in the collections of the Musée de l'Homme, Paris.

Now I word on the "Dreamer Stone". André Emmerich had this stone some years ago in his collection, sent me a photograph of it and last year, when I visited the Edward H. Merrin Gallery in New York, Mr. Merrin gave me a catalog of 1968?, where the same stone was illustrated (Nr.4/Maya. Pre-classic Maya 1000-500 B.C., Grey stone, 16 inches, 40 cm . Probably from Kaminaljuyu). The stone is now in a private collection in the States. Where I do not know. There is a striking similarity between Nottebohm's and this stone, as the "stem" of the stone is formed by the legs of the human figure. I think they are in this way unique. Nottebohm's stone was published a few times: in the Maya Exhibition catalogue, Paris, by Lehmann, by Roger Heim and on the cover of Rose's catalog cover "Hongos ~~and~~ sapos en el IGA", 1973.

I think it is very fine if we can exchange our data in this way, but unfortunately my informations are very limited. Nevertheless I will give you informations I have assembled. Next month I will start with
(next page, please)

my preliminary CATALOG OF MESOAMERICAN MUSHROOM STONES, for my personal use and if you need informations, I can easily copy the entry sheet for you. A few days ago I have sent you a copy of the planned file sheet. When the catalog is finished, and I hope to have data on around 220 mushroom stones, it will be easy to make comparisons and statistics.

Under separate cover I have sent to you the January-February edition of ETHNOLOGIA AMERICANA, a journal published in Düsseldorf, Germany, with my first part on the Sacred Mushrooms of Mexico. This is only a small (with printing errors, etc.) article with an overview of Mexican ethnomycology, with no news for you, but it contains informations on a limited space for the German readers, which are not very familiar with the topic. In two month the second part will be published and this copy will follow, of course.

Today I received following paper by Dr. Guzmán:

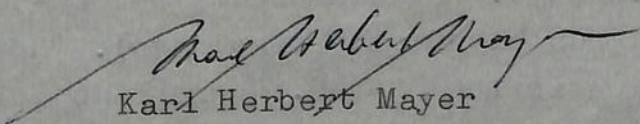
Registros y especies Nuevas de los hongos de Palenque, Chiapas
por Gastón Guzmán y Paul D. Johnson
Bol.Soc.Mex.Mic. 8, Dic. 1974

I suppose you have already this article, but if not, inform me about it. It contains the report of Ps.cubensis.

I hope that we will keep in contact and share our knowledge as in the past.

Many thanks for all your generous assistance.

Yours very cordially,



Karl Herbert Mayer

P.S.: I am sorry about this mis-typed letter!

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

Mr. Karl H. Mayer
Herrengasse 28/I
A 8010 Graz, Austria

12-II-1975

Dear Mr. Mayer:

In the summer of 1970, in conjunction with a study of the mushroom stones in the National Museum of Archeology & Anthropology in Guatemala City, I also had the opportunity to photograph these artifacts in the private collections of Srs. Carlos H. Nottebohm and Jorge Castillo. At that time there were 13 effigy stones in the Nottebohm collection (including 1 miniature) and 10 tripods, and in the Castillo collection there were 7 effigy stones and 10 tripods. I have published very few of these in my papers with which you are acquainted. In 1971 I photographed the 5 mushroom stones on deposit in the National Museum of El Salvador (in San Salvador), and at different times, whenever I found a stone in a private collection, I photographed it and noted its dimensions. In almost every case that has come to my attention, the exact place of origin of the mushroom stones is in doubt, as I indicated in my 1971 paper.

Since it will be some time before I have the opportunity to publish all my photographs, I would like to offer several of them for your use, 15 of which I have mounted. On the reverse I have indicated the pertinent data and the numbers read from left to right, corresponding to the appropriate photo. Some of these may be useful to you in your forthcoming publication, but you must not feel obliged to use any of them. They may be returned to me at your convenience. I have duplicate, unmounted prints of most of the enclosed and whether you care to use them or not, should you wish to have any of them for your private collection, I shall gladly send you a set. Also enclosed is a color print of a recently acquired stone (from the Chichicastenango region, although its exact location, as always, is in doubt) with a groove around the cap, but which like my other of this type, is almost surely middle or late classic.

With best regards,

Sincerely yours,

B. Lowy
B. Lowy

PS - In the legends to the photographs: H = height; CD = cap diameter

L'HOMME

PARIS 1970, 10, pp 6-16

Levi Strauss, Claude

Fan. Dr. Lowy
with best wishes

Shane Robert Mayes

au moins six espèces, mais non sans ambivalence, semble-t-il, compte tenu du rôle funeste attribué par les mythes à des champignons cuisinés. De fait, les Ojibwa, voisins des Iroquois, voyaient dans les champignons l'aliment des morts, et une attitude négative se fait jour chez les Tête-de-Boule et les Micmac de la côte atlantique qui, comme les Cheyenne (autrement situés mais aussi de langue algonkin), classaient les champignons parmi les nourritures de disette. Cette double affinité des champignons avec la mort et la famine paraît avoir été plus répandue encore en Amérique du Sud où la mythologie des Gé, des Mundurucu, des Tukuna et des Warrau en offre de nombreux exemples. Toutefois, les Warrau prescrivait une infusion de champignons du genre *Nidularia* aux femmes stériles désireuses d'avoir un enfant. Dans le sud-ouest des États-Unis, les Apache Jicarilla concevaient, entre les champignons et le monde surnaturel, une relation différente : ils faisaient brûler les premiers pour que leur fumée éloigne les mauvais esprits.

On retrouve en Amérique une contrepartie des croyances de l'Ancien Monde qui font naître les champignons d'occurrences célestes ou météorologiques. Les Blackfoot et les tribus du haut Missouri associaient les champignons aux étoiles ; les Nez-Percé du versant occidental des Rocheuses et certains Salish de la côte attribuaient leur origine au tonnerre, les Toba du Chaco argentin à l'arc-en-ciel. De même pour l'assimilation, fréquente dans l'Ancien Monde, des champignons à des excréments corporelles (cf. « urine de chien », « vesse de loup », etc.), attestée en Amérique du Sud chez les Toba (« excréments de l'arc-en-ciel ») et les Matakó (« excréments de renard ») ; et, en Amérique du Nord, chez les Quinault (« excréments de puma ») et les Siciatl ou Seechelt (« excréments du tonnerre »).

En revanche, les indications sur une quelconque fonction physio- ou psychotrope des champignons sont extrêmement rares en dehors du Mexique. Tout au plus peut-on citer, en Amérique du Sud, les Yurimagua du nord-ouest de l'Amazonie qui préparaient une puissante boisson enivrante avec un champignon d'arbre non identifié, et les Kanaima de la Guyane, qui mangeaient un champignon blanc, poussant sur le bois mort, afin de se sentir légers et de courir plus vite. Pour l'Amérique du Nord, j'ai déjà signalé, chez certains Eskimo et Athapaskan du nord-ouest du continent, l'usage de chiquer seule ou avec du tabac (ainsi rendu plus fort, paraît-il) la cendre d'un champignon d'arbre poussant sur les bouleaux¹. Il convient aussi de faire un sort à une curieuse croyance des Tewa, qui sont des Pueblo orientaux ; quand ils mangeaient des champignons, ils avaient soin de placer un bâton en travers de la marmite afin d'éviter de perdre la mémoire s'ils négligeaient cette précaution. A l'inverse, les danseurs Arapaho dits « crazy dancers » portaient des champignons en guise de pendants d'oreille. Comme les

1. Mais les Eskimo du nord de l'Alaska craignaient les champignons (ou certaines espèces ?) qu'ils appelaient « mal aux mains ». A les toucher seulement, on risquait de s'empoisonner et d'avoir des mains atrophiées.

Received from K.H. Mayes: 28-II-1975

Karl Herbert Mayer
Herrengasse 28/I
A 8010 GRAZ
Austria

Dr. B. Lowy
Louisiana State University
Baton Rouge, Louisiana
U.S.A.

3-2-1975

Dear Dr. Lowy:

With great pleasure I received today your nice letter of January 27, 1975 with the very important and interesting enclosures.

As I was not familiar with your latest article in Mycologia and in the Revista Interamericana I am very glad to have them, though they do not deal directly with the mushroom stone complex. My thanks also for the photograph of the Mixco Viejo stone of your own collection, and moreover for the copy of the letter by Steve Borhegyi. By the way, in spite of the judgement of Borhegyi, who was an authority on the archaeology of the Guatemala Highlands I do not quite agree, that your mushroom stone dates from the Preclassic as the site of Mixco Viejo is certainly mostly Proto Historic and perhaps Late Classic and the stone itself is in shape very atypical. The groove around the cap must not be a hallmark of the Pre Classic in any cases.

It was interesting to learn from you, that no mycological-ecological study in Guatemala or further down south has been undertaken, as far as it concerns the hallucinogenic fungi, except the Amanita muscaria. I expect that Psilocybes will be found somewhere in the Western Highlands, when somebody looks for them. Guzmán has such fungi reported from the Tacaná region (Finca Guatimoc) close to the border Mexico-Guatemala and it seems that at the other side the same fungi will be found. On the volcano Tacaná the Mam Indians make since very long times their costumbres and one should look, if mushrooms are involved in their rites. Maybe this would be a good region to look for.

I do not know yet the new article by John Allegro, but know his book on the Near East and the fly agaric, which has been printed in German too.

I am extremely curious about your paper in preparation and perhaps you could be so nice to inform me, if it will be available be-

Karl Herbert Mayer
Herrengasse 28/I
A 8010 GRAZ
Austria

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

January 20, 1975

Dear Dr. Lowy:

at present I am preparing an article on the mushroom stone and hallucinogenic mushroom - complex under the title DIE PILZSTEINE MESOAMERIKAS (The Mushroom Stones of Mesoamerica) which will be published in ARCHIV FÜR VOLKERKUNDE, vol. 29/1975, Museum of Ethnology, Vienna, Austria. GR 1-A 59

I am familiar with following articles by yourself:

- 1968 Un Hongo de Piedra. Bol. Inf. Soc. Mex. de Mic. No. 2, p. 9-16, Mexico
- 1971 Some Observations, Revista Ameram., I, 1, pp. 39-49, Pto. Rico
- 1971 New Records..Mycologia, vol. LXIII, No. 5, pp. 983-993, New York
- 1972 Mushroom symbolism, Mycologia, Vol. LXIV, No. 4, pp. 816-821, New York.

I will mention your works and list them in the bibliography of my article. Concerning my paper, I ask you to be so kind to inform me, if you have written, other articles on the theme, which I do not know. Please, be so kind to inform me about it, as I would like to have a complete record and knowledge.

Moreover, it would be particularly interesting, if you know, if ever psychotropic mushrooms (except Amanita muscaria) have been reported from Guatemala or El Salvador. The distribution of such fungi in the proper Maya area is very important; I know only of Psilocybe cubensis at Palenque and Tacaná in Chiapas.

As soon I have got a reprint of my article I will send you a copy, of course. I am looking forward to your kind reply and thank you in advance for your nice assistance in this case.

Yours very truly,

Digitized by the Hunt Institute for Botanical Documentation

Karl Herbert Mayer

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

27-I-1975

Dear Mr. Mayer:

Enclosed are two reprints that I thought I had sent to you, but apparently I am mistaken. Although they are not strictly concerned with mushroom stones, I think they have some bearing at least indirectly on the possible interpretation of those artifacts. I have had a surprising response to my brief paper reporting the existence of the thunderbolt legend among the contemporary Quiche and the Tzeltal-speaking indigenous population of Chiapas.

A paper is in preparation in which I expect to include some comment on the possible magico-religious significance of mushroom stones. The slowly accumulating collateral evidence so far seems to point in the direction of their cultic use. The linguistic clues are I think quite conclusive, at least as far as establishing a link that is surely Pre-Columbian between Amanita muscaria and the legendary god of the thunderbolt, Kakulja:

I have not collected Psilocybe in Guatemala or El Salvador, but its absence from the mycoflora would be unusual. I think there has simply not been enough collecting there by mycologists, including myself.

Since you know Borhegyi's papers, I thought it might interest you to have a copy of a letter he sent me in 1965 concerning the Mixco Viejo mushroom stone of which I also include a print for you.

With best regards,

Sincerely yours,

B. Lowy
B. Lowy

Karl Herbert Mayer
Herrengasse 28/I
A 8010 GRAZ

Dr. B. Lowy
Louisiana State University
Baton Rouge
U.S.A.

February 25, 1975

Dear Dr. Lowy:

Yesterday I received with great pleasure your nice and important letter with all the enclosures. I am very glad to have your data on the mushroom stones and will send the mounted photographs back, as soon as I have recorded the informations. I would be very happy to get, as you kindly offered, duplicated ones. I will not use any photographs from you for my forthcoming article, but will use the important data on them. Especially interesting were the measurements of the El Salvador objects, as I have not many recorded in my preliminary files. I would like to make a few short comments:

No.1, H.34 cm, is possibly the one in the Borhegyi chart of 1957 (Wasson and Wasson) No. 35 with provenience Las Victorias, Western El Salvador.

No.2, H.29 cm, is possibly the one illustrated by John M. LONGYEAR, Arch. investigations in El Salvador, Mem. Peabody Mus. Vol. IX, No.2, 1944, Plate XII, no.16. (H.27?). In the Borhegyi chart No.37

Nos. 3-5 are, together with the formerly mentioned ones, on a photograph, which I received in fall 1971 in Tuxtla Gutiérrez, Chiapas, Mexico, through Dr. Lowe of the N.W.A.F. I am enclosing a copy of the photograph, as I have got two. The Lowe photograph has all of your pieces, including another one (No.6), which you probably not have seen. This object has a round base with incised design. I have no data on other mushroom stones from ~~Guatemala~~^{Salvador}, although Dr. Stanley Boggs offered me to visit the National Museum to see the objects he has.

Karl-Heinz Nottebohm must have at least 15 effigy stones and 10 miniature stones; I have photographs of two tripods and you stated he has all together 10 tripods, Nottebohm has about 35 mushroom stones. I have photographs by Nottebohm of the 15 effigy sculptures. I did not know the stones from the E. Aldana collection, nor the two tripods in the J. Castillo collection.

Very interesting is your photograph in color of the newly acquired stone from the Quiché region. Thank you very much for it.

I am grateful for your offer to use your photos and data. As I have already fixed all photographs for my article (15 photos on 4 plates, very crowded) I will not reproduce your pictures, but would like to use your informations, which are very important for me, and I will certainly include these informations in my short report. It is my opinion, that there are more speculations as exact informations concerning the enigmatic mushroom stones and therefore any exact data are most important.

Last week I have sent to you the current catalog of the Akademische Druck- und Verlagsanstalt, Graz, I hope you have got it in the meantime. Yesterday I have sent you a xerox copy of an article by Levy Strauss, a reply to the books by Wasson. I hope you find it interesting (if you were not familiar yet with it). If you need the whole article, I would gladly send you a xerox copy, feel free to write about this. By the way, I tried, without success to get the article by John Allegro in REVISTA INTERAMERICANA, as this journal is hard to find in any European library. Would it be possible for you to send me a xerox copy, if you own the article? Please, write about the costs of copying, if you can manage it!

Once more I am thanking you for all your kind help in finishing my article and hope to hear from you again.

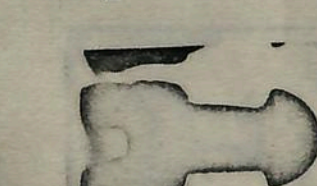
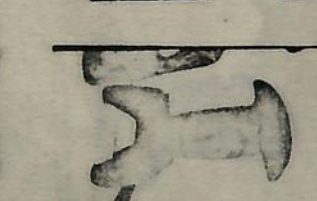
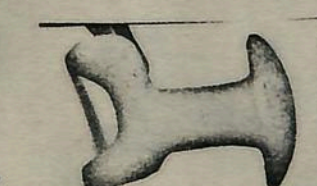
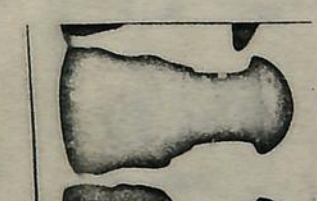
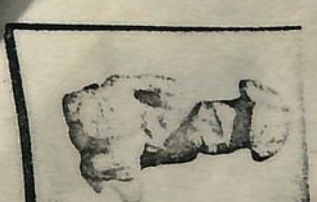
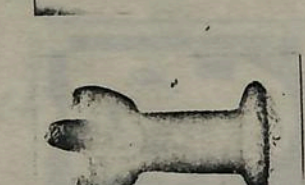
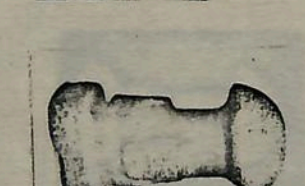
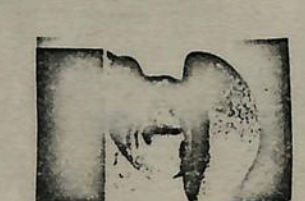
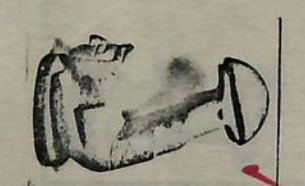
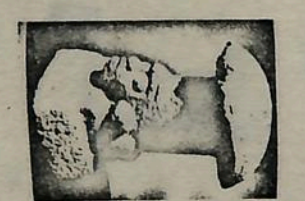
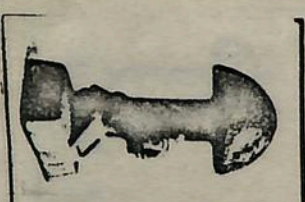
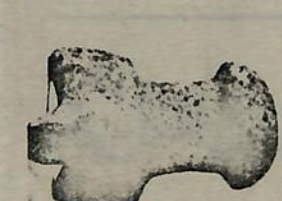
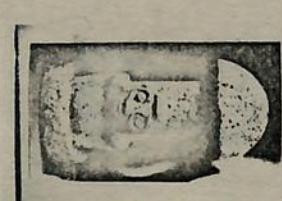
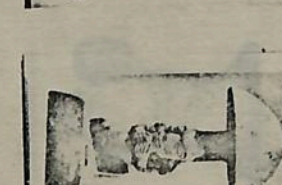
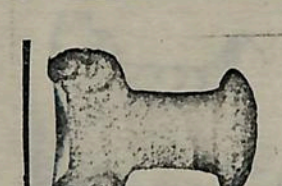
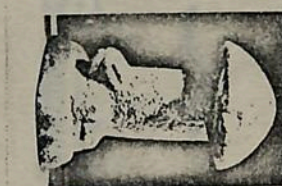
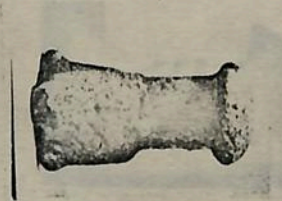
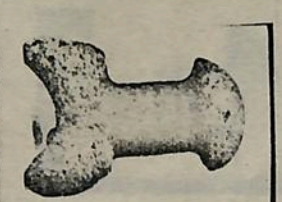
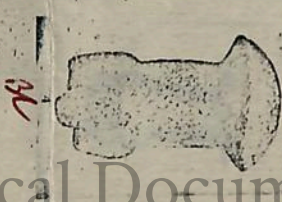
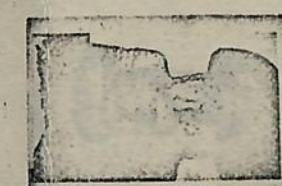
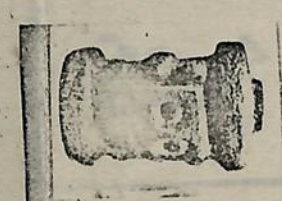
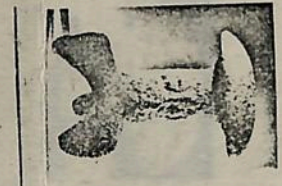
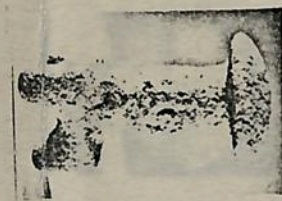
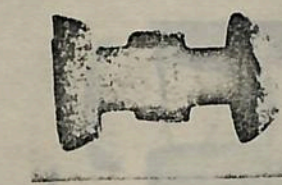
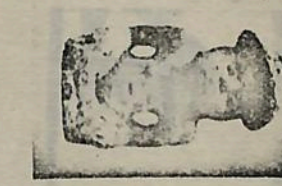
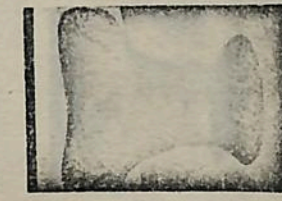
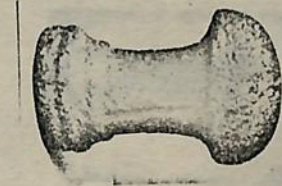
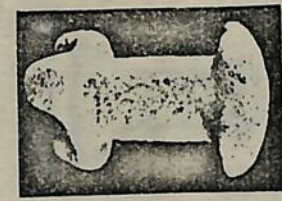
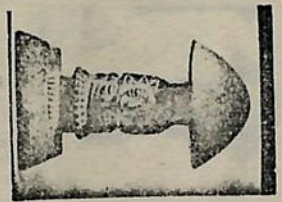
Yours very cordially,

Digitized by the Hunt Institute for Botanical Documentation
encl.

Karl Herbert Mayer

Score High God Illustrations!

Jabalador (Austria)

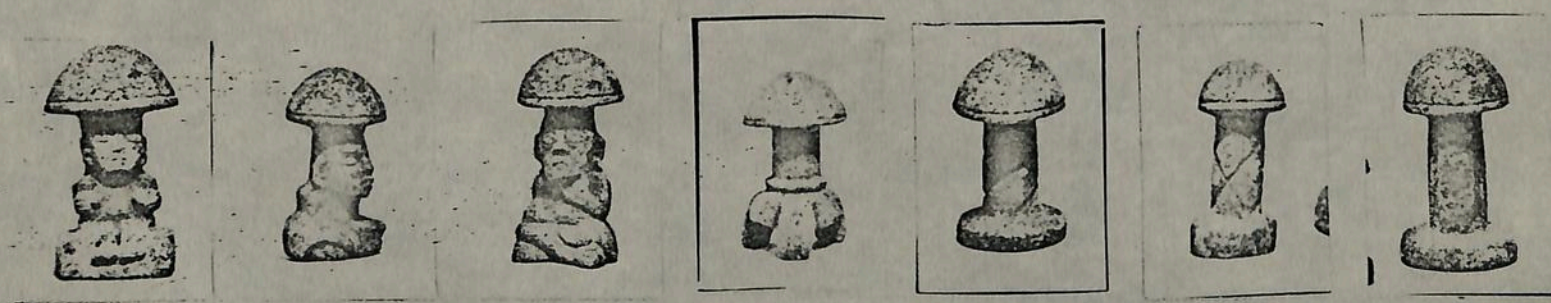
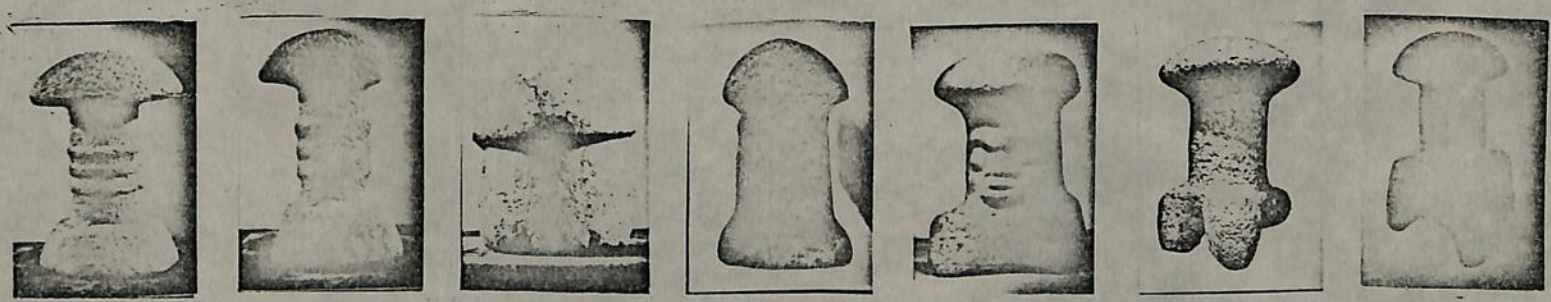
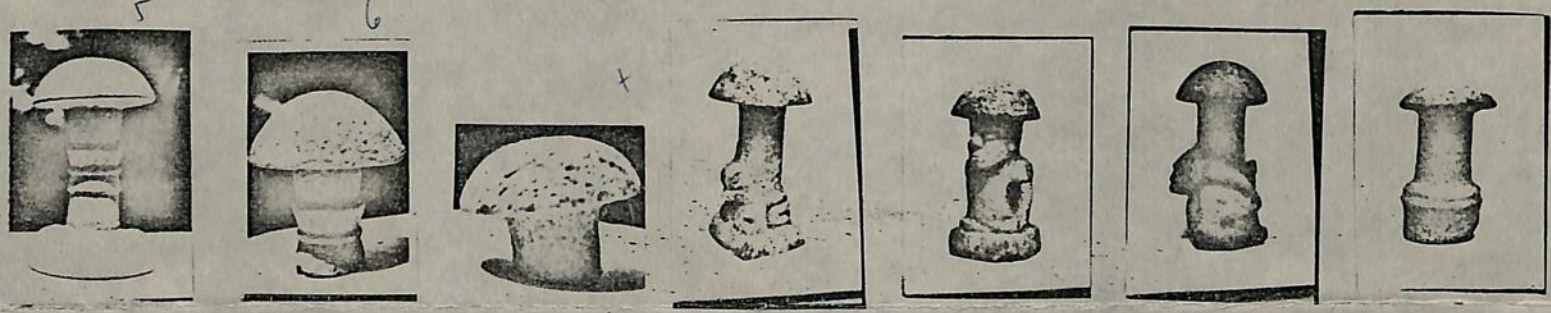
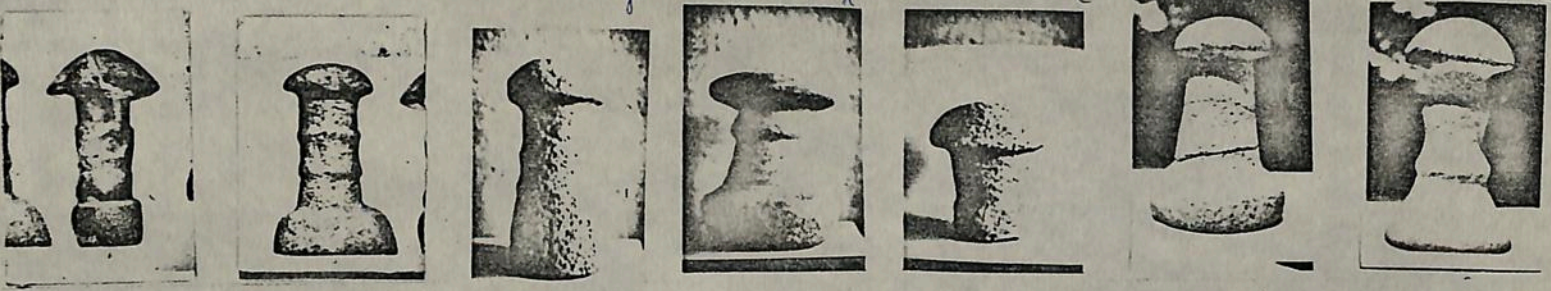


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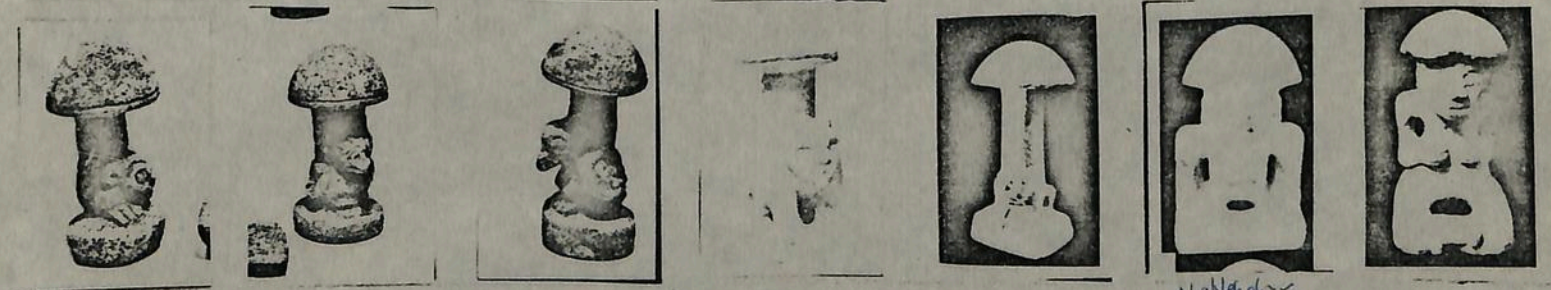
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MAUER, 1874



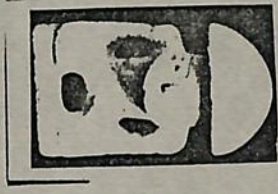
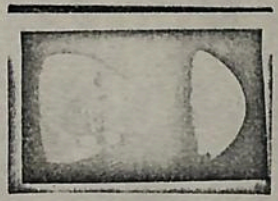
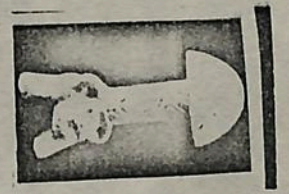
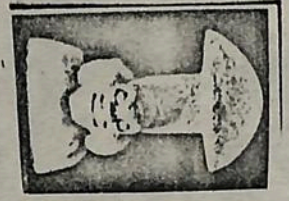
rose Catalopre



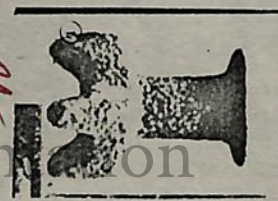
Noted as #2 ?



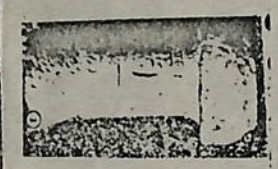
Bl = my previously published photographs
in the *Myrica* 63. 1971.



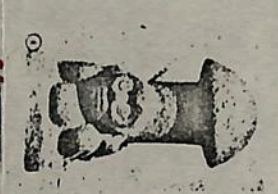
Nolluska # 1



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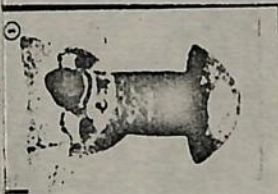
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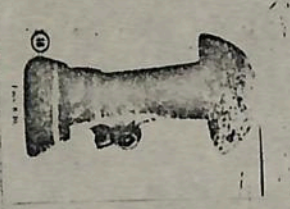
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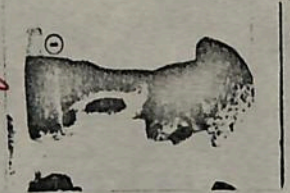
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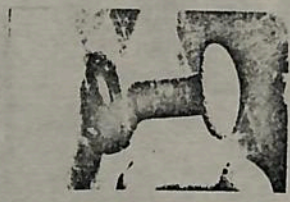
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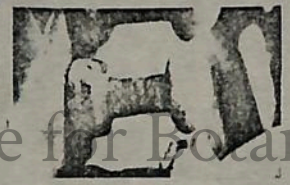
Low's photographs
6 objects



5



2



my # 6



4



3



1

base with zig zag
design

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AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

3-III-1975

Dear Mr. Mayer:

Many thanks for your courtesy in sending xerox copies of your 3 plates of mushroom stones with 103 figures which will appear in your forthcoming publication. I shall assemble for you a set of prints that I promised you and send them to you shortly. I did not know that you had already included the photographs from my 2 papers published in 1971, among the illustrations in your plates. Had I known this, I would have suggested that you take special note of my figure 7 in *Mycologia* 63: 989, which you have divided into 2 figures on your 3rd plate. These male and female figures which are unique not only because of their size but for their obvious sexual symbolism, require a word of caution. Only after I had published them did the owner, Sra. Bianca de Méndez of Guatemala, write to tell me that she had some doubts as to their origin and that they may not be legitimate! In recent years it has become fairly common to find fake mushroom stones in Guatemala and I have come across several which I know have been fabricated. Consequently, a seed of doubt about these 2 effigy stones has been planted in my mind and whereas it is possible that these are legitimate, I think further investigation would be in order before accepting them completely. I did not call this to your attention sooner because I did not know that you had planned to use these particular figures in your plates. You are of course at liberty to use them, along with the others, but I believe it would be proper to include an appropriate note concerning them, based on what I have just said.

I thank you for the catalog (I have others from Graz but not this one) and for the excerpt from Lévi-Strauss's article. Since we have "L'Homme" in our library, I have had a copy of his paper for some time. I am also glad to have the 2 prints, one by Lowe of the mushroom stones in the National Museum of El Salvador (which I have photographed except for 1 and which I included in the mounted prints sent to you) and the other, which is quite extraordinary and about which I would like to know more. Would you be good enough to give me further information on this striking figure? It reminds me somewhat of Nottebohm's "Dreamer Stone" (my terminology) which it resembles not so much architecturally as it does in spirit. When I photographed the Nottebohm collection, this stone I think was on loan, but it has since been published elsewhere.

You will find a copy of Allegro's paper enclosed.

Cordially yours,

B. Lowy
B. Lowy

P.S. On your Plate 1, line 2, fig. 4, is a stone much like one I saw in a private collection in Chichicastenango. I believe it had 2 faces, opposite each other. I have some doubt about this being a mushroom stone.

ABBILDUNGSVERZEICHNIS

List of Illustrations

TAFEL I: Plate 1

(INFORMATION)

- Abb. 1: The Ethnography Department of the British Museum, London
Fig 1[^] Reg.Nr. 5525. Höhe 32,5 cm ^{Height}
- Abb. 2: Museum Rietberg, Zürich. Sammlung von der Heydt
RMA 301. Höhe 33,5 cm. Aufnahme Ernst Hahn
- Abb. 3: Museum für Völkerkunde, Berlin
Nr. IV-Ca-29786. Höhe 22 cm
- Abb. 4: Staatliches Museum für Völkerkunde, München
Kat.Nr. 10.1358. Höhe 31 cm

TAFEL II:

- Abb. 5: Staatliches Museum für Völkerkunde, München
Kat.Nr. 10.1359. Höhe 23,5 cm
- Abb. 6: Staatliches Museum für Völkerkunde, München
Kat.Nr. 37-17-54. Höhe 24 cm
- Abb. 7: Museum of the American Indian, Heye Foundation, New York
Nr. 9/8304. Höhe 33 cm
- Abb. 8: The Ethnography Department of the British Museum, London
Reg.Nr. 1935.4. Höhe 30,5 cm

TAFEL III:

- Abb. 9: Göteborgs Ethnografiska Museum, Göteborg
Coll.No. 39.44.128. Höhe 32 cm
- Abb. 10: Museo Regional de Tabasco, Villahermosa, Tabasco, Mexiko
Höhe 28 cm. Aufnahme Karl Herbert Mayer
- Abb. 11: Museum für Völkerkunde, Berlin
Nr. IV-Ca-41430. Höhe 33 cm
- Abb. 12: Privatsammlung Dr. Guillermo Mata Amado, Ciudad Guatemala
Höhe 33 cm

TAFEL IV:

- Abb. 13: Privatsammlung Karl-Heinz Nottebohm, Ciudad Guatemala
15 Bildnis-Pilzsteine 15 effigy-mushroom stones
- Abb. 14: Ex-Kollektion André Emmerich, New York
Höhe 40 cm. Aufnahme André Emmerich
- Abb. 15: Museum für Völkerkunde, Wien
Inv.Nr. 54.655. Ton-Pilz aus El Salvador. Aufnahme Fritz Mandl
Pottery mushroom photography.

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College of Arts and Sciences

DEPARTMENT OF BOTANY

2-IV-1975

Dear Mr. Mayer,

I have fewer duplicate prints on hand than I thought, but am sending you what is available including a color print of the Aldana mushroom stone. Since I have already sent you the pertinent data concerning these, I have not repeated that information.

My mounted photos have arrived and at some future date I expect to publish most if not all of them.

Cordially,

B. Lowry

SOL TAX

THE UNIVERSITY OF CHICAGO
1126 East 59th Street
Chicago, Illinois 60637

Acknowledging receipt of
"Notes on Mushrooms and Religion" which adds more
than a note to my knowledge!

E5

GT

8-V-1978 Don Lawrence

Dear Don,

Thanks for the xeroxes. Yes, I agree that the author's remarks on mushroom stones are "foor".

The effigy now becomes an "ancestor's head". A more mystifying transformation is that of the entire mushroom stone into a "button" stage. This may be in accord with the theory of ancestor worship, but it carries regression too far! We certainly need more evidence - for all hypotheses.

This rather reminds me of "The Hunting of The Snark":

"They sought it with thimbles,
They sought it with care,

They pursued it with forks and hope;

They threatened its life with a railway share;

They charmed it with smiles and soap."

yours,

Bernard Harry

PS - I leave for Guatemala on 27-V, and expect to stay for \pm 2 months.

4 May 1978

Bernard:

Here is the reference material about Lou's ideas on Mushroom stones, especially those with the tripod base.

Regards,
Don Lawrence

BOOKS BY THE SAME AUTHOR

- FORGOTTEN SCRIPTS: *How They Were Deciphered and Their Impact on Contemporary Culture*
- HOMER AND BIBLE: *The Origin and Character of East Mediterranean Literature*
- EVIDENCE FOR THE MINOAN LANGUAGE
- UGARIT AND MINOAN CRETE
- THE ANCIENT NEAR EAST
- THE COMMON BACKGROUND OF GREEK AND HEBREW CIVILIZATIONS
- UGARITIC TEXTBOOK
- NEW HORIZONS IN OLD TESTAMENT LITERATURE
- ADVENTURES IN THE NEAREST EAST
- HAMMURABI'S CODE: *Quaint or Forward Looking?*
- SMITH COLLEGE TABLETS: *110 Cuneiform Texts Selected from the College Collection*
- THE CROSS AND CRESCENT

BEFORE COLUMBUS

LINKS BETWEEN THE OLD WORLD AND ANCIENT AMERICA

by CYRUS H. GORDON

Crown Publishers, Inc. New York

1971

Please send

Name

Address

City

DoB. Lawrence
2420-34th St
Minneapolis, MN 55406

P.O. Box

as well as in the Aegean syllabary. Minoan and Mycenaean civilizations confront us with problems whose solution requires an awareness of the links between the Old and New Worlds in remote antiquity.

Geographical names in America tell an important story, as brought out by John Philip Cohane in *The Key* (Crown Publishers, 1969). We have seen how "Brazil" is related to the word for "iron" in a number of Semitic languages; and how the South American river names beginning with "Para-" are linguistically related to the "Euphrates." We must not overlook evidence from other areas.¹²⁴ George Michanowsky has explored a subtributary of the Amazon east of the Andes, called "Khaweera Kelkata," which means "The River of Writing" in the native Aymara language. The name was apparently given to the river because of the petroglyphs that Michanowsky has located along the banks. Michanowsky makes the interesting suggestion that *kelka* (which means "writing" in Aymara) is akin to Sanskrit *kalikha* "ka writing"; the script of India in which *ka* is the first letter (for *likh* designates "writing").

Fortunately, there are thriving and conservative communities of Indians in Middle America. Millions of Aztecs and Mayans still speak their ancestral tongues. Now is the time for scholars to master the spoken Mayan dialects together with the intricacies of the Mayan inscriptions.¹²⁵ It is only by combining both lines of evidence—oral and written—that the riddle of the ancient Mayan texts will be solved. At present only the dates and some other expressions are clear. Reliance on machine techniques has not produced the results vainly expected by our materialistic society. In such matters, more confidence can be placed in individuals who personally control all the essential elements of information. Old Persian was cracked by one man: Georg Grotefend; the Cypriote syllabary, by George Smith; Linear B, by Michael Ventris. It will be qualified individuals rather than committees or teams who will convert the mysteries of the pre-Columbian inscriptions into the plain text from which history can be reconstructed.

Old Persian cracked by Georg Grotefend

Chapter VIII

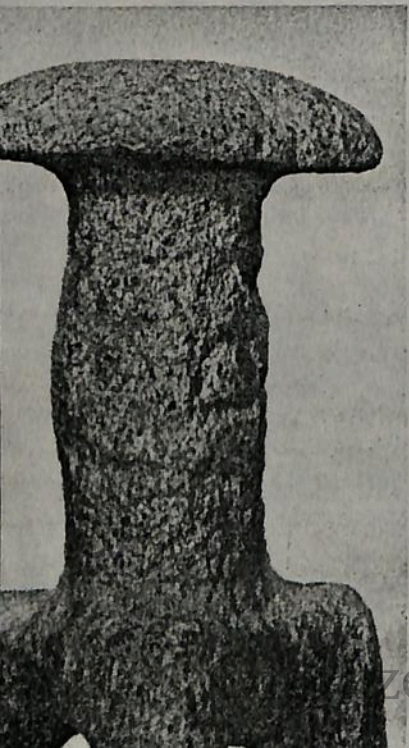
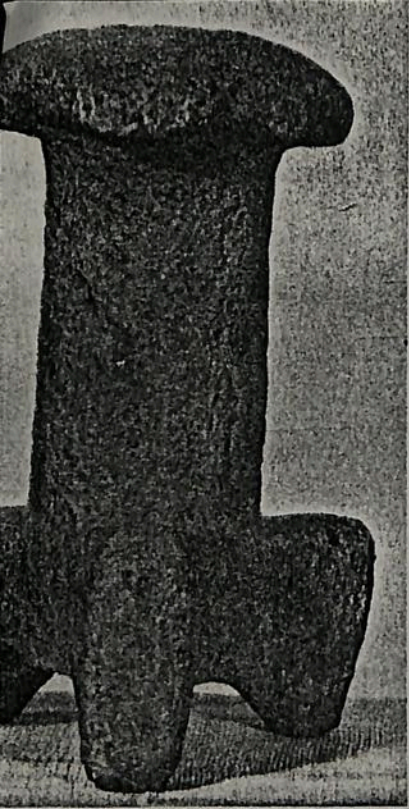
CULTURAL TRANSMISSION

Poor chapter
No mention of the work of
Robert Graves
or Gordon Wasson

CULTURAL ELEMENTS are never borrowed unchanged. Indeed the changes are often so great that they obscure the borrowed essence.

Cultic mushroom stones are common in Middle America. Ordinarily they consist of a "stem and button" set on a tripod, all carved out of one stone about a foot and a half high. Dr. Dennis W. Lou, Professor of History at the State University of New York (Oneonta, N.Y.), has compared the American mushroom stones with the ancestor stones of his native China. The form was apparently suggested by the resemblance of the mushroom to a penis representing the male ancestor. Dr. Lou rightly maintains that ancestor worship makes more sense than mushroom worship,¹²⁶ and his view is substantiated by a series of mushroom stones in the Archeological and Ethnological Museum in Guatemala City. One of those stones has a man's face on the "stem," confirming Lou's theory that the stones stand for people. Another stone in the museum has a whole human head instead of the mushroom "stem," so that the "button" of the mushroom looks like a turban on the ancestor's head.

That ancestor worship fits into the Mayan scheme is confirmed by living Mayan usage. In Chichicastenango, Guatemala, Mayan Indians pray to their ancestors in the church under the aegis, not of the Catholic priests, but of their own witch doctors. On little platforms set up in the aisles of the church, they light single candles for female ances-



Mushroom Stones in the Archeological Museum, Guatemala City.

tors, and double candles for male ancestors. Rose petals are spread and liquor sprinkled to propitiate the ancestral spirits.

It is interesting that it took a Chinese scholar (Lou), familiar with the phenomenon of ancestor worship, to detect this link between Middle America and the Far East. This transpacific connection is not isolated. Indeed one of the oldest carbon-14 dated archeological connections between the Old and New Worlds is, as we have already noted, the Jomon pottery from Ecuador derived from Japan around 3000 B.C.

Now for a Near East connection with the New World. The smoking habit was touched off in Europe by the introduction of tobacco from America after the voyages of Columbus. Among the Indians, however, the smoking of tobacco was not a habit but a ritual. The place of the peace pipe in American Indian life was quite different from the use of pipes, cigars and cigarettes today. And yet there is no question that modern smoking is derived from a pre-Columbian American rite. Stone pipes were used ritually in the ancient Near East. Such pipes consist of a bowl and stem carved out of one stone. Some have animal heads on the bowl, and some have a hand (with all five fingers) carved in relief on the bottom of the bowl.¹²⁷

It is interesting to note that American Indian pipes sometimes have animal or human heads carved on the bowl, as well as hands with all five fingers carved beneath the bowl.¹²⁸ The heads indicate that the bowls were personified, while the hands not only suggest that the fragrant smoke was being offered,¹²⁹ but also that the whole cultic object was called a "hand" (*kaf* "hand" is the name of such an object in Hebrew).

Since such smoking bowls appear during Old Testament times in the Near East, it is possible that the American peace pipes are an adaptation of Near East *kaf* pipes. They could have been introduced by Canaanites like those who reached America in 531 B.C. or by later visitors like the Mediterranean merchant prince of about A.D. 300 from Iximché in the Guatemalan province of Chimaltenango. The substitution of tobacco for Near East incense is a common type of transformation; i.e., the employment of what is available locally instead of an ingredient too difficult to import from afar. The ritual use of copal in America seems to be a simple "translation" of frankincense and other fragrant smokes used to propitiate the gods in the Old World.

The copal tree is native to Middle America. Tobacco, however, like so many plants discovered in America by Columbus and his successors, was transplanted in the Old World. The smoking habit transformed the very nature of the ancient American peace pipe from a solemn rite to a habit for personal gratification with no religious significance. Accordingly modern smoking is derived directly from the American peace pipe but ultimately from the Near East *kaf*.¹³⁰

It is often difficult to see transformations, particularly in banal, everyday usages. Eating bread is so widespread that we tacitly assume it is a universal characteristic of all humanity. Yet this is not so, for even an old, highly refined cuisine, the south Chinese—whose Cantonese cooking is justly famed—lacks any form of bread. Anyone familiar with Near East bread (such as Arabic *khubz*) cannot help being struck with the similarity of the *tortillas* made of maize flour in Middle America. Accordingly, it is possible that Old World immigrants accustomed to bread made from wheat, barley, rye or other Old World grain flours "translated" bread into *tortillas* of native maize, from which they ground a flour and baked bread. Since America lacked all the grains familiar in the Old World, human ingenuity found a native substitute.

The wheel in pre-Columbian America was restricted to toy wagons as far as archeological study now records. The lack of draught animals may have ruled out the use of wheeled vehicles for practical purposes, but it is wrong to say that pre-Columbian Americans were ignorant of the wheel.

In the Andes the native llama and alpaca were used as pack animals for carrying burdens. The impression those small beasts make on visitors used to seeing sturdy Old World beasts of burden (such as camels, oxen, horses, mules or donkeys) is that they are more akin to sheep and goats than to real pack animals. Indeed they are not capable of carrying loads comparable with those a normal donkey can transport. We may accordingly be confronted with another example of translation. Old World people used to pack animals, on coming to the Andes, trained the little cameloids to carry burdens, not because they are well suited for that role, but because they were the best available substitute.

Since strange coincidences happen every day, it would be an error to insist that a similar feature in two parts of the world must be due to

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Footnote #

126 →

Feliz Navidad

Merle and Bob Robertson

our new address is

Po-Columbian Art Research Center

Apto. 22

Palenque, Chiapas, Mexico

P. de Bruyne M.B.E. Parklaan 2^e Putten
(Gld.). May 1st 1975

D^r H. Hovy

Ulyc Herb Bot. Dep^t

Louisiana State University

Baton Rouge La. 70803

Dear Dr. Hovy.

Ulyc vriend van Aias

sent me your note of 7.4.75. in Ulyc vol. 66.74.12.
amanita muscaria for which I am thankful.

The only book which I read in account of the
unfortunate Carlota (Charlotte) wife of Elasmilheim
was Egon Erwin Kisch

Entdeckungen in Mexiko

in the Dutch translation, and apparently the

writer talked to a Mexican woman herb vendor, a sort
of keeper of a drugstore who knew a lot of all sorts of
poison. only the Mexican word of the mushroom
was mentioned. TEYHUINTI Hernandez "Obras"
I: 396.

Then I read also in Dutch translation Fritz Martin Engel
"Die Giftküche der Natur" also without any literature list
but it did not make any wiser about the name of
the mushroom that poisoned Carlota

"In Oklahoma is a native American Church where "peyote"
is used in "Evening meal" and a law was sought to prevent
this (Peyote) *Turbina corymbosa* & *Thomaea violacea*
(Convolvulaceae)

that is all I could find in my village's library
with kind regards yours truly

Kent Ohio
April 14, 1975

Mr B Lowry
Botany Department
Louisiana State University
Baton Rouge, Louisiana 70803

Dear Sir:

Thank you for your prompt reply to my inquiry about *Carlotia* and the poisonous Brazilian mushroom.

Since I do not know the source of this tale, I am sending the brochure and your note to my friend, Mr. Peter De Bruyne in the Netherlands. I expect he will write to you promptly.

Sincerely yours,
Bernice Haas

8326 S. R. 43

Kent, O. 44240

Kent, Ohio
March 22, 1975

Dr. Bernard Lowy
Louisiana State University
Baton Rouge, Louisiana


Dear Sir:

Dr. Ralph Dexter of Kent State University Biology Department suggested I write you for the name of a mushroom found in Mexico.

My friend in the Netherlands, ninety-one years young, intensely interested in biology, botany, ecology, etc., writes, "Charlotte, (Carlotta) the wife of the ill-fated Emperor Maximilian of Austria, Emperor of Mexico, was poisoned by a mushroom called TEYHUINTI. What is the Latin name of this mushroom?"

If you have this information I'm sure he would be very grateful for the same.

Sincerely yours
Bernice Haas
8326 State Route 43
Kent, Ohio 44240

 V. Bernice Haas
8326 State Route 43
Kent, Ohio
44240

29-XII-1980

Dear Professor La Barre

I recently returned from a 3-month mycological expedition in Amazonian Brazil, and have at hand the reviews you kindly copied for me — and so generously inscribed! I have so far only perused "Culture in Context" (just received from Duke Univ. Press), but am delighted to have this sententious compendium of excerpts from the corpus of your work.

With thanks and best wishes for
The New Year.

B. Lowry

PS— Please accept the enclosed illustration
as a token of my esteem.

Mt. Sinai Rd., RT. 1

Durham, NC 27705

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY



17-X-1977

Dear Weston,

How very kind of you to send me
a copy of your review of Cannabis and
Culture. It also alerts me to a journal
that I have not previously consulted, but
certainly shall in future.

With many thanks and best regards,

Bernard

PS - I'm glad the Congress is over, we had two ethno-
mycology sessions with Smith, Guzmán, Watling,
Oso and myself participating. Gordon and Roger
Heim were Honorary Chairmen, in absentia.

Duke University
DURHAM
NORTH CAROLINA

DEPARTMENT OF ~~SCIENCE~~
AND ANTHROPOLOGY

6 September 1975

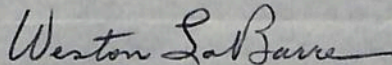
POSTAL CODE 27706

Dear Dr. Lowy,

Thank you for your kind invitation to participate in the International Mycological Congress in Tampa next August 1977. But I should state, with no false modesty, that I think I have little new to contribute. My friends Schultes and Wasson will know all the colonial data on Aztec teonanácatl and modern ethnographic usage. I have about a dozen and a half experiences of psilocybin and have some elementary neuropsychiatric notions about effect differentially on brain-hemispheres, but that seems inordinately remote from your focus!

You certainly have a high-powered panel you are soliciting!

With the best of good wishes for the success of your plans.

Sincerely, 
Weston La Barre
James B. Duke Professor
of Anthropology

Have you seen the Wiley volume on "Hallucination" edited by Ronald Siegel and Jolyon West? It is to be published this fall, and I have a long lead article in it.

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

12-IX-1975

Dear Dr. de Barre,

I hope that your decision is not unalterable. It is not just something "new" that we seek in this symposium. Many can find a few new data, but the author of "The Ghost Dances" has probed the wellsprings of human behavior. "There were shamans before there were gods" could provide a magnificent theme for more than one small ethnomycological-botanical conference.

Although I am proceeding on the assumption that funding - at least for travel - will be available for participants, at the moment we have no such assurance, so I am very much in the position of "la moza del cántaro". Anyway, I am thinking in terms of about 30-minute presentations. If 10 people participate, there would be two 2½ hour sessions (morning and afternoon) to be followed next day with a round-table discussion, then questions from the audience.

Do us the great kindness of reconsidering!

Sincerely,

B. Lowy - Chairman, Ethnomycological
Section of the International Mycological
Congress

August 26, 1975

Dr. Weston La Barre
Department of Sociology and Anthropology
Duke University
Durham, North Carolina 27706

Dear Dr. La Barre:

In August 1977, the II International Mycological Congress will be held at the University of South Florida in Tampa. Planning is now under way and The Program Committee has asked me to organize a section on ethnomycology.

I believe that a symposium would be the most effective form of presentation and because interrelated disciplines are involved, I feel that discussions cannot be limited to mycological data although some emphasis might appropriately be placed in that area of specialization. It is my hope that I may persuade you to participate in such a symposium.

It is important to have early commitments so that a tentative roster of participants may be included in a Congress Circular to be distributed perhaps before the end of 1975.

Among others whose participation I expect to solicit are R. H. Schultes, R. G. Wasson, A. H. Smith, Dobkin de Rios, G. Guzman and A. Puharich.

Your comments and suggestions will be most welcome.

Sincerely yours,

Bernard Lowy
Professor of Botany

WESTON LA BARRE
MT. SINAI RD., RT. 1
DURHAM, N. C. 27705

23 October 1975

Dear Dr. Lowy,

Thank you for your good article "Notes on Mushrooms and Religion," which I read with great interest.

I had not known that in Tzeltal "yuy chayk" means thunderbolt and mushroom, and that in Quiché "kaqualjá" has the same association. This would delight Wasson, as it does me, because it argues for very great antiquity of the concept.

Have you seen my long initial paper on "Anthropological Perspectives on Hallucination and Hallucinogens" (pp. 9-52) in R. E. Siegel and L. J. West (eds.), HALLUCINATIONS: BEHAVIOR, EXPERIENCE AND THEORY (New York: Wiley, 1975)? I regret that I got so few offprints, which were speedily exhausted.

My regret remains that I cannot be a part of the symposium, but since I had written you the reasons have mounted definitively.

Sincerely yours,

Werton
Weston La Barre
James B. Duke Professor
of Anthropology

WESTON LA BARRE
MT. SINAI RD., RT. 1
DURHAM, N. C. 27705

3 October 1975

Dear Dr. Lowy,

You write a most
generous and persuasive letter - and
what author is immune to the
appreciation of his book - but I
must reluctantly stay with my
earlier decision and forego the pleasure
of the symposium and of meeting you
and my old friends again. Believe me,
I did not wish this problem on myself.
But please again accept my thanks.

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

3-XII-1975

Dear Professor de Borne,

When you first told me about your article in Siegel and West's book on "Hallucinations," I did not have a copy to consult. I had the library rush an order and now I have it at hand.

Your "anthropological perspectives" stands in its proper place - as the lead article. When I reviewed "Flesh of the Gods" for Economic Botany, I suggested that your chapter might logically have been placed at the beginning of the book. - This is only a note of appreciation for your work. I think you must be aware that I have been profoundly moved by some of your writings - particularly "The Chout Dance," which has become for me a kind of vade mecum. That work is not one to be merely perused but rather it is one of those rarities that merits being "chewed and digested." - Your masterly organization, lucid exposition and penetrating insights make your recent article an outstanding and eminently useful contribution to the literature.

Sincerely,

B. Lowry

Professor of Botany

Duke University

DURHAM
NORTH CAROLINA

DEPARTMENT OF SOCIOLOGY
AND ANTHROPOLOGY

25 March 1973
Mt. Sinai Road

POSTAL CODE 27706

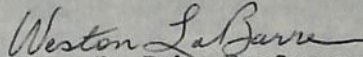
Dear Dr. Lowy,

Thank you for the Xerox of your fine review for ECONOMIC BOTANY; I do not read it regularly and would have missed it.

And have really missed your most generous and appreciated remarks, both about my essay and about The Ghost Dance.

Because of its hard-nosed agnostic tone, perhaps, this book seems to have been rather studiously neglected; there has been no review of any edition (three) of it in the New York Times, the New York Review of Books, or even the American Anthropologist. You will understand, then, the great "psychic income" that your discerning and elegant review constitutes. I am really pleased that you liked the book. And said so.

Sincerely yours,


James B. Duke Professor
of Anthropology

Duke University
DURHAM
NORTH CAROLINA

DEPARTMENT OF SOCIOLOGY
AND ANTHROPOLOGY

8 January 1974
GM Duke Station

POSTAL CODE 27706

Dear Dr. Lowy,

Thank you for the Xerox of your article on "Amanita muscaria and the Thunderbolt Legend in Guatemala and Mexico" for Mycologia.

I found it quite exhilarating to find this further Old World-New World link, apparently casual as it might seem. But this is the kind of thing that alertness (and deep knowledgeability) sometimes encounters. I find the discovery thoroughly sound ethnologically. You know, of course, that the eagle and lightning are similarly both present in Old and New World mesolithic horizons (cf. my book on The Ghost Dance, Delta Books, New York, 1972, pp. 102, 132, 176, 193, 195-196, 307, 365, 403, 420-421, 435, 448, 468-469, 487, 501, and 509). The eagle and snake of the Mexican legend I think is connected with the North American Indian Thunder Bird, as both are with the ancient Eurasiatic eagle-lightning legends. It is always a pleasure to find studies so mutually-confirming.

You will of course have let Mr. R. Gordon Wasson know of this, for he would be delighted too. His address, in case you do not have it, is: 42, Long Ridge Road, Danbury, Conn. 06810.

Sincerely,

Weston LaBarre
James B. Duke Professor
of Anthropology

Duke University
DURHAM
NORTH CAROLINA

DEPARTMENT OF SOCIOLOGY
AND ANTHROPOLOGY

24 January 1973
GM Duke Station

POSTAL CODE 27706

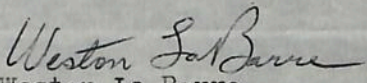
Dear Dr. Lowy,

Thank you for your "Mushroom Symbolism in Maya Codices" which I am very glad to have.

You will of course be following the details on the earliest hallucinogen of the American Indians: *Unghadia speciosa*, Mexican Buckeye, northeast Mexican caves, carbon₁₄-dated at 10,000 BP, well-documented, stratified with *Sophora secundiflora*, e.g. Frightful Cave and the Amistad Reservoir digs.

Please keep sending me any of your reprints, especially on psychotropic plant substances.

Sincerely,


Weston La Barre
James B. Duke Professor
of Anthropology

12 FEB 1976

many thanks for your letter of Feb. 5 and for your concern. Alta Verapaz

CATEDRAL
Cobán, A.V.
Guatemala

Tuesday Morning, Feb. 10, 1976

pay got off very well - We were lucky!

Last night the dead toll already stood at 22,000. Monday classes will resume in the departamentos with little damage. We haven't felt any tremors here for the past 36 hours.

Dear Friends:

Just a quick letter to let you know that I am alive and well. I am sure you have been able, better than I have, to get detailed information about the extent of the tragedy that has afflicted Guatemala with the killer earthquake of Wednesday morning (3 a.m. local time) February 4. Last night's broadcasts of the B.B.C. and the Voice of America put the number of known dead at 17,000 and the final count may well surpass 20,000. We have been isolated here from the capital for a few days and newspapers haven't reached us yet. The national radio gives very little news and I depend for this on foreign broadcasts. A road has been opened to the capital by way of Rabinal and buses are running again, but it now takes 8 hours to reach the capital.

Cobán got off with minor damage and without any casualties. Only a few homes collapsed. A number more will have to be torn down because they are no longer safe. Half of the local hospital (the only one in the entire province) has been evacuated because it is in danger of falling down. The shock of the quake was very severe though and lasted 45 seconds. It felt like being rocked in a small boat. I got covered with a lot of plaster and mortar that fell from the top of the wall against which my bed was standing. The walls of my two rooms are split from top to bottom in the corners, but my house is not in danger of falling unless there comes another major jolt. Damage to the Cathedral is also to be considered minor. The huge facade tore itself loose from the concrete roof, but it did not crack and it still stands perpendicular. There are a number of hairline cracks in the roof; all things that will cause water to infiltrate, but that do not weaken the structure.

The towns just south of here, Tactic, Santa Cruz, San Cristobal, San Juan Chamelco and Purulhá, were hit much harder. More homes collapsed. There were a few people injured. The churches suffered more damages. Especially the facade of the church of Tactic was severely damaged. Still further south but still within this diocese, the towns of Rabinal and Cubulco were leveled to the ground, but the number of dead has been inexplicably low there.

Every day new tremors, some fairly severe, are felt, and people are not at ease. Many do not dare to sleep in their homes, and sleeping outside is no fun when it is cold and raining. I have been sleeping every night in my bed, but fully clothed and with my shoes on, and with the door open and the flashlight at the ready. It takes me only a few seconds to reach the street whenever I am awakened by a tremor. Since Sunday we are forbidden to say Mass or hold any other services in a church or inside any building so as not to expose a large number of people to danger.

People here are deeply impressed by the devastation and the great loss of life that struck the capital and even more the towns north, west and east of the capital, and they have been quick and generous in helping. A radio marathon, organized by a local radio station and held here in front of the church, has netted 7,500 dollars and huge amounts of clothing and food. It is edifying to see how very poor people bring in their contribution.

It will take Guatemala many years to recover from this tragedy. It was so well on the way of improving its infrastructure as well as the general living conditions of the people. It is heartening though to see how so many countries are helping with the rescue operation in the most afflicted areas. Guatemala will rebuild with God's help and with the help of many nations!

Hoping that this letter will reach you soon and thanking you for your concern, I am

Sincerely yours,

Alfonso Rigouts

Padre Alfonso Rigouts

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

February 5, 1976

Dear Padre Rigouts,

News of the earthquake began coming in here last night, but reports are still fragmentary this morning. Great loss of life is stressed — both in the capital and elsewhere.

I deeply hope that you escaped the worst of it. There is nothing I can do but speculate. Please let me know that you and your parishioners are well.

All my wishes for the well being
of you all.

B. Howey

24 NOV. 1975

Dear Professor Lowy:

First off my excuse for not answering sooner your kind letter of October 3. My work load is so heavy that I can hardly find time to get a couple of letters off in a week's time. My sincerest thanks for the photos of Padre Esteban. I framed one of the photos and hung it on the wall of my office with a "typical" cloth as background. The tails of 2quetzals perfectly frame the photo. I have given one photo copy to P. Esteban's housekeeper, and I have sent the third copy to P. Esteban's sister in Belgium.

Work on the K'ekchi' dictionary was interrupted for a month because Adela, P. Esteban's secretary, got married. Last week she started typing again. There remain some 50 pages to be typed (out of 550). Her husband, Andrés Cruz Mucú, who was P. Esteban's helper for the dictionary, is typing up the much shorter second part: Spanish-K'ekchi'.

I read your reprinted article about the Thunderbolt Legend - Interesting! I wasn't aware of it that there was a connection, in the mind of some people, between mushrooms and the thunderbolt. I wonder how this connection came about.

You would certainly be welcome to consult Pablo Wirsing's notebook on medicinal plants and even to make a photocopy of it, if you should find it worthwhile. The notebook was already consulted by 3 German botanists, Peter and Irene Kunkel, and Gerda Kramer, who have been living at Chipat'i, a place one km this side of San Pedro Carchá, for the past 2 years, and are making ecological studies in virgin woods north of Cobán. All three of them can speak English, as well as Spanish. You may want to meet them and trade notes with them. I believe that one of them is a zoologist instead of a botanist. The Posada has served a wild mushroom several times in recent weeks. I still go there faithfully for

my 3 meals every day. The food is getting better all the time, since the owner, Mrs Shelton, is putting special interest and attention to it.

We have had extremely wet weather here in Cobán for the past few months. It keeps on raining every day. They say here: "good weather for the *Moya Blanca*", but I suppose it is also good weather for the mushroom. Anyway, my orchids are doing well. Right in front of my desk, I have a plant with seven large flowers blooming at the same time, and an eighth one about to open. My pure white one, the real *Moya Blanca*, will give only one flower this year. It is about to open up.

I am going to close, wishing you a very happy Thanksgiving Day. Hoping to be able to welcome you again to Cobán, I am

Sincerely yours

Padre Alfonso Rigouts

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

January 14, 1974

Dear Padre Rigouts:

When I was in Cobán last July, I was lucky enough to meet you at the Posada and to talk with you briefly about my interest in some indigenous linguistic questions having to do with mushroom terminology. You kindly referred me to Padre Esteban Haeslerijn with whom I spent a very pleasant and instructive morning on July 6.

Upon my return home in August, I wrote to Padre Esteban, addressing him at San Juan Chamelco, enclosing with my letter a color print that I had taken of him, together with a small gift of cigars which I noticed he favored. I am afraid that my letter and package have gone astray, since I have not heard from Padre Esteban. I also sent him a pre-publication copy of a note that is now in press, concerning some aspects of mushroom mythology that I had discussed with him.

I would like to continue the linguistic work, always with special reference to mushroom terms and mushroom lore, an area of investigation that has been almost completely neglected. But this would require continuous residence in the area for at least a year in order to collect pertinent linguistic and mycological data and it does not seem likely that I shall soon have the opportunity to pursue this on a full-time basis.

When you have the occasion to see Padre Esteban again, I would appreciate your kindness in inquiring about my letter.

With my best regards to you both,

Sincerely,

B. Lowy

Bernard Lowy
Professor of Botany

CATEDRAL
COBAN, ALTA VERAPAZ
GUATEMALA

31 AGO. 1975

Dear Mr. Lowy:
Upon receipt of your letter I did go to Chamelco and asked Padre Esteban if he had received your letter. He said he had, but had not received your cigars, and had postponed writing you until the cigars would arrive - I believe they never did - Upon returning home I misplaced your letter, and discovered it only yesterday.

Padre Esteban died on June 20 in Belgium of cancer. The cancer was discovered last December. P. Esteban received cobalt treatment in the capital for a few months, and left for Belgium on April 8. His

departure is a great loss to all of us.

I am leaving tomorrow for a 5-week visit to my aged parents
(85 + 86) in Belgium.

Sincerely yours,

Pedro Alfonso Rigouts.

I have here the books of Pedro Esteban - Among them is a compo-
sition book about medicinal plants, written by an old
German, Pablo Wirsing, who died here in Coban in 1970
at the age of 90 or more. Before dying he had given all his
cuadernos to P. Esteban.

September 24, 1975

Padre Alfonso Rigouts
Catedral
Coban, Alta Verapaz
Guatemala

Dear Padre Rigouts:

I deeply regret having received the news of the death of P. Esteban. Although I was with him only very briefly, I was greatly impressed by his linguistic talent and with the benevolent work to which he was so obviously dedicated. At the church in San Juan Chamelco where he lived, he showed me part of the manuscript for his Kekchi -- Spanish dictionary to which he had already devoted years of study. In Coban I was lucky enough to find two of P. Esteban's publications: his "Ensayo de la gramática del Kekchi" (1966) and his "Gufa para aprender a hablar y a escribir el Kekchi" (1972). I had begun an inquiry into mushrooms known to the local people and he verified for me the Kekchi names of a couple of species, one of which was sold at the mercado and called "Asam", an edible mushroom known to mycologists as Schizophyllum commune.

Next summer I tentatively plan to return to Guatemala, perhaps to teach a short course in mycology at San Carlos University and to make further inquiries into any mushroom legends that may still be extant among some of the indigenous population. The enclosed reprint on the Thunderbolt myth is an example of what I have in mind.

I sent a copy of the enclosed photo to P. Esteban but he may never have received it. In any case, you may wish to have a print so I am sending these to you. Possibly P. Esteban's family in Belgium might also like to have a copy or two, so I have included two prints that you may send to them, at your discretion. I would be glad to send any additional copies that you may wish to have.

Pablo Wirsing's notebook on medicinal plants may be of considerable interest to a botanist. Would you allow me to consult it if I get to Coban again?

I hope that you had a good trip abroad and a joyful reunion with your parents.

With all best wishes,

Sincerely yours,

Bernard Lowy

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE · LOUISIANA · 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

3-X-1975

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Catedral
Coban, Alta Verapaz
Guatemala

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Sincerely yours,

B. Lowy

Bernard Lowy

LOUISIANA STATE UNIVERSITY
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College of Arts and Sciences

DEPARTMENT OF BOTANY

January 14, 1974

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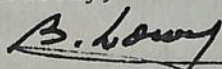
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When you have the occasion to see Padre Esteban again, I would appreciate your kindness in inquiring about my letter.

With my best regards to you both,

Sincerely,


Bernard Lowy
Professor of Botany

P-ALFONSO RIGOUTS
CATEDRAL
COBAN, ALTA VERAPAZ
GUATEMALA, C.A.

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

22 de Agosto de 1973

Estimado Padre Esteban:

Hace poco que regresé de mis viajes a Honduras, Guatemala y México y dentro de pocos días va comenzar el semestre nuevo aquí en la universidad.

Mientras en Chiapas seguí con mis estudios etnomicológicos, felizmente con bastante éxito. Ya sé definitivamente que existe entre los Zinacantecos de Chiapas así como entre los Quiches de Guatemala, el mito o leyenda que conecta íntimamente el rayo con el hongo sagrado-venenoso Amanita muscaria. Hace centenares de años que existe un mito casi idéntico entre los Hindues. Que notable! Pero nadie puede decir con seguridad que esta leyenda ha tenido su origen en India. Al contrario, tengo la impresión que entre los Mayas el mito es posiblemente autóctono. De todos modos, le mando con estas líneas un sumario (que está ya en prensa) de mis recientes investigaciones sobre este asunto.

Recuerdo con muchísimo placer mi visita a San Juan Chamelco el 6 de Julio. Estoy profundamente agradecido por la generosa recepción que Vd. me ofreció y me quedé impresionado con su proyecto importante lingüístico. Que tenga Vd. el éxito que sus labores merecen!

Reciba Vd. los afectuosos saludos de su amigo

B. Lowy
Bernard Lowy
Profesor de Botánica

PS - Le mando aparte un pequeño paquete de cigarros. Ojalá que sean a su gusto.

Mis saludos también al simpático P. Alfonso Rigault.

*Pre-publication copy of "A. muscaria" & thunderbolt legend -- included.
Also photo & 2 reprints (copies)*

Digitized by the Hunt Institute for Botanical Documentation

Instituciones Patrocinadoras:

Ministerio de Cultura
Fundación Friedrich Ebert
Instituto Nacional de Seguros
Banco Central de Costa Rica
Instituto de Estudios Latinoamericanos, Universidad Nacional.

Patronato de Honor:

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Dr. Alfonso Carro, Presidente de la Asamblea Legislativa de Costa Rica.
Lic. Fernando Volio J., Ministro de Educación Pública
Lic. Rogelio Martínez Aguilar, Embajador de México
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Prof. Luis Ferrero

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Dr. Dietmar Kneitchel, Centro de Estudios CEDAL
Sr. Dr. Robert Hunter, A.C.M.
Coordinador: Dr. Bernal Monge, Museo Nacional.

La Sociedad Mexicana de Antropología y la Universidad Nacional Autónoma de Honduras han convocado a la presentación de trabajos para la XIV Reunión de mesa redonda de la S.M.A. y I Reunión de Antropólogos e Historiadores de Centroamérica y México que se llevará a cabo en Tegucigalpa, Honduras, del día 22 al día 28 de junio de 1975. Los interesados pueden recabar informaciones en Sociedad Mexicana de Antropología, Apartado N° 660, México I, D.F. o con el Licenciado Roberto Reyes Mazzone, Calle 1, Colonia Maradiaga D.C., Honduras. Ambos eventos se han organizado fraternalmente dando oportunidad a los que desean, asistir a los dos, pues las fechas de realización lo permiten.

OP-1216=75=I.E.C.A.
1000 Ejems.

PRIMER CONGRESO DE ANTROPOLOGIA Y DE LA DEFENSA DEL
PATRIMONIO CULTURAL DE LA AMERICA CENTRAL

30 de junio al 6 de julio de 1975

Instituto de Estudios Centroamericanos (IECA) y Escuela de Ciencias del Hombre de la
Universidad de Costa Rica

Fundación Friedrich Ebert-CEDAL

Museo Nacional de Costa Rica

San José de Costa Rica

Segunda Circular

Informamos a las personas interesadas en participar en nuestro evento cultural lo siguiente:

1. NUESTRO IDEARIO:

La defensa del Patrimonio Cultural de la América Central necesita lógicamente del conocimiento previo y del inventario de las riquezas arqueológicas, lingüísticas y folklóricas.

2. Previamente debe conocerse a plenitud lo que se desea proteger con ello, por los medios jurídicos e instituciones que intervendrán en la defensa. La cultura de América Central demanda estudios exhaustivos que la valoricen y singularicen dentro del marco de la cultura americana. Por ello aspiramos que de este Congreso han de salir líneas generales para toda la América Central.

3. Más que el conocimiento académico, proyectamos celebrar el presente encuentro con el propósito de encontrar los medios adecuados, que nos permitan organizar jurídicamente a las instituciones públicas y particulares que deban coadyubar en tan noble tarea y, a la vez, concientizar al pueblo Centroamericano de sus singulares valores culturales, de la importancia que ellos tiene y de los impulsos generadores que de ellos se pueden derivar.

4. Por lo anterior, se decidió que el meollo de nuestros afanes lo constituyan temas que vengan a coordinar la política para la Defensa del Patrimonio Cultural, sobre todo en lo relativo al comercio de las joyas arqueológicas. Buscamos poner freno al saqueo y destrucción sistemática e irracional que diariamente se cometen. Urgen pues, estudios.

Usted, estimado colega, puede contribuir con sus conocimientos y experiencia.

Para la concepción de tal fin se contará con especialistas en la realidad antropológica centroamericana, así como, con dirigentes políticos, juristas y de la educación.

5. A pesar de que la Defensa del Patrimonio Cultural es nuestra meta, no por ello en el Congreso se descuidarán temas conexos, de enorme importancia y trascendencia, cuales son el folclore, la lingüística, la etnohistoria, la arqueología, etc.

6. ORGANIZACION. El Comité Organizador ha coordinado sus actividades de tal manera que, simultáneamente, se celebrarán dos tipos de actividades:

- a) Sesiones de trabajo intensas en la sede de la Fundación Friedrich Ebert-Cedal, en las bellas y adecuadas instalaciones que posee en la finca "La Catalina".
- b) Sesiones abiertas al público: La sede será la Universidad de Costa Rica y estarán presididas por el Dr. Claude F. Baudez (Museo del Hombre de París) y Arqueólogo Carlos Aguilar P. (Universidad de Costa Rica). El tema fundamental será "La tipología cerámica y su nomenclatura".

Para ello se destinan los días 3 a 5 de julio. La razón de este simposio obedece al deseo de unificar criterios arqueológicos y el tema fue acordado en el "Primer encuentro de Arqueología Centroamericana" celebrado en los últimos años se ha venido creando confusión en la nomenclatura arqueológica y urge fijar pautas para un debido aprovechamiento científico.

7. El Comité Organizador dispone de un número limitado de invitados que cubrirán gastos de transporte, alojamiento y alimentación.

Además de los invitados centroamericanos asistirán personalidades europeas y del continente americano que presentarán diversas ponencias sobre la defensa del patrimonio cultural.

Si usted o su institución desean participar en calidad de Congresista es indispensable que lo comunique inmediatamente al Comité Organizador para que su nombre sea considerado en la debida oportunidad.

8. Además todos los participantes tendrán derecho a asistir a las actividades de carácter cultural y social. Podrán admirar las riquezas arqueológicas de Costa Rica y algunos de sus museos.

9. Existirán congresistas activos y asistentes observadores con la cuota de \$10 los primeros y de \$5 los segundos, con derecho a recibir copia de todas las ponencias presentadas. La fecha de admisión límite de estos participantes es el 1º de junio de 1975.

Secretaría del Congreso: Dr. David Luna Desola, Secretario General, dirección postal INSTITUTO DE ESTUDIOS CENTROAMERICANOS, Universidad de Costa Rica, Ciudad Universitaria, Rodrigo Facio, San José, Costa Rica. Teléfono 25-55-55 Ext. 448.

Es deseo del Comité Organizador que algunos de los participantes puedan contribuir, a la vez, en otras actividades encaminadas a crear en el pueblo: Conferencias por radio, y Televisión, reunión con estudiantes universitarios, etc.,. Por lo anterior, le rogamos indicar también, de ser posible, el tema de participación. Lo anterior obedece a la idea de que el "Primer Congreso de Antropología y de la Defensa del Patrimonio Cultural de la América Central" sea recordado como un encuentro que, trascendiendo cenáculos y cofradías, se proyectó en la comunidad.



The
Northern Kentucky State College
Lecture Series

presents

Dr. Richard E. Schultes

Director of the Botanical Museum
and
Professor of Natural Sciences,
Harvard University

"Hallucinogenic Plants of the New World Indians"

Nunn Auditorium
February 19, 1975
2:00 p.m.

Northern Kentucky State College
Highland Heights, Kentucky



Digitized by the Hunt Institute for Botanical Documentation

Event cancelled by Dr. Schultes because of illness. [with John Thierot 3-10-75]

LOUISIANA STATE UNIVERSITY
AND AGRICULTURAL AND MECHANICAL COLLEGE

BATON ROUGE • LOUISIANA • 70803

College of Arts and Sciences

DEPARTMENT OF BOTANY

3-I-1975

Hacker Art Books
54 West 57th Street
New York, N.Y. 10019

Gentlemen:

In February, 1973, I purchased from you facsimilies of two Mayan codices, the Tro-Cortesianus and the Peresianus which were published by the Akademische Druk of Graz, Austria.

A number of other facsimilies have since appeared, among them the Codex Vindobonensis Mexicanus I and the Codex Laud. If you are offering either of these or expect to in the near future, kindly let me know when they become available and the cost of each.

Sincerely yours,

B. Lowy

Bernard Lowy
Professor of Botany

January 6, 1975

Dear Prof. Lowy:

In answer to your inquiry of January 3, we regret that we are unable to supply you with either Codex Vindobonensis Mexicanus I or Codex Laud. Thank you for your interest.

HACKER ART BOOKS, INC.
54 WEST 57th STREET
NEW YORK, N. Y. 10019

given the name "Cobanchak." This site indicates that the settlement in the Isla phase was probably more extensive than Bullard thought.

The Postclassic ruins of Topoxte start approximately four meters above the present level of Lake Yaxha. Bullard (1970:252) interprets this as being a "fair indication that the level during ancient times was approximately the same or slightly higher than at present." Postclassic domestic units found by the University of Pennsylvania's Tayasal Project were generally at lake's edge (W. R. Coe and Robert Sharer, personal communication). From this evidence, it can be inferred that late Postclassic occupation existed at water level. Taking this as an index, it can safely be assumed that the water level at Lake Yaxha was indeed higher when Topoxte was occupied. This assumption is also supported by the extreme fluctuation in lake level noted at Lake Yaxha by Maler (1908), Lundell (1934), and Bullard (1960, 1970). With a higher lake level, six islands would be in existence (agreeing with Villagutierre's account), a large amount of land to the southwest of the lake in the Arroyo Ixtinto area would be under water, and Lakes Yaxha and Sacnab would be connected via the natural canal noted by Maler (1908:70). A large body of water would thus be formed about twelve kilometers long and up to five-and-a-half kilometers wide. Three additional lakes also exist to the northwest of Lake Yaxha.

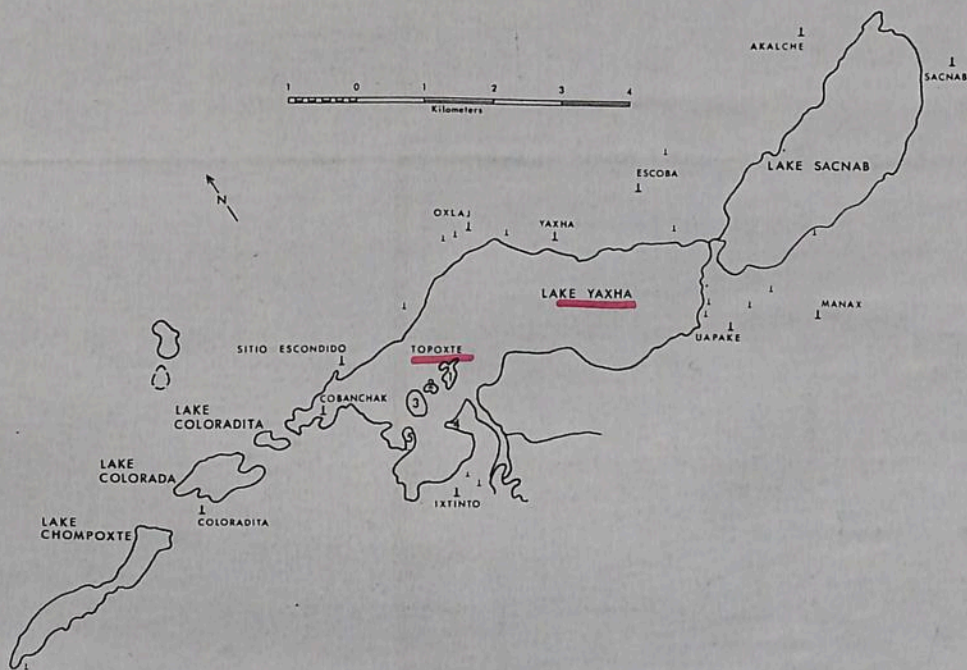


Fig. 2. Map of Lake Yaxha region, the islands of Topoxte, and local sites. Key: Named archaeological sites: (1); Mounds: (1); Sites numbered 1 to 5 correspond to Topoxte.

Bullard (1970:301) believes that Yaxha did not have any inhabitants in 1618 because Fuensalida and Orbita state that they saw no people at a lake which their Indian guide called "Yaxha." He, therefore, gives this 1618 as the maximum date for the Isla phase. The failure of Fuensalida and Orbita to mention any settlements or to even find any canoes at a lake as large as Yaxha is indeed strange. Cowgill (1963:417), however, doubts that the missionaries ever saw the present-day Lake Yaxha; he thinks that the Indian guides, wishing to make milpa deliberately

AMER. ANTIQUITY 41: 156. 1976.

guatemala

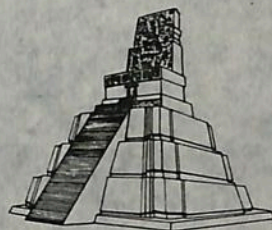
M A Y A A R C H A E O L O G Y

TIKAL

El Seibal Dos Pilas

Tamarindito

AGUATECA



Archaeological Sites



Usumacinta River



Salinas Pasion

River Trips

Jungle Camp

Lake Petexbatun

TARPON

Snook



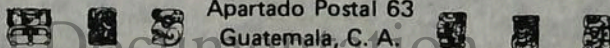
Blancos

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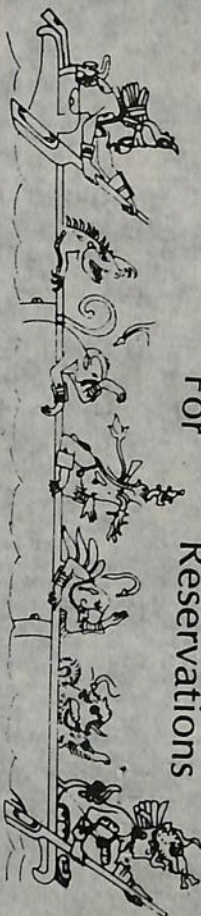
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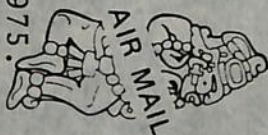


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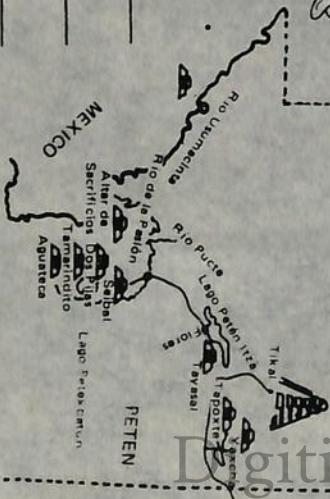
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College of Arts and Sciences

DEPARTMENT OF BOTANY

21-II-1975

Dr. Mary E. Smith
University of New Mexico
University Hill NE
Albuquerque, N.M. 87106

Dear Dr. Smith:

I have just seen your admirable book "Picture Writing from Ancient Southern Mexico" and from the vast array of data that you present, I would like to make the following comments and inquiry concerning a minute part of the text.

For some years, as a botanist with an abiding interest in ethnobotany and ethnomycology, I have made some inquiries into related matters, my field work having taken me through much of tropical America. In 1963 Professor Alfonso Caso published a paper entitled "Representaciones de hongos en los códices" which appeared in Estudios de Cultura Nahuatl 4: 27-36. Regarding the interpretation of p. 24, fig. 6 of the Codex Vindobonensis Mexicanus I (xerox enclosed), Caso says: "Entonces esta escena puede representar una ofrenda de hongos; una comida que hacen los dioses en un banquete que se celebra con cantos y frente al dios solar δ 7 Flor (Piltzintecuhtli)." This is his provisional conclusion. The "hongos" he elsewhere cautiously refers to as "objetos en forma de T," which are clearly seen in the figure. I have encircled two clusters of the "hongos" in the right-hand part of that figure. Referring now to your fig. 85 of the Lienzo of Zacatepec I (xerox enclosed), the encircled figure, which you show enlarged in fig. 88 (also enclosed) bears a striking resemblance to the one shown in the Vindobonensis which I have marked as number "2." The same objects are seen at my number "1" and elsewhere on this page of the Vindobonensis. If these objects are indeed mushrooms (or rather represent them), then in view of what has already been confirmed about the contemporary hallucinogenic mushroom cult in Oaxaca (also known to me personally) then Professor Caso has underscored a matter of no small significance. My question is this: within the context of your figure 88 in the Lienzo de Zacatepec, do you consider a mushroomic interpretation here to have validity? Passing to your figure of the Lienzo de Jicayán (xerox enclosed) the symbol that you designate as signs 10 and 21 bear a great resemblance to the figure I have marked "3" in the Vindobonensis. On p. 128 of your text, sign 10 is described as "a tree or shrub with heart-shaped leaves." In your discussion of this sign on p. 129, you indicate it is possible that this "unidentified herb" might be "a plant which is poisonous and produces illness or pain." My question here is whether you believe it possible that these symbols (signs 10 & 21) might also represent some hallucinogenic species of mushrooms, which they closely resemble and which, furthermore, are toxic and often cause illness (nausea is common), discomfort or pain, as well as hallucinations.

I hope that you may favor me with your comments on these observations.

Sincerely yours,

B. Lowy
Bernard Lowy
Professor of Botany

PICTURE WRITING
FROM ANCIENT
SOUTHERN MEXICO

*Mixtec Place Signs
and Maps*



by Mary Elizabeth Smith

MARY ELIZABETH SMITH, who holds the Ph.D. degree from Yale University, is Associate Professor of Art History in the University of New Mexico. She is the author of several books and articles in the field of pre-Columbian art.

VII

THE TWO LIENZOS OF ZACATEPEC

In the early Colonial period, two maps were drawn of the town of Santa María Zacatepec and its boundaries. These two maps are important as historical and cartographic documents of the same town drawn at two different periods in the sixteenth century. The earlier of the two (Figs. 85-111) will be called "Lienzo of Zacatepec 1" or merely "Zacatepec 1." The later manuscript will be referred to as "Lienzo of Zacatepec 2" or "Zacatepec 2."

The history of the two Lienzos is essentially the same up to the year 1900. They were in the municipal archive of Santa María Zacatepec until 1892, when the citizens of Zacatepec brought both maps to Mexico City as corroborating evidence in a land suit. In the following year, tracings were made of the two Lienzos. Each was copied on three large strips of tracing cloth, and the tracings of both manuscripts are dated March 29, 1893, and signed by Mauricio C. Castro (Figs. 112, 130a).¹ After the completion of the land suit in Mexico City, the citizens of Zacatepec returned to their town with the tracings of both Lienzos, and the originals were retained in Mexico City. The 1893 tracings are still today in the municipal archive of Zacatepec.

In 1900, Antonio Peñafiel published excellent photographs of Lienzo of Zacatepec 1, accompanied by a map of Zacatepec drawn in 1892 and a short text in Spanish and French.² In his text Peñafiel includes a brief account of the 1892 land suit and a description of Zacatepec 2, with a transcription and translation of the eight Nahuatl glosses written on the Lienzo (Fig. 123). But the second Lienzo is not illustrated in the 1900 publication.

In 1933, Zacatepec 1 was transferred from the archive of the Secretaría de Agricultura y Fomento to the Museo Nacional de Antropología, where it is today, catalogued as No. 35-63.³ When this transfer was made, neither the

second Lienzo of Zacatepec nor the written documents relating to the 1892 land suit could be located.

The location of the original Lienzo of Zacatepec 2 is still unknown, and all observations made about Zacatepec 2 in this study are based on the 1893 tracing (Figs. 122-30). As can be seen by a comparison of the 1893 copy of a section of Zacatepec 1 with the original from which it derives (Figs. 112, 111), the nineteenth-century tracings are reasonably accurate but pallid transcriptions of the original Lienzos. Thus all comments on the style of Zacatepec 2 are automatically to be qualified as "the style as perceivable in the 1893 copy."

The location of the Coastal towns mentioned in this and the following chapter is shown in Map 5, "The Coastal Region West of the Río Verde." The approximate area covered by the two Lienzos of Zacatepec is indicated on Map 6, which also shows the present-day municipal units of the western section of the Coast.

ZACATEPEC 1

The figures of Zacatepec 1 are drawn in a black, carbon-like ink on four vertical strips of cotton cloth which are sewn together. Each strip of cloth is about 325 centimeters long and 55 centimeters wide; the dimensions of the entire map are approximately 325 by 225 centimeters. The Lienzo seems to have been intended to be strictly a monochrome drawing, because it contains no vestiges of paint.

Across the center of the document are three large holes, and several smaller holes are in the lower third of the Lienzo. Although one place sign is completely obliterated and several others partially destroyed by these holes, the placement of the damage does not suggest intentional censorship of portions of the map. What seems more likely is that the document was chewed by rats or other animals while it was still in the local archive in Zacatepec.

Zacatepec 1 is both a cartographic and a genealogical-historical document. The boundaries of Santa María Zacatepec are defined by a large rectangle that encloses all but the top register of the Lienzo. Attached to the border of this rectangle are the signs of the names of boundary sites. In common with most of the sixteenth-century Mixtec maps of one town and its boundaries, the bases of all the boundary signs face inward. The orientation of the first

en el Museo Nacional," *Boletín del Museo Nacional de Arqueología, Historia y Etnografía*, 5a. época, II (1933), 105-106.

¹ The same legend is written on the tracings of both Zacatepec 1 and 2: "Calca tomada de los originales en tela. Mexico, Marzo 29 de 1893," followed by the signature of Mauricio C. Castro.

² Peñafiel, LZ. Peñafiel suggested that Zacatepec 1 be named "Código Martínez Gracida" after the Oaxacan scholar, but this name has never been used, except parenthetically, in descriptions of the Lienzo. Brief descriptions of Zacatepec 1 are included in: Lehmann, *ISA* n.s., Vol. II (1905), 261-63; in José Alcina Franch, "Fuentes indígenas de Méjico" (*Revista de Indias*, Año XV, nos. 61-62, 1955), 494-95; and in Glass, *Catálogo de la Colección de Códices*, 115. The Glass catalog also contains a photograph (plate 66) of the entire Lienzo.

³ This transfer is noted in: Agustín Villagra, "El Lienzo de Zacatepec: un nuevo lienzo que viene a enriquecer la colección de códices que existen

horgos?

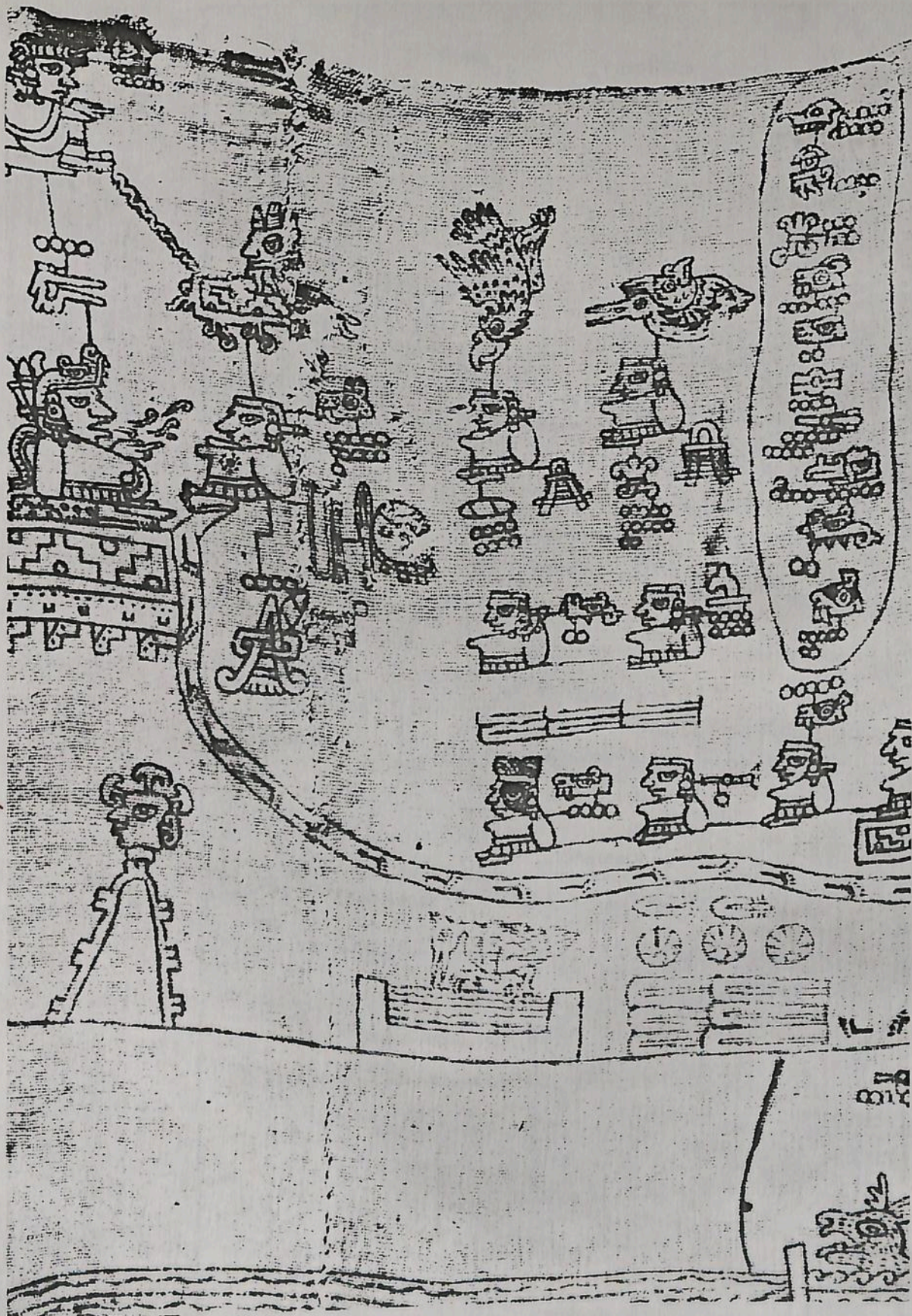
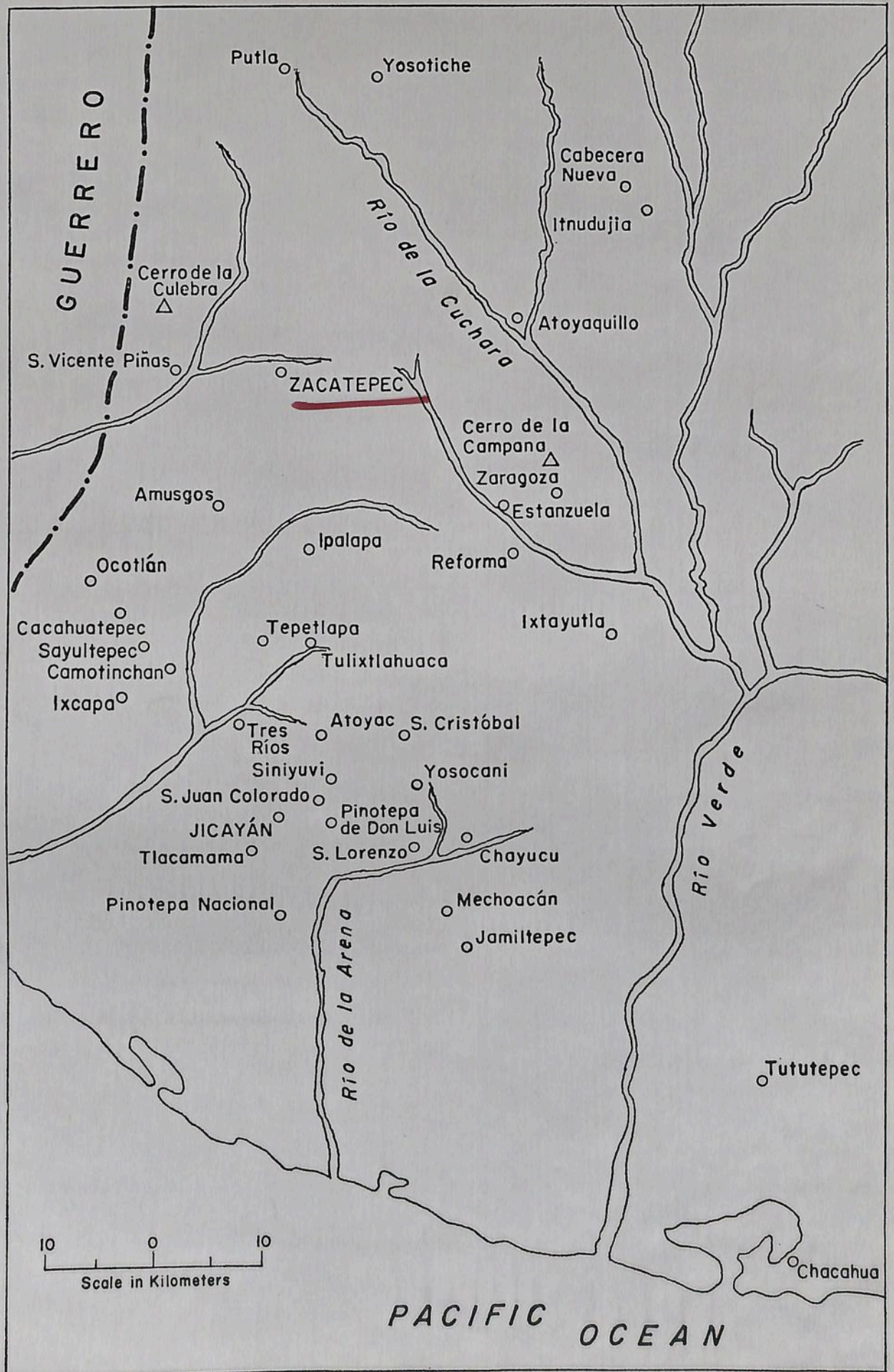
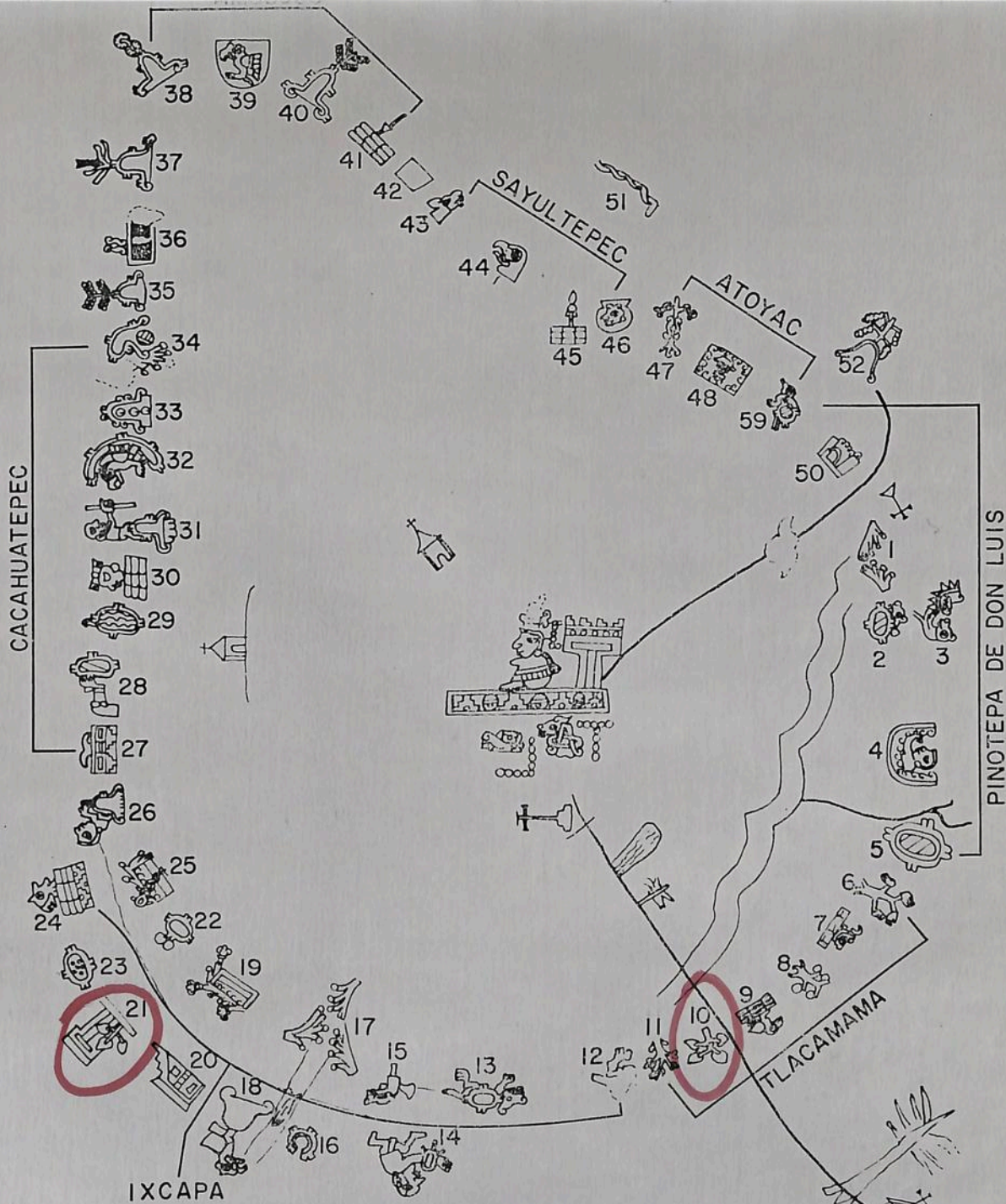


FIG. 88. Lienzo of Zacatepec 1, detail (LZ, plate II).



MAP 5. The Coastal region of Oaxaca west of the Río Verde



hongos?

The Lienzo of Jicayán (mid 16th century?) (P.147)

boundaries between Jicayán and Cacahuatepec, while the glosses written near two signs at the top of the map (Signs 38 and 41) are given as the boundaries between Jicayán and Amusgos in 1710. But if Cacahuatepec were a subject of Amusgos when the Lienzo was drawn, then a boundary of Amusgos when the Lienzo was drawn, then a boundary with Cacahuatepec would, in effect, be a boundary with Amusgos.

The Boundaries of Jicayán and Amusgos in 1680

A third written document that lists some of Jicayán's boundaries is a 1680 review of the boundaries of Amusgos,

the town which was Jicayán's neighbor to the north during the Colonial period.³⁸ In this document the Mixtec names of the five boundary sites between Amusgos and Jicayán, running from east to west, are given as follows:

- yagui títáa
- sucuu tixihi
- yucu anunii
- yugui naa yucu chichi ñuhu
- dogua yoso ñamii.

The last three of these five names have counterparts in

³⁸ AGN-Tierras, 191-3, fol. 57.

For example, in Jicayán and Pinotepa de Don Luis, the word for "road" is *iti*, and the word for "iguana" is *titi*, a combination of the animal prefix *ti-* and the word *iti*. In the Dyk-Stoudt dictionary for the dialect of San Miguel el Grande, *ichi* is listed as meaning "road," and *tí'ichi* as meaning "iguana." Thus the large lizard's head in Sign 7 serves as a phonetic indicator that reinforces the reading of the band of footprints as *iti* or *ichi*, as opposed to *yaya*, a second Mixtec word that means "road" or "street."

Sign 8

Description: A tree whose branches terminate in circular fruit.

Fig. Nos.: 148, 149

Accompanying Gloss: *yutnu yachi diqui*

Translation: "a type of *jícara* or calabash tree"

Relationship of the Gloss to the Pictorial Sign:

Both the gloss and the sign above it refer to the same botanical motif: the *jícara* or calabash tree. This tree is explicitly represented in Sign 8, because the four globular objects at the end of the tree's branches are the gourd-like fruit of this tree. In the gloss below, the two words *yutnu yachi* (*yutnu yasi* in the dialect of the Alvarado dictionary) mean "*jícara*," a tree of the genus *Crescentia*. *Yutnu* is "tree," and *yachi*, or *yasi*, means "*jícara*," the fruit of this tree. The hard shell of this fruit is used throughout the Coast as a container, scoop, cup—or generally as an extension of the hand. On the Coast, as elsewhere in the Mixteca and in the Isthmus of Tehuantepec, women often wear the *jícara* on their head when it is not in use (Fig. 142).

The precise meaning of *diqui* or *ndiqui*, the final word in the gloss accompanying Sign 8, is difficult to ascertain. This word undoubtedly functions as an adjective describing the type of *jícara* tree or the type of gourd produced by this tree. One of the meanings of *ndiqui* when it describes plants or trees is to signify that the plant in question has hard, pointed bristle-like projections.¹³ For example, the Alvarado dictionary lists the phrase *ita ndeq[ue]* as the Mixtec term for the grass known in English as "darnel" and in Spanish as "zizaña" (*Lolium temulentum*). *Ita* here means "grass"; and *ndeq[ue]*, the equivalent of the *diqui* of the gloss under Sign 8, refers to this plant's lemma, which is a small pointed bristle. On the Coast, *iño ndiqui* is the Mixtec name of the plant known in English as "wild amaranth" and in Spanish as "bledo" (*Amaranthus blitum*). In this case, *iño* means "plant with thorns," and *ndiqui* indicates that the thorns are hard and bristly. But if such a translation is applicable to the word *diqui* in the gloss accompanying Sign 8, it is not indicated in the *jícara* tree shown in this sign, for the tree has no bristly projections. Undoubtedly, there are in the Mixteca a variety of adjectives used to designate different types of *jícaros*, because they are an extremely common and useful tree.¹⁴ A more extensive and pene-

¹³ When used as a noun, *ndiqui* (*ndeque* in the Alvarado dictionary, *ndiqui* in the dialect of San Miguel el Grande) may mean "horn of an animal, point, spike."

¹⁴ The Alvarado dictionary lists, in addition to *yasi* as the basic Mixtec

trating study of Mixtec names of plants, shrubs, and trees will certainly uncover many more Mixtec names for specific varieties of plants, as well as the different regional Mixtec names used for plants in various sections of the Mixteca.

Sign 9

Description: A feather-mat field with a bird.

Fig. No.: 149

Accompanying Gloss: *cava yy tiño yucu*

Translation: "the sacred ravine of the wild chicken"

Relationship of the Gloss to the Pictorial Sign:

The gloss and the sign are probably related, although the identification of the bird shown in the sign is rather uncertain. The *cava* or *cahua* section of the gloss is represented by the feather-mat motif which in place signs of towns is usually associated with the Mixtec word *yodzo* ("plain, field"). Here the sense of *cahua* illustrated is probably "ravine" rather than its alternate meanings "rock" and "cave" because the feather-mat motif is indicative of a relatively flat region surrounded by elevated ground. The *yy* (or *ii*) section of the gloss means "sacred," perhaps signifying that the ravine in question is a sacred site. *Tiño* usually means "owl" or "chickens";¹⁵ but the bird in the pictorial sign resembles neither an owl or a chicken, and it seems unlikely that a chicken would appear in an essentially pre-Conquest place sign because chickens were introduced into the New World by European colonists. A clue to the identity of the bird is provided by the final word of the gloss, *yucu*. When *yucu* is used as an adjective, it means "undomesticated, wild," and thus the entire phrase *tiño yucu* undoubtedly describes an undomesticated bird resembling a chicken that was native to the Mixteca prior to the Spanish conquest.¹⁶

Sign 10

Description: A tree or shrub with heart-shaped leaves.

Fig. No.: 149

word for "*jícara*," the following Mixtec phrases in which *yasi* is qualified by adjectives:

<i>yasi tiyoo</i>	}	white and burnished <i>jícara</i> (<i>xicara blanca y bruñida</i>)
<i>yasi ndaha</i>		
<i>yasi coho</i>	}	large <i>jícara</i> (<i>xicara grande</i>)
<i>yasi coho cánu</i>		
<i>yasi tesiyo</i>		
<i>yasi ndaha</i>	}	a <i>jícara</i> to be carved (with decorative designs) (<i>xicara por labrar</i>)
<i>yasi ctisi</i>		
<i>yasi cuite</i>		

There are undoubtedly many other qualifying adjectives that have not yet been recorded.

¹⁵ In some dialects of Mixtec, such as that recorded in the Alvarado dictionary, *tiño* also means "stars."

¹⁶ In the Nahuatl language as set forth in the Molina Nahuatl dictionary, the native word for "Spanish rooster" (*gallo de castilla*) is *vexolotl*—that is, the Nahuatl name for the native American turkey, known throughout Mexico today as the "guajolote." It is difficult to say whether the Mixtec word *tiño* similarly referred to the native turkey and was later used to refer to European-imported chickens, but this may have been the case. Unfortunately, the sixteenth-century Alvarado dictionary does not list a Mixtec word for the native turkey; and in the Mixteca today, the word for "native turkey" is *co'lo*, a loan word derived from the Nahuatl *guajolote*.

Accompanying Gloss: *xicuvi duva*

Translation: "the herb that causes illness?"

Relationship of the Gloss to the Pictorial Sign:

Sign 10 and its gloss are probably related, for the word *duva* or *nduvua* in the gloss refers to the plant motif in the sign. *Nduvua* can mean "vegetable" or "herb" and is often used to refer to plants with pointed leaves or roots, probably because *nduvua* also means "arrow." The leaves of the plant in Sign 10 are cordate, or roughly heart-shaped, and relatively pointed at the end, and thus they depict the idea of *nduvua* as an herb with pointed leaves.

The translation of *xicuvi* is less certain. *Xi-* (*dzi-* in the dialect of the Alvarado dictionary) is a causative prefix used before verbs and denotes an action performed or caused to happen; this prefix can often be translated as "to make, cause to happen." *Cuhui* or *cuvui* is a verb which has a multitude of meanings, but the one which may be applicable here is "to be sick, to be in pain." Thus the entire phrase *xicuvi* or *dzicuhui* would be "to cause illness or pain." It is possible that the unidentified herb shown in Sign 10 and referred to as *duva* in the gloss is a plant which is poisonous and produces illness or pain.

Sign 11

Description: A tree or shrub with thorn-like projections.
Fig. No.: 144

Accompanying Gloss: *yuvi [yu?] tnu yñu yta*

Translation: "the arroyo of the flowering thorn tree"

Relationship of the Gloss to the Pictorial Sign:

The tree in the pictorial sign and the gloss beneath it are in agreement, although the specific type of tree referred to by both is not known. *Yuvi* or *yuvui* means "arroyo" or "ravine"; *[yu]tnu* means "tree"; *yñu* or *iñu* means "thorn"; and *yta* or *ita* means "flower," or when used as an adjective, "flowering." The pictorial sign shows a tree with thorny projections and thus illustrates the general type of tree described in the gloss.

The arroyo or ravine in question is not illustrated in the place sign itself, but it is no doubt an extension of the stream of water which is sketched lightly on the right side of the Lienzo and which runs from Sign 1 (*yuhui maa*) to the sign under discussion. Written inside this stream near the black line which extends from Jicayán to Tlacamama is the gloss *yuhui dita yutno* (Fig. 148), which may mean "the arroyo where there is an abundance of trees." *Yuhui* means "arroyo"; one of the meanings of *dita* or *ndita* is "to have an abundance of"; *yutno* or *yutnu* means "tree(s)."

Sign 12

Description: The lower half of a bird or animal.

Fig. No.: 144

Accompanying Gloss: *chiti cuiñe*

Translation: "the lower part of a tiger"

Relationship of the Gloss to the Pictorial Sign:

The upper section of the place sign has been obliterated because of a hole in the Lienzo, but it is still possible to distinguish the legs, feet, and tail of an animal or bird. The type of long rectangular tail seen in this sign seems

to resemble closely the tail feathers of other birds drawn on the Lienzo, particularly those of a parrot-like bird within a curved rock (Fig. 154). Tails of animals are usually shown as narrow and rounded at the end rather than as a rectangular block. If, as seems most likely, Sign 12 represents a bird, then the gloss written underneath does not refer to this sign. *Chiti* (*site* in the dialect of the Alvarado dictionary) means "intestines," or when used in place names, it may mean "the lower part of." *Cuiñe* or *cuiñi*, when used as a noun, is usually translated as "tiger" and is a generic term that refers to various types of spotted or striped felines.¹⁷ The animal in Sign 12 could not be a tiger, for not only does it have a tail that resembles the tail feathers of a bird, but it appears to have two legs, shown as one leg in profile, rather than being a quadruped, and it lacks the spots which are one of the principal characteristics of New World "tigers."

It would be tempting to assign the gloss *chiti cuiñe* to the next sign in the Lienzo, Sign 13 (Fig. 150), because this sign shows a quadruped with a stone motif placed in its middle, in the region of the animal's stomach or intestines (*chiti*). But this quadruped lacks not only the spots or stripes of a tiger; he also does not have a particularly feline appearance, and he does not have the usual furry chin found in most representations of tigers in Mixtec manuscripts. No other place sign in the Lienzo contains a feline or "tiger" motif, and thus the gloss *chiti cuiñe* does not seem to be represented by any pictorial sign in the Lienzo.

Sign 13

Description: A stone placed in a quadruped, possibly a rodent.¹⁸

Fig. No.: 150

Accompanying Gloss: *yuu coo*

Translation: "the stone of the serpent" or "the bowl-shaped stone"

Relationship of the Gloss to the Pictorial Sign:

The gloss *yuu coo* does not refer to Sign 13. *Yuu* means "stone," and the meaning of *coo* which is most easily represented by a pictorial sign is "serpent," which has nothing to do with the quadruped seen in the place sign. It is possible that the gloss *yuu coo* refers to one of two pictorial signs in the Lienzo. One of these is Sign 15, which consists of the head of a serpent whose neck has the form of a hatchet (Fig. 150). The serpent in Sign 15 is known to be a rattlesnake or viper, *coò cáá* in Mixtec, because the hatchet motif is the usual logogram for *caa* or "metal." *Coò cáá* literally means "serpent of metal," for *coò* means "serpent," and *cáá* means "of metal, metallic." The gloss *yuu coo* ("stone of the serpent") may refer to the serpent sign, although Sign 15 lacks a stone motif to depict the word *yuu*, and the gloss lacks the adjective *caa* that

¹⁷ As a noun *cuiñe* can also mean "spot, stain, blemish, swelling, lump."

¹⁸ The quadruped in Sign 13 seems very similar to two animal figures (one from Codex Laud 45 and one from Codex Fejérváry-Mayer 34) which Eduard Seler classifies as rodents of unknown species ("Die Tierbilder in den mexicanischen und den Maya-Handschriften," *Gesammelte Abhandlungen*, 2, Vol. 4, 522-23, Figs. 228, 229).

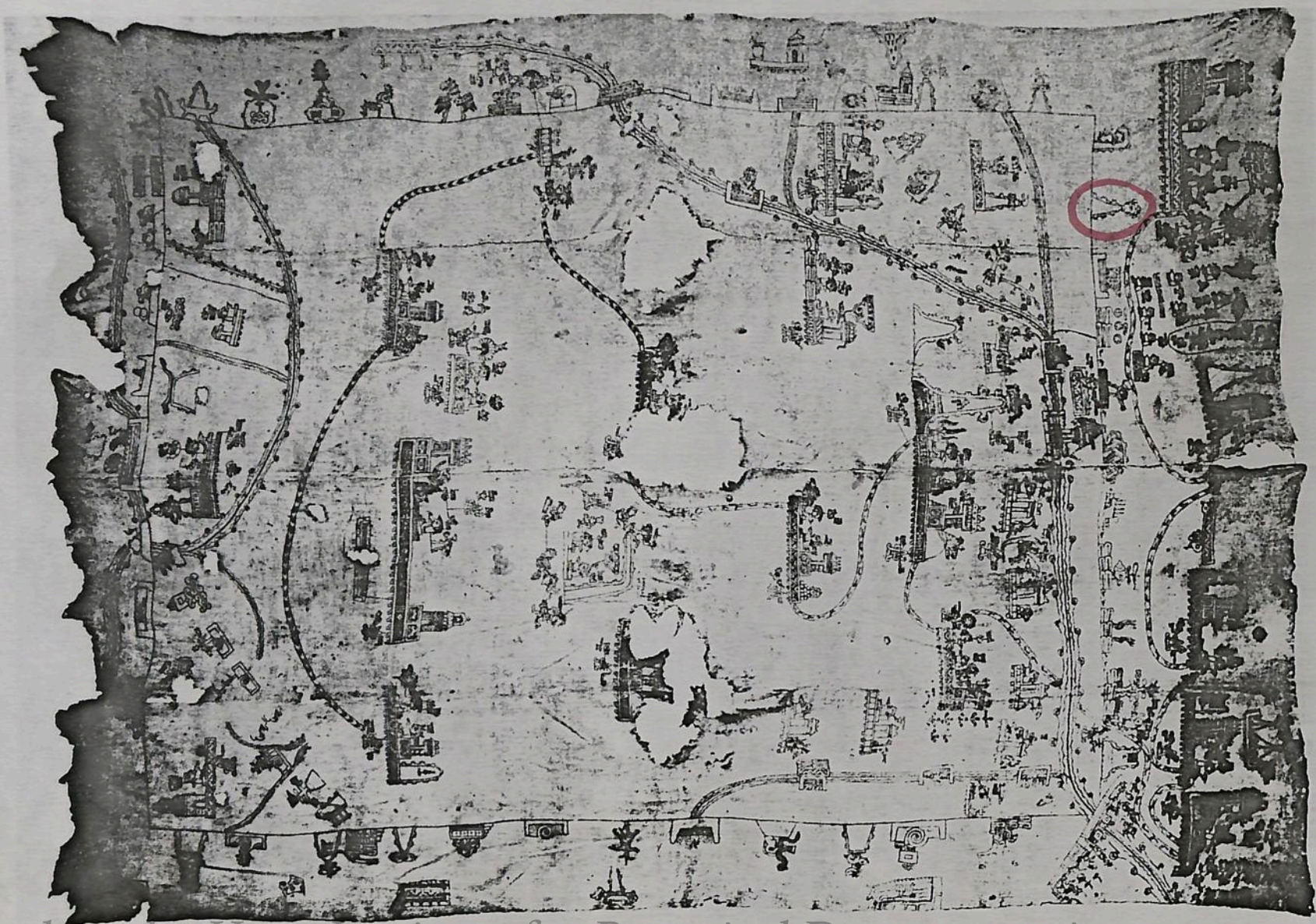


FIG. 85. Lienzo of Zacatepec 1. Museo Nacional de Antropología, Mexico City, No. 35-03. (LZ, "Vista de Conjunto")

U. M. E. Smith, 1973. Picture making from ancient Southern Mexico.

U. M. E. Smith.

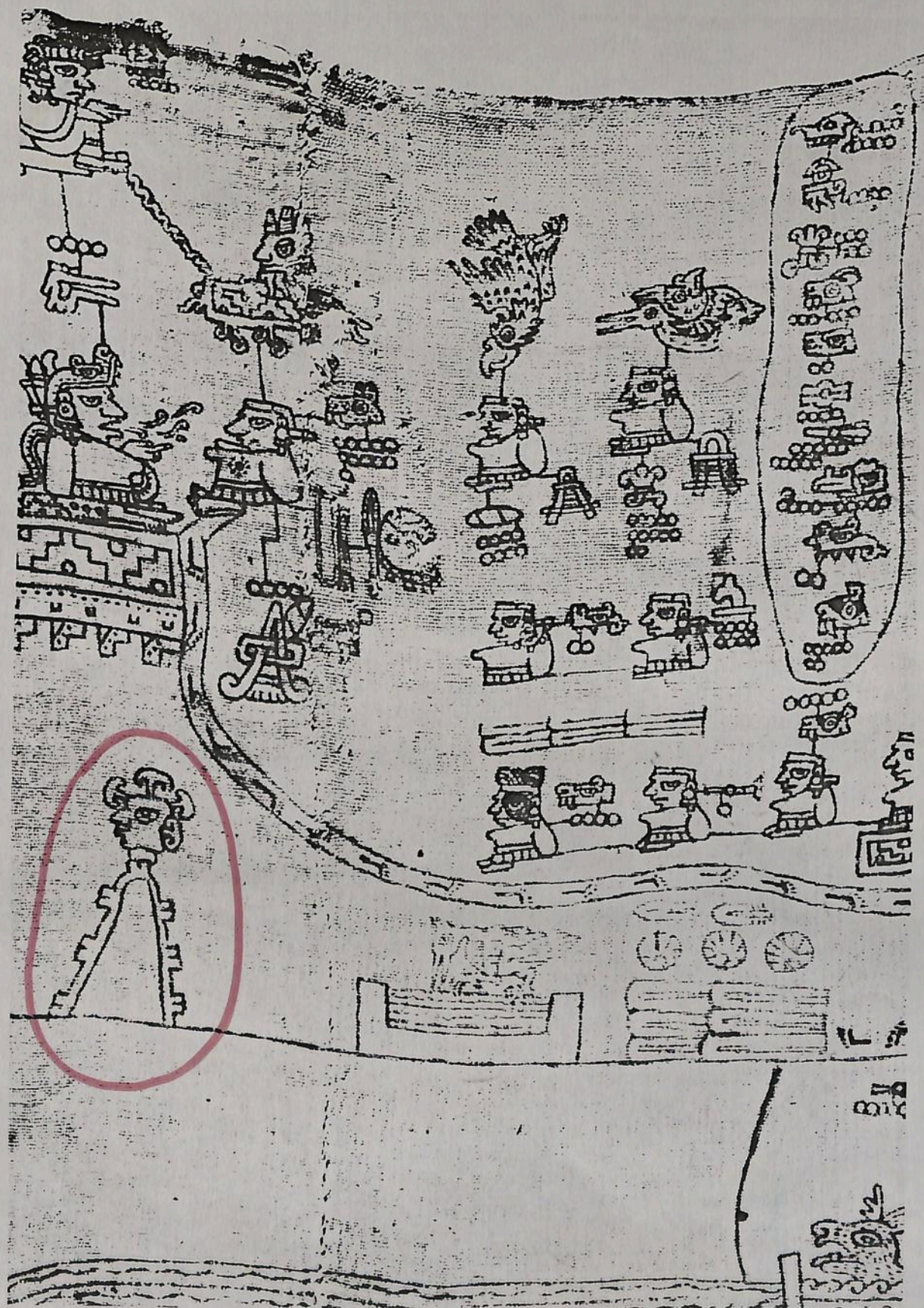


FIG. 88. Lienzo of Zacatepec 1, detail (LZ, plate II).

AN ETHNOHISTORICAL STUDY OF THE SOUTHERN MAYA LOWLANDS
IN THE 16TH AND 17TH CENTURIES

A RESEARCH DESIGN OUTLINE

by

Nicholas M. Hellmuth

Abstract

16th-17th century Spanish relaciones found during 1969-1971 contain new ethnographic and historical information unavailable to previous writers on the Southern Maya Lowlands. Unused in Spanish and Guatemalan archives these valuable manuscripts contain descriptions of sizeable populations throughout lowland Chiapas, El Peten, Verapaz and Izabal. Eyewitness observers describe in vivid detail population, settlement pattern, architecture of residential and ceremonial buildings, religious rites, political organization, trade, and other aspects of contact period Maya life. Numerous newly found censuses contain birth, marriage, family and death facts plus other information needed for thorough comparative demographic studies. This information will necessitate revisions of current models for supposed lowland Maya behavior and will provide factual data with which archaeologists can propose more reliable reconstructions of the Classic Maya way of life through ethnographic analogy.

1. BACKGROUND FOR THIS RESEARCH

In a recent review of the last decade of Maya studies, R.E.W. ADAMS cited the pressing need for more ethnohistoric research on the Maya (1969 17). In all of the articles on the Maya which have appeared recently in American Antiquity or American Anthropologist the weakest part of their documentation was their author's unbalanced reliance on the old traditional sources (i.e. Landa 1941), and the lack of any fresh facts (despite impressive new theoretical arguments and elaborate models, c.f. Rathje 1971; Lange 1971). Forgotten and unused, in European and Guatemalan archives, are thousands of pages of first hand Spanish Descriptions of 16th-17th century Maya life in lowland Chiapas, Tabasco, Peten, and adjacent highland Verapaz.

The need for these new data is manifested by recent studies that demonstrate conclusively that there were substantial native populations in the supposedly deserted Southern Maya Lowlands when the Spanish first penetrated the

region (Thompson 1938; 1966; 1970; Saint-lu 1968; Hellmuth 1969; 1970a; 1970b; 1971a; 1971b; 1972; Estrada 1970a; 1970b; 1970c).

There had certainly been a drastic population loss coincident with the "collapse" of the Classic Maya civilization - probably an 80% drop in population. It is evident that most of the old ceremonial centers were eventually left completely abandoned; but, during searches in Guatemalan and Spanish archives (1969-1971), Feldman, Hellmuth and Estrada have found a considerable number of early Spanish relaciones which completely substantiate Thompson's once lone voice in pointing out that sizeable Maya population existed in the 16th-17th centuries, irregularly distributed through the Southern Lowlands and bordering Central Highlands. From all these unpublished manuscript reports, it is now clear that the lack of population in the Peten, which so struck Maudslay and Maler, and the depopulation still evident today was a result of Spanish introduced disease; a prolonged and bloody Spanish conquest and disruptive occupation; forced labor which sent thousands of lowland Maya to their death as overloaded human pack animals on supply trains; and forced resentment of whole population of lowland Maya in the Surroundings highland fringes (where they usually died). Now that we have located these new documents, it is important to microfilm, transcribe and edit them. We need to map out which regions were and which were not populated, and clarify what were the political and linguistic subdivisions, subsistence economies, and other cultural attributes of these important Maya populations.

Ethnographic analogies for Classic Maya culture would be greatly helped if there was available a more complete record of the diversity of pre-Hispanic Maya life. Anthropologists could at least see the varying ways in which the many different Maya peoples of the area (the Verapaz Chol, Cholti-Lacandon, Tequegua, Keckchi, Quejache, etc.) lived, instead of having to make do with complete data on Northern Yucatan from the traditional sources, such as Landa. It is necessary that someone go through the archives and extract the ethnographic kernel from the unwieldy mass of Spanish administrative and religious verbiage.

An example of the variety and fullness of the ethnographic information locked in the archives can be seen from the new data now available for one

sample town. In Sevilla and Guatemalan archives Hellmuth has already located over 2,000 folios (4,000 pages) of descriptions of the conquest and daily life of the Cholti-Lacandon inhabitants of the town of Nuestra Señora de los Dolores de Lacandon, 1694-1714. Added to the published data already available, this means that anthropologists now have for comparative studies: over 500 previously unknown Cholti Mayan personal names; population data, occasionally per house; a detailed description of the architecture and furnishings of private houses, religious structures and shrines, and community buildings; a several thousand word dictionary written in the town; descriptions not only for the complete clothing of males and of females, but also reports on how cloth was woven and dyed; names of deities, accounts of religious dances, rites, paraphernalia, priests, adoratories and idols; names in Mayan and in Spanish of every plant, animal, bird, or fish raised, hunted, gathered, or eaten; comments on methods of farming, gathering, hunting and fishing; kinship terms and information on marriage ceremonies and the domestic group cycle; lists of trade items, routes and medium of exchange; explanations of the civil and religious hierarchy and inter-village politics; a detailed day by day account of the initial conquest and pacification (Valenzuela 1695); a description of every settlement in the 1,600 square miles around Los Dolores; and records of the eventual removal of all Cholti-Lacandon to the highlands around Huehuetenango after 1712 and their subsequent death in the new physical and cultural climate (Hellmuth 1970b; 1971b; in press; Estrada 1970a; 1970b; 1970c).

For the Manche Chol of Verapaz and for a majority of other lowland and adjacent highland groups Feldman, Hellmuth and Estrada have now located most of the original 16th-17th century baptismal books, padrons, and matriculas. Such name lists are full of linguistic, demographic, kinship, marriage and settlement pattern information. Often the lists are arranged so as to give the number and kinship relationship of everyone who lived in a single house. These censuses provide valuable figures with which to propose possible populations for Classic Maya house-mounds.

The Verapaz Chol are of interest because they are about the only Southern Maya lowland people who (at first) seem to fit the archaeologist's and

ethnographic analogist's favorite hypothetical settlement pattern (vacant town ceremonial center with the main population widely dispersed in hamlets and maize fields). Actually, unpublished manuscript reports provide new evidence that the Cholti-Lacandon, Toquegua, Quejache, etc. all did not happen to live as they are supposed to have, but resided full time in semi-permanent, quite compact villages. We can now show that the dispersed settlement pattern of the Lacandon of today and most of the 16th-17th century lowlanders was a native adaptation to the disruptive Spanish presence. They dispersed to best avoid Spanish harassment and proselytism.

One of the most interesting discoveries in Sevilla was of over 300 folios on the little known Toquegua Indians of the Golfo Dulce and Golfo de Honduras coasts (Hellmuth 1971a:4-50). Newly found manuscripts reveal that in addition to being seafaring, generally water oriented, and warlike, the Toquegua were neither Mexican nor Chorti as some had thought (Scholes & Roys 1948:18) but were of Chol linguistic affiliation. From fascinating early 17th century relaciones and censuses, Hellmuth found that in 33% of the marriages the husband was from 13 to 30 years older than his wife, and in 13% of the marriages the woman was from 6 to 20 years older than her husband. The horrified Spanish observed that "the Indians that want to be married with them receive them for their wives since they are born and raise them and name them..." (AGI, Guatemala 129, folio 65). The existence of these fishing Maya substantiates Lange's observations (1971) that fish were an important item of Maya diet.

This information is but a tiny fraction of what Feldman, Hellmuth and Estrada have already located in the archives in preliminary reconnaissance during parts of 1969-1971, but which they have been unable to microfilm, transcribe or process because of a lack of funds. In addition to these newly studied manuscripts from the well known archives, many treasures await he who can delve into the church and order archives. The lucky few anthropologists who have been allowed in to restricted church archive rooms have not always had complete freedom to xerox or transcribe everything they wanted. The church archives, not the government's, are where most of the dictionaries and religious tracts in Mayan and the baptismal books full of Mayan

names and demographic data are stored. Recently the archivist has somewhat reorganized these early manuscripts.

The proposed project will include Lic. Agustin Estrada M., the archivist of the Archbishop of Guatemala. In addition to this key church connections, Estrada is also a professor of paleography and of church history at the Universidad Rafael Landivar in Guatemala City. Estrada has already found several thousand folios of unpublished accounts of mission activity among the Chol. Nicholas Hellmuth already has secured a letter of introduction from a Cardinal which has facilitated his research. The project numbers already know of unpublished dictionaries and will get into all relevant church archives, religious order archives (Dominican, Franciscan and Mecedarian), and private library collections of early Spanish history.

We feel that Mesoamericanists need a complete range of fresh ethnographic accounts, so that they can determine how much regional diversity there was among the many distinct Southern Lowland peoples. Therefore, we will not narrowly restrict our research coverage to a single people. Of particular interest will be the several different Chol peoples (Cholti-Lacandon, Vera-paz Chol and Toquegua Chol) and their neighbors, the Kekchi highlanders in surprisingly many aspects of culture. Although holistic in scope we will focus on significant villages and topics, in particular: settlement patterns and demography (especially looking for figures on the number of people inhabitant single houses), subsistence, trade, the interaction between highlanders and lowlanders, and linguistic studies.

PROJECT GOALS

The project as proposed hopes to contribute to knowledge of the Maya way of life by making available new information about the still functioning 16th-17th century Southern Lowland Maya and their Central Highland neighbors. We aim to present edited transcripts of the new relaciones we have already found quickly, so that the fresh facts may be used for better informed ethnographic analogies, for bases for studying acculturation, and for understanding the successful adaptation of diverse Maya peoples to a tropical forest environment.

Feldman, Hellmuth and Estrada already have gathered together a great deal of the information mentioned. This information is only available so far in mimeographed preliminary reports or in unprocessed transcriptions or notes. So, in the two sections which follow, we will present some of the types of ethnographic information which we could have ready for publication within the next 3 years.

2.1 Settlement Pattern Studies

Current archaeological estimates of Post Classic population are consistently in error. Traditional site survey techniques, which rely on finding stone stelae or monumental architecture, are not adequate to locate 16th-17th century villages which had no masonry building platforms and no masonry superstructures. Many 16th century villages simply left no mounds. Occupational debris is buried under humus, vegetation or windblown soil accumulation. Rands never found any 16th century Maya artifacts in an area around Palenque (1969:personal communication) in an area which Hellmuth suspects had numerous villages up to 1793 (Hellmuth 1970b:25). Frans Blom was never able to find the 103 house Choltil-Lacandon village of Nuestra Señora de los Dolores de Lacandon (1694-1714), although he knew the Lacandon region well and even after he made several trips especially in search of this village (Blom 1956a, Blom & Duby 1955-57, II:214). In Sevilla in 1971 Hellmuth found not only a map showing the location of Los Dolores de Lacandon, but also several hundred pages of the instructions of the Spanish captain to the mule drivers on what paths to take to get their mule trains from the highlands to Los Dolores de Lacandon. Now the site could be located and excavated in the future.

Even today, Mayanists are still writing about the complete absence of significant population in most of the 16th-18th century southern lowlands (Rathje 1971). For most of the regions there is abundant evidence from many different first hand Spanish observers that there were scattered populations somewhat larger than even Thompson accepts (1970). Feldman, Hellmuth and Estrada have located a number of reliable, unpublished Spanish descriptions of population in lowland Chiapas, El Peten, Alta Verapaz and Izabal that J. Eric Thompson S. did not have available to him.

The members of this project will prepare a series of map showing, as best as possible, the locations of all Lacandon, Peten, Chol and Kekchi settlements of the 16th-17th centuries. We also ought to be able to determine why the villages were where they were (i.e. because of proximity to water, on defensible hills, on trade routes, etc.). Other maps will display linguistic boundaries (and how these changed through time), different symbiotic regions, differing regional population densities, etc.

For many towns, we hope to be able to present enough information so that archaeologists could use aerial photographs and foot surveys to find the actual physical location of the remains of the settlement. The excavation of a well documented settlement such as Los Dolores de Lacandon would be a valuable test of the correctness of archaeological inferences from purely artifactual data. Such future archaeological work would also make it possible to determine if 16th century Chol ceramics are derived from Late Classic ceramics of the same region. The project will not itself undertake such excavation but would make its data available to those who would wish to dig conquest period sites.

2.2 Demographic Studies

Haviland has reviewed most of the conflicting Mesoamericanist's views about the population of the Southern Maya lowlands (1966). He favors an average figure of 5.6 people per house (Ibid.:35; 1965:19), whereas Sanders and Price favor a more conservative 4 people per house (1968:163). Curiously, these figures are not based on facts for southern Maya, but on 20th century northern lowland Yucatec Maya (Haviland 1965:19; 1966:35).

During the past 3 years, Feldman, Hellmuth and Estrada have found in the archives several dozen long census lists for both southern lowland and adjacent Guatemalan highland peoples, and also for the Yucatec speaking Quejache and Peten Itza. All of these censuses, plus seldom used passages from Villagutierrez's and Ximenez's published histories, show clearly that the normal living arrangement was at least 1 extended family per single structure (Hellmuth 171a:23, 30, 39-40). We plan to have all these census lists transcribed and tabulated so that we could make available to others accurate averages of

the number of real people-per-house. We suspect that the averages will come out around 6 to 8 people per individual structure. Among the Cholti-Lacandon the use of plank beds high up almost in the rafters made the houses effectively 2 storied, allowing a large number of people to live comfortably in a single building.

Not only have we located these more reliable census figures, but we have available enough information to be able to learn something about the composition of the domestic group -which relatives (and non-relatives) and why-lived with the head of the house. But even more important than the raw population figures are the thousand bits of information on birth, death and marriage dates which will enable us to make the first thorough demographic study of the Lacandon, Peten, Cholq'ij, and Kekchi regions. We will be able to determine the average age of both spouses at marriage, the fertility span of woman, life expectancies of both sexes at different ages, marriage preferences and prescriptions, percentage of incestuous marriages, and other standard demographic observations. It will then be possible to compare the differences in these figures between highlanders and lowlanders, and between 17th and 20th century peoples of the same regions.

The significance of the higher population figures per house (and hence per square kilometer) is that population figures for the Classic Maya could be increased from 10 to 20%. In the following section on subsistence we will outline how new information on agriculture shows that there were ample food resources available to feed such a population.

Also important in our research to aid archaeological interpretation of the mute Classic period remains, will be finding out how long an average house and house site were used before the inhabitants moved on to somewhere else. We also need to make sure that the Spanish "house counts" are per single house structure or per residential compound which might consist of several distinct buildings. All of these questions can be answered from the archival manuscripts which we have found to date.

2.3. Subsistence Studies

Most current research on subsistence alternative available to the Classic Maya has depended heavily on inferences made from observation of current, 20th century agricultural practices of acculturated Maya (complete bibliography of such studies is given by Wilken (1971:444-448). Frequently, observations on agricultural practices of distant Yucatan are projected onto the entirely different environmental situation in the southern lowlands. Most of the better studies (Bronson 1966; Wilken 1971) have regrettably been largely hypothetical, relying on little actual ethnohistoric evidence. Most writers (except Wilken) champion some favorite single major food staple and poo-poo all alternatives. So far a majority of the articles have been in the realm of hypothesis and speculation. No one has produced a complete list of all the food that any one 16th century Maya people actually raised and really ate, except Feldman (1971:78-124) and Hellmuth (1969:24-28; 1970b:7-8; 1971:24-27).

We have found early Spanish accounts of what the conquering Spanish found actually growing in the fields, stored in Maya kitchens, and cooking in Maya pots. Even several recipes of the Cholti-Lacandon are described. It turns out that the Maya did rely heavily on root crops, and on other vegetables (i.e. tomatoes, peppers), and sometimes on grains (i.e. amaranth). Squash, usually enshrined in the imagined food trinity of "maize-beans-and-squash" was simply not a major staple. Also, the Maya made considerable use of meat from domestic fowl, especially turkey, and from wild game, particularly deer. River and lake shellfish, fish, and reptiles were frequently eaten.

Feldman has found that the platano (not to be confused with the post-conquest imported banana) was possibly the major food of certain Pacific Piedmont peoples. Hellmuth has found frequent references to the widespread use of this plant for the Peten, Chiapas and Verapaz lowlands. Several species of zapote fruits, as well as other tropical nuts and fruits, were also important for most of the 16th-17th century Maya. Cacao was widely grown along riverbanks in Chiapas, Peten and Verapaz.

Puleston has proposed that the Maya may have relied on the fruit of the ramon tree (1971). There is considerable evidence in the archives and published early histories to show that the ramon was never a significant item in 16th-17th century southern lowland Maya diet. Where ramon was eaten at all, it was eaten solely during times of famine.

New manuscripts not only show that what the Maya traditionally ate when the Spanish first saw them, they allow us to document the slow changes in agricultural practices and Spanish introduced food preferences. Spanish destruction of orchard and milpas to force Maya into missionary settlements, Spanish agricultural edicts, and other considerations led to the modern Maya dependence largely on maize and beans (and now rice also).

As can be appreciated from the sample transcription the descriptions of the subsistence activities of the Maya are pretty detailed. When the information is all transcribed and processed by the proposed project, all Mesoamericanists would have available a collection of facts on which to base new and more concretely documentable hypotheses for the earlier Classic Maya situation.

2.4 Trade Studies

There is hardly an article which does not harp on the redundancy of the economic potential of the southern Maya lowlands as opposed to the diverse environments of the highlands (M. Coe 1957; Sanders & Price 1968: 160-161; and Rathje 1971). The consensus has been that there were not enough regional differences in natural resources to foster interregional trade. Yet the lowlanders obviously had something to trade for their imports of obsidian, manos, sea shells, etc. Feldman and Hellmuth now have sufficient new evidence to show that there was a degree of regional specialization in crops, crafts, and natural resources. Feldman has already discussed in detail the trading networks of the highlands adjacent to the lowlands (1971). This coverage will be extended to the regions we propose to cover. We will be able to provide anthropologists new data upon trade routes, rates of exchange in cacao and achiote "cur-

rency", the merchant class, symbiotic regions and other economic matters. We will be particularly interested in the economic interaction between the Chol and the North Pocom and Kekchi.

3.1 Personal Names of the Verapaz and Southern Maya Lowlands

This monograph will include over 2,000 Mayan personal names from unpublished census materials already located. In addition to complete references and etymologies (when possible) for each name, the work will tabulate the frequencies of distribution of the names per settlement, throughout the southern Maya lowlands and central-east Guatemalan highlands. It will be possible to determine the degree of sharing between any two towns in the two regions. Sharing should reflect cultural relationships at some time in the past. A most significant portion of this monograph will be the analysis of Highland Mayan personal names of villagers deep within the highlands. Other alien names (i.e. Nahuatl, Chiapanec, etc.) will be identified when possible, and a discussion provided of their patterns of distribution.

The Nahuatl names will be of special interest to archaeologists who are interested in prehispanic Tolteca or Mexicanoid "foreign" intrusions of the lands inhabited by Mayan speakers. Some 20 to 30% of the Cholti-Lacandon of Chiapas had Nahuatl personal names. It would be interesting to compare these alien names with those used around Chichen-Itza and other Mexicanized parts of Yucatan.

We would also hope to find, in the archives, name lists for Tabasco and Puebla regions from where archaeologists think Tepeu 3 Fine Orange ceramics had their origin. It would be helpful to know if the Nahuatl names in the southern lowlands were coming from the same Tabasco or Puebla locations as the ceramics. Finally, analysis of alien names should reveal many facts about the culture of the name source. Cultigens, artifacts, and calendric deities, to name a few possible categories, all appear in the terms used to identify people. The systematic study of our very large sample should allow us to make many inferences of the prehispanic culture of otherwise little known peoples.

3.2 Complete Ethnographies of the Cholti-Lacandon, Peten Itza, Verapaz Chol and Toquegua Chol.

Complete ethnographies will be prepared on each of these distinct regional cultures. All the traditional ethnographic topics will be covered where possible. These ethnographies will be largely descriptive in the sense that every scrap of information on any given topic will either be quoted or cited. These ethnographies will be comparative in the sense that for each aspect of regional life a statement will be made about whether this practice was restricted to this region, was widespread throughout the lowlands or highlands, etc. Considerable attention will be devoted to the problem of reliability of the Spanish descriptions, biases, errors and lies.

A village focus of the proposed ethnographies will produce in effect a community study which will be more useful in comparing with modern ethnographic community studies than something like Landa's relacion which is partially taken from informants from two different regional cultures and partially mixed with hearsay and facts knitted together from observations on many of the 16 different native Yucatan states. The reader should be able to get an idea of the kinds of detail available in these unpublished Spanish relaciones from reading the Appendix.

Contrary to what is stated in most of the modern literature, the late prehispanic Kekchi were a lowland as well as a highland people (c.f. Viana et al. 1955). Kekchi settlements at Lanquin, and especially at Cahabon, were important sources of lowland goods (i.e. copal) for the adjacent highlands. We know that the Verapaz Chols were receiving in return highland goods from the Kekchi and North Pokom highlands peoples. The temporal extent of lowland-highland Commercial interaction is not known, but the nature of the evidence, both linguistic (i.e. terms of cultigens or artifacts common to Choloid-North Pokom-Kekchi languages but not found elsewhere in the highlands) and archaeological (heavy concentrations of Classic period Maya lowland artifacts near or in the Verapaz Highlands) suggest that the contact was far older than the sixteenth century.

Aside from the movement of goods, the movement of people, the settlement of highlanders in the lowland and vice versa, seems also to be pre-European. We have documentary records of possible fifteenth century migrations of this type (Sapper 1904) and the high percentage of lowland names in Verapaz highland towns (i.e. 17% from San Cristobal Cahcoh) suggest the existence of frequent migrations between Verapaz and adjacent lowlands.

Therefore, because the inhabitants of the Verapaz highlands seemed to be so intimately linked with the Choloid speakers of the lands immediately west (Cholti-Lacandon), north (Verapaz Chol) and east (Toquegua Chol), and because already in the archives Feldman has found so much new information touching on this interaction, we feel it will be a contribution to prepare ethnographic sketches of the Kekchi-North Pokom in the period of initial European contact. As the least known and most contiguous to the lowlands, the Kekchi, rather than the North Pokom, will be the focus of these papers. However information will be collated on both of these people.

3.3 Annotated editions of the "Moran" vocabulary of Cholti

Both Fought and Hellmuth have for several years been working independently on the 17th century Spanish-Cholti vocabulary abridged in 1695 at Los Dolores de Lacandon from an earlier vocabulary. This planned published edition will include in Cholti-Spanish, as well as Spanish-Cholti, all the new Cholti words found during the proposed research, as well as all the Cholti personal names. In appendices to this publication, words of particular ethnographic interest would be arranged under such topics as: terms for food, terms for useful plants, terms for kinship and affinity, etc. S. W. Miles (1957) and Feldman (1971) have shown how much useful ethnographic information can be gathered largely from vocabularies.

3.4 Edited Transcriptions of Manuscripts

It has been known to take from 5 years or longer for the results of research to be made available to interested scholars. The goal of the

proposed project is to make available in preliminary form all transcriptions possible.

Where possible, preliminary versions of all the reports and ethnographies would also be made available immediately in this manner. Already Hellmuth has distributed mimeographed copies of his findings to date on the Cholti-Lacandon (1969; 1970b; 1971b) and on the Peten- Ytza, Vera-paz Chol, and Toquegua (191a). Additional reports are already typed onto stencils. Likewise, Feldman has already prepared and distributed working papers (1971b; 1971c). We feel it is incumbent upon all staff members to make this basic transcribed information available without discrimination as soon as possible, rather than hoarding it.

4. CONCLUSION

This presentation has stressed the usefulness of at last having great new amounts of descriptive ethnographic and historical information on many thus far poorly documented peoples. We feel that these newly known Maya lifeways can be used to produce models which might help us to understand better certain aspects of the life of the Classic Maya. The data we propose to make available has intrinsic value in itself; however, its greatest value is in making it increasingly clear that many of the 16th century peoples were fundamentally different in subsistence, settlement pattern, population density, etc., from the 18th-20th century survivors in the same regions. At the same time, the 16th century Maya of both the

southern lowlands and central-east highlands are in many ways strikingly different from any of the Classic Maya. We will thus have extracted a record of ways of human life not yet available to the anthropologist.

This report stressed that Feldman, Hellmuth, and Estrada have already located in the archives great quantities of data. By locating it we mean that in quick perusals of the archives we have taken notes that such and such information is contained in this or that document. Up to now, none of us has had any financial backing to enable us to microfilm or transcribe more than a fraction of what we have noticed to be of interest. Even that which we have already transcribed remains in file cabinets unprocessed, again because of the lack of clerical and research assistants.

All three of the staff have now spent sufficient time in the archives to know what will turn up in the as yet untouched church and state archives. The great 500 page historical and ethnographical relation of Valenzuela was thought lost for over a century until Hellmuth rediscovered it in Sevilla in 1971. The church archives in Guatemala are the depositories for the detailed accounts of friars Diego de Rivas, Marjil de Jesus and other prolific writers of the 16th and 17th centuries. Estrada, the only person who has had free access to the church archives (since he is the official archivist of the archbishop), has already found thousands of previously unpublished and unknown documents. He needs a corps of transcribers and typists to help him make this treasure available to anthropologists and historians.

When the typed transcriptions are available in the United States university libraries, both undergraduates and graduate will have a great mass of material to work with on their own. The ways of life of the Cholti-Lacandon, the Verapaz Chol, the Toquequa Chol, the Kekchi and the North Pokom will be available to anthropologist interested in cross-cultural comparisons. We hope that this new information on forgotten peoples will be a contribution to anthropology.

SAMPLE OF THE KIND OF ETHNOGRAPHIC INFORMATION WHICH IS
AVAILABLE IN THE ARCHIVES. DATA WHICH FOLLOWS IS ON THE
CHOLTI TOWN OF LOS DOLORES DE LACANDON (SAC BALAM) 1695.

"The town of Sac Balam is situated in exposed country stirred by all winds with pleasing plains with abundant good pasture land, and closed in by a ridge of hills... The water is heavy for being from some little wells that the Indias have near the town, of such bad quality...although there is a river that passes by the town about $1\frac{1}{2}$ leagues away, and a creek that is $\frac{1}{4}$ league away on the trail to San Mateo Istatan."

" And there are one hundred and three (houses), including the three of community (use). And all are spacious, and of good fabrication, with strong and thick wood which prop up and suport the roofs. The roofs are of much straw recently tied down and rising regularly in height, to let the water run off the abundance of straw. The height of the roofs is for resisting the strength of the rains in the winter."

"And all the houses have their fronts open, and the sides an rear built up of stakes covered with clay. And inside those houses of private people, there are rooms in which the Indian women cook and have the implements of eating and drinking. And with these excellent and curious stones, more polished and clean... And in each room there is a bed platform of wood secured on posts strongly driven into the ground, spacious enough for a minimum of 4 persons."

"And in some rooms can be seen fabricated at the sides, little shelves of thin, worked and flush little cradles in which the infants are accomodated so that they Will not defecate on the main bed platform, nor put themselves in danger of smothering. And in some halls there were 4 stakes about $\frac{3}{4}$ quarters of a vara high driven into the ground and on them wrapped around tree bark so soft, like cotton, and so interwoven like cloth, and some like chamois. And one comes to understand that inside said stakes they put the children... securing them with the cords of said bark, which they have everywhere."

"Cradles for babies were little crates of reed, very clean and well put together, and tied with such carefulness, hung on the hanging platforms at such a height so as to allow the mother, seated in her bed, to nurse the infant."

"And in two of said houses two large nets were found...with their floats and for weights clay (balls) well sewn on."

"In the house of Izquin there was a curtain of cane of reed grass linked together with such art that he gathered it all up, letting it fall until a very perfect lattice (was formed), because all the cane pieces were sewn from within with some very thin little string of century plant."

"They found all the houses had been left full of provisions of maize, beans, many turkeys, enough chickens, some cotton, pots, flat bowls, well made comales, very curious weaving instruments of the women, many blow guns with the little net bags of pellets and their sockets for molding them made of turkey long bone, axes of stone, chisels and mallets of stone, and other things of rational people..."

"Their little dogs were found to be very skinny. And there were many tame guacamayas. At 5 o'clock in the afternoon, after having flown around, they came to roost on the ridge poles of all the houses, forming a delightfully beautiful landscape of various deep red colored clusters of flowers"

The intimate detail of these descriptions is surpassed by few other contemporary Spanish relaciones. For the Cholti-Lacandon we never have to rely on the word of a single person (such as is the case with Landa). Also, these descriptions of the Cholti are not based on the interrogation of indoctrinated, perhaps fawning informants. All of the above observations on Sac Balam are actual eyewitness descriptions by Spaniards who lived in the village. For any given aspect of Cholti life there are usually from two to three independent versions. One version may be from a military man, another from a civil servant, another by an over zealous friar. It is possible to crosscheck and weed the unreliable statement from the reliable.

SAMPLE SPANISH DESCRIPTIONS OF CHOLTI AGRICULTURE

"There are in the same town fruit trees of platano, zapotes, jocotes, anonas of hot lands, guanabas ; trees of round gourds, some achiote trees very sweet pineapples; and of all this they also have in their milpas and in some parts lemons. The huts of the milpas, although smaller, are as well built as those of the town. And in the milpas they have mud daubed granaries of maize"

"And having occupied their houses those (Spaniards) that resided in the town (of Sac Balam) considered (that the Lacandones in fact) lived rationally like human beings because they do not have more than one wife, who each assists and applies herself with care to the work of the milpas and sown places of maize, chile and beans, in which they plant pineapples, platanos, potatoes, jicanas, jocotes, zapote trees and other fruit trees. Being of the hot country they are more industrious than our pacified Indians because for the most part they have very large milpas, and because they are the more industrious because of all the large and small logs they must chop up with a hatchet of dark green colored stone, nicely ~~work-~~
~~ed,~~ of which one finds some few... The land is humid and spacious and has two harvests. And they change sites for the seeding places with which fruits they maintain themselves... And all raise chickens, and those that are the most abundant are turkeys... of which we found in the village many troops... They kill them by twisting their heads and putting a foot over them pulled (the heads) off the turkey. And later they threw them into a fire to burn off the feathers. Deplumed, they washed them and put (them) to cook."

"... he wants to go to seed and cultivate his milpas, taking with him his wife that she may make his tortillas. He knows this proposition to be malicious because the milpas are but recently planted without even been harvested, and because for the seeding, labor, and cultivation they do not need to take their wives, because that which the Indian men are used and accustomed to do to a greater degree is to depart

at daybreak with a supply of tortillas or tamales and return at night. When they take their women to the milpas it is when they are needed to assist in guarding the plants of the fruit so (someone) does not abscond with it."

"...said trail serves for going to the milpa places of said (cacique) Cabnal and of the Indias of his calpul, who make milpa in that territory, especially in summer time, for being humid land, and because of this good for the milpas of said summer, and around the whole circuit of the lake...there are...only milpa places of the Indians of this town of the calpul..."

Also available are many other descriptions of milpas, house side orchards, lists of all crops raised, seasons, yields, tools used in clearing milpas, methods of hunting and fishing, etc. Not only do we know how food was procured, we now know in what form it was cooked and consumed (most non-meat foods were drunk in a posole-like liquid concoction.

POSITIONING AND FUNCTION OF CEREMONIAL BUILDINGS

This town has one hundred and three buildings, one hundred residential and three ~~Communal~~ (the latter) larger than all the others. These (communal buildings) are in the higher part of the town... One of them serves as an adoratory, for in it were found the signs of their sacrifices... The rear and the sides are closed by mud daubed wattle, and the fronts are completely open. Each (community building) looks out onto the others..."

"In the other two buildings, which both look out on the said adoratory, there are many planks hung up on which it seems that those who guard the adoratory sleep or rest. This other one was at one side of the antecedent and serves for assistance of the Indians when they give their meetings, fiesta and sacrifices."

"And (the third communal building), that fronts onto the first, was

destined for the congregation of the Indian women at the said functions for the reason that the males separate themselves from the females."

DETAILED DESCRIPTION OF THE ADORATORY AND CEREMONIAL PLAZA

The above description of the 3 community buildings suggests that we may be able to learn something about the possible function of Classic Maya groupings of ceremonial buildings from looking carefully at the ethno-historic record. Below is a detailed description of the architecture and interior decoration of the adoratory. In 1695 the Cholti were using stone blocks analogous to the Classic Maya altars. There were upright sacrificial stones with some stela attributes.

"In the center of the said town there are 3 buildings... of 18 varas of length. These are communal structures. The one serves as an adoratory and place of sacrifice, and it is the more elegant and spacious. Its rear and sides consisted of paling of wooden slices daubed with mud... In order to find out that it had a wooden backing and was not a solid (clay) wall one had to scrutinize it carefully. The front of this house (and of the other two also) were left open and these open fronts looked out onto the interior courtyard."

"The place of their idols was a short room joined by a wall to the mud daubed side, made of wooden stakes, also mud daubed of $2\frac{1}{2}$ varas of interior space with its moldings so smoothed and extremities flush that they make a work so perfect that the construction forms a graceful looking work of art. This room is the size of a spacious closet. And in the middle of said little room it had a doorway ample enough for one person, with a curtain of cotton cloth hanging from two stakes."

"Up ahead (inside said room) was a pedestal of one quarter vara of height in the style of a moveable platform made of clay, and on it in the two corners, two round pots also of clay of 1 vara of height, painted of diverse colors, and more than one armspan of thickness, diminishing in size from top to bottom... That they serve as braziers (is

known) because they were found full of hot ash with some remains of copal that had been burnt, and on their rims one found fresh blood of the turkeys. It is said that the Indias are accustomed to sacrifice chickens and turkeys to the idols that they venerate inside said room, of which it was the tabernacle and for incensing. This blood was probably from the turkeys which were found dead and decapitated in the courtyard and in other parts."

"And all along the edge of that pedestal there were other little pots sort of one gema high in the form of the large ones... The large ones were whitened by unslaked lime, and in them, as also on the upper part of that little room, there were two strips of reddish colored over white cloth, These cloths were found on all the walls where there are signs of idolatry, always two, and in all parts over the limed, of 2 by 4 of width."

"And when they give cult and veneration their priest enters into said adulatory and speaks out. And the certainty is that (the oracle) speaking with the devil was feigned, and when he hears a cry that rends the spirits and prostrates the bodies of those close by."

"And this house being destined for diabolical works it had in it perfuming pots of fine earthenware that in their molds they fabricated figures of alligators,, snakes, and other bad, disgusting reptiles."

"(In one of the communal houses) there were many clothes woven of cotton thread of diverse colors, and each one with four cords pendant from each of its corners with tassels, jackets without sleeves, and with little jacket skirts woven with the same bodies half to reddish colors thread and the other half of black thread. And other clothes in the form of maniples adorned with said tassels and cords, such that the Indias (put on) both dolls when they dance. And for these dances they have tepana, quastes, flutes, and other instruments inside of said house."

"In the interior courtyard, which is square, there were found five sort of squarish boxes of 3 quartas in height and one and a half vara of

diameter made of stone blocks or thin flat stones without any mortar holding them together, but well put together and evenly laid. On them they put their pitch pine for lighting... And by the corner of the courtyard there are two pedestals in the same shape, with one large stone each one driven into the middle on which it seems that they decapitate the turkeys that they sacrifice because they find them stained with blood of turkeys and annointed with copal."

SPANISH DESCRIPTIONS OF CHOLTI POLITICAL ORGANIZATION

Now that Proskouriakoff has discovered that Classic Maya sites could be ruled by dynasties, it is increasingly important to find out from 16th 17th century sources what were the many different types of political organization in vogue among the lowland Maya. Hellmuth has located in the archives new comments by the Spanish on Cholti political organization, both of individual villages and of whole regions. These fresh facts complements information already available from published (but infrequently cited) sources.

"The caciques or principal men of this town are Cabnal, Tunol, Tustecat, Quim, Bubahau, Sulabna, Chichel, Tzactzi, Chamcut and Polom. And those that have people under their control and order are those said Cabnal, Tuxnol, Tustecat and Quim. And the other principal men have very few (followers). And that those that are heads and governors of all the principal men or caciques and of the Indias of their following are only those said Cabnal and Tuxnol."

"Regarding the point whether they have a king, they say that they have never known what this office might be; only their caciques are their lords, kings, priests and confessors, without being paid any tribute or other profit. Simply as a token that they are their caciques, they celebrate a particular feast which they call... feast of the cigarretes...each family gives its cacique a small bundle of cigarretes to signify that he is the master..."

"The caciques have no skill in anything except their idolatries, sacrifices, baptisms, marriages, confessions, divining whether they are to die or not, divining whether one work or another should be undertaken, casting lots with red beans or grains of maize, giving notice to the people when it is time to sow and to gather, and when a feast day comes, etc. But they do not punish as justice." (Tozzer 1913:504-505).

DETAILS OF THE DESCRIPTION OF CHOLTI USE OF TOBACCO

There are few Spanish observations of daily life of any Maya which surpass the most microscopic detail of some of the descriptions. Below is reproduced a miscellaneous account which may not be of great ethnographic significance, but which shows the kind of intimate coverage of the everyday life of the Cholti.

"... the Indian... was occupied with puquietes which are some kind of cigar of more than 3 quartas of length, and about a thumb in thickness, fabricated of leaves of nance, and varnished with clay that looks like ochre, and on it painted or introduced other colores. These are stuffed with tobacco, and the tip which completes it. It was incorporated with it that begins so that it is not necessary to light it nor waste the tip of another nor even the ash, because with good dexterity and quickness the end is returned lit to the open mouth, and introduced into it, and giving a little tap on the teeth, they swallow (the ashes?). This was then the admiration of all (the Spanish)."

"There are in all (the houses) forms for fabricating cigars or pu-
quietes that are some little sticks of wood, strong (and) the thickness of a finger, diminishing in dimension from the head below, or from one to the other extremity. And in these they fabricate said puquietes with leaves of nance and covered diverse colors and from said forms they pass them to another portion of clay like a sugar mold. And in it they introduce like one hundred in which they place them, and put the cigars in order to dry them. And there were so many there that we found that also I understand (that) they are not only for their use but also for selling like the black powder..."

LINGUISTIC AND OTHER CULTURAL INFORMATION FROM PERSONAL NAMES

Much demographic information can come from censuses. There is not enough space to reproduce a whole census. Instead, below in alphabetical order are listed just the personal names, without the associated ages, spouses, and children given. Even from the bare list of Cholti names below we can tell that the Cholti names are significantly similar to Chontal Maya personal names. Chontal and Chorti together are significantly unique and together differ from all their immediate Mayan neighbors.

Nahua names are marked with an asterisk.

--A HAU or AJAU	AH NIGUAN	AHUNSE	--BIN
AH CANAN AHAU	AH POO	AH XUCHIT*	AY BIN
CANAN AJAU	AH QUE CHUL	AJEB	CAUIL BIN
QUESAL* AHAU	AH QUES	AJUL	CHAN BIN
YSQUIN* AHAU	AH QUETZAL* POI	ALQUI	PAPA BIN
AH BIN	AH QIN	AMAY	TABIN
AH CAAC	AH QUI	AMAL	TACBIN
AHCALI*	AH QUIN	APO	UX BIN
AH CANAN AHAU	AH TINUNUN	ASCAGUIL*	BOLAC
AH CAUIL	AH TOL	ASQUIN	BOLOC
AH CAUIL CHICH	AH TUNAL* CO(?)O	AYBIN	BIBAAO
AH CAUIL XUX	AH TZIN TUHNOL	AYBUN	BOLON
AH CUAT*	AH TZOC	AYYGNAB MANIGODO (sic)	BOLON CHAC
AH CHAB	AH TZUM		BOLON CHI
AH HOL	AH TZUNUN	BAC	--BOLON
AH ITZ NAB	AH TZUNUN	--BATEB	CAGUIL BOLON
AH ITZQUIN*	AH TZUNUN CHO	CANI BATEB	--BUB
AH ITZQUINNUBTI	AH TZUNUN TUZ	BATZ*	CABIL BUB
AH MAS	AH TZUTZ	BIN BUB	CALI* BUB
AH MEN	AH UCH	BIN TUZ	CANAN BUB
AH NAUI*	AH UET		CUAT* BUB

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(167) TOTAL LINES (25 THRU 31) 82.12

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(171) COM TA

(172) PRE DISC 82.12

(173) TIME AND MILEAGE CHARGE 82.12

(174) COLLISION DAMAGE WAIVER (TAXABLE)

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(177) SUB TOTAL 14.00

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(181) TOTAL CHARGE 101.71

(182) LESS GAS ETC. 101.71

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(188) CHECK IN LOCATION 18.29

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(192) AUTHORIZATION NUMBER OUT

(193) AMOUNT DUE 0.00

(194) RETURN DATE & TIME 03 SEP 77

(195) RETURN LOCATION NAME TAMPA APO FL

(196) CHECK IN LOCATION 0393

(197) OWNING LOC. 8035

(198) CHECK NUMBER 747000

(199) LICENSE PLATE NUMBER FLAUC160

(200) RETURN LOCATION NAME TAMPA APO FL

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(203) MILES INSTALLED ODOMETER

(204) MILES OUT 09957

(205) MILES IN 03409

(206) DATE TIME USED 6 DY 20 HR

(207) DATE TIME IN 03 SEP 77 1102

(208) DATE TIME OUT 27 AUG 77 / 1417

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University of South Florida
HOUSING REQUEST CONFIRMATION

USF 5020-05/7

To: Bernard Lowy
Baton Rouge, LA

We are pleased to confirm housing on campus
as follows:

ARRIVAL August 27

Conf. Code ICM

DEPARTURE September 3

- For: (X) Single @ \$ 7.80 + tax per night
 () Double @ \$ _____ per night per person with _____
 () Family Double @ \$ _____ per night with _____
 () Family Suite @ \$ _____ per night per person with _____

7 | When you arrive on campus, please check-in for your room key at:
 (X) Argos Center - RAR 229 () Andros Center - RAN 122 () Other _____

PLEASE NOTIFY US OF ANY CANCELLATIONS OR CHANGE IN PLANS.

CHECK NO. 120 CVB
\$120. AVIS
27-VIII-77

Summer Session Housing, RAN 229, Univ. of So. Fla., Tampa, FL 33620

AVIS ECONOMY CAR
1-800-331-1212
 TAMPA — ASK FOR
 "FLORIDA FREEDOM
 RATE"
 WEEK @ \$79. — VEGA
 Tony Pinto
 DOBIE
 or \$13.95/day
 includes insurance
 unlimited mileage
 HERIZ — Same as above
 @ \$99.

DELTA
 from B.R. via Atl.
 TAMPA/ST. PETERSBURG/CLEARWATER, FLA.

9 08a	1 44p	304/949	Atlanta	/L -DS
1 00p	5 20p	612/243	Atlanta	/S -S
5 18p	9 26p	622/1137	Atlanta	/S -
8 43p	1 40a	712/993	Atlanta	

 to B.R. via Atl.
 TAMPA/ST. PETERSBURG/
 CLEARWATER, FLA. 879-5800/894-1861
 894-1861

8 00a	10 34a	944/705	Atlanta	B -B
12 50p	3 10p	424/707	Atlanta	L -DS
3 50p	6 12p	904/321	Atlanta	S -S /D -DS
6 10p	9 58p	428/701	Atlanta	D -DS