Magic Mushrooms in Some Third World Countries

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BY

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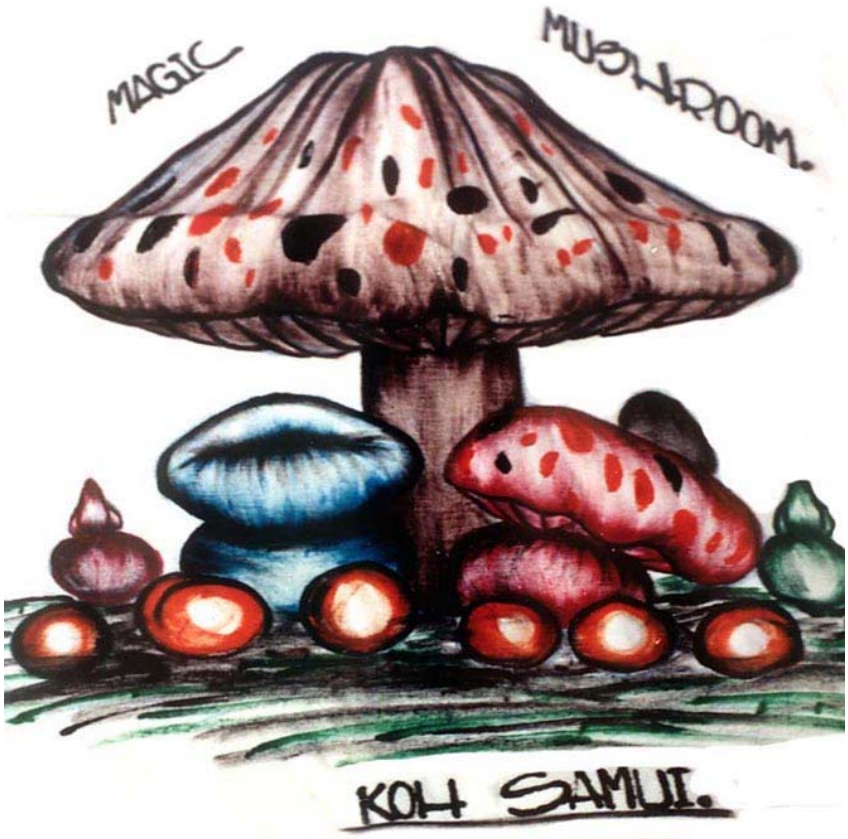

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Fig. 1. Psilocybe samuiensis Guzmán, Bandala & Allen.

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SOME RECENT NOTES AND OBSERVATIONS ON THE OCCURRENCE AND USE OF ENTHEOGENIC FUNGI IN THIRD WORLD COUNTRIES.

I: The Symbiosis of Entheogenic fungi, Illicit Drug Use, and Tourist Influence on Third World Indigenous Peoples.

The following notes regarding indigenous third world inhabitants who cater to tourist influence through entheogenic fungi association is not a scientific report but merely a subjective report based on some personal observations of the authors.

Special attention is focused on the transition from the traditional use of the sacred mushrooms by indigenous peoples residing in México to the popular and widespread illicit use by tourists in some third world countries.

INTRODUCTION

The casual use of entheogenic fungi for ludible purposes first gained public recognition through research initiated by Timothy Leary, Richard Alpert and numerous undergraduate students at Harvard University in the early 1960's (Weil, 1963; Leary, 1968). Within ten years, psilocybin mushroom use had spread from México (Ott, 1975; Pollock, 1977-1978; Weil 1973, 1975-1976) to Australia (Stocks, 1963; McCarthy, 1971; Southcott, 1974), and then from Bali (Schultes and Hofmann, 1980 [1973]) to Hawaii (Pollock, 1974). Twelve years after the Wasson's had reported on the rediscovery of the ceremonial use of sacred mushrooms in México (see Life

magazine, May 13, 1957), widespread recreational use of psilocybian fungi became popular in the mainland United States; eventually gaining widespread use throughout the Pacific Northwest (including British Colombia, Canada) and in several Southeastern states of America (Pollock, 1976, Weil, 1977; 0tt, 1978; Singer, 1978). In Canada, the recreational use of entheogenic mushrooms, particularly that of (*Psilocybe semilanceata* [Fr.:Secr.] Kumm.), known locally as the 'liberty cap,' was reported from British Colombia by Heim et al. (1966).

Public awareness that psilocybian fungi occurred in British Columbia and other Canadian territories soon became common knowledge to members of the drug sub-culture (Oakenbough, 1975; Padmore, 1980). By the late 1960's, entheogenic mushroom awareness invaded the British Isles (Young et al., 1982; Harries and Evans, 1981; Peden et al., 1982), spreading to Scandinavia (Christiansen et al., 1981, 1984; Ohenoja et al., 1987), and finally other European countries (Gartz, 1993). Psilocybian fungi also gained a large following in the early 1970's throughout many countries in Indonesia, South Asia, and Southeast Asia. Such use is now widespread amongst tourist populations in several third world countries.

The following notes are intended to present some new opinions regarding the distribution, occurrence, and ludibund use of entheogenic fungi species by foreign tourists in Indonesia, South Asia, and Southeast Asia.

The sale of entheogenic fungi in third world countries

The trail of the mushroom is an adventurous trek and Western culture has obviously played a large role in exploiting native peoples of third world countries by teaching them how to earn extra income from the sale of entheogenic mushrooms, as well as creating elaborately handcrafted mushroom motif related items. The entheogenic mushrooms and handcrafted mushroom designed merchandise is then marketed directly to tourists.

The proliferation and sales of entheogenic fungi by native inhabitants of Third World countries might seem immoral by western civilizations subjective standards of morality, but in certain primitive cultures and societies, many native inhabitants apparently are adapt at learning new ways of increasing their own financial stability by aiding and abetting those individuals who seek out "magic mushrooms" and/or other drugs often used by tourists in their desire for happiness. Third world inhabitants who market entheogenic fungi to tourists, sincerely believe that the selling of "magic mushrooms" to those who request them is not a shameful nor morally wrong obligation, nor do they see any harm or wrong within the people who request and use illicit drugs (mushrooms included) which they supply the tourists with. Such entrepreneurs are generally simple easy going earthy country living native peoples,

which not only include farmers, cattle tenders, peasants, lower working class people (restaurant and hotel workers) and/or taxi drivers, and those who seem to share a natural symbiotic relationship with the flora and fauna found within their own surrounding environment. They do not consider the nature of natural plants to be as harmful when such use is prevalent among so many tourists who continuously request and use them.

While some attitudes in Southeast Asia vary in regards to drugs and drug use, the majority of distrust regarding drugs and drug use "appears among individuals having cultural and social attitudes patterned after those of the West. As for the peasants, they experiment with everything that belongs to their universe, often have complete knowledge of all the elements that compose it, and how to use them in moderation (Martin, 1975)." Most Southeast Asians consider much of the flora in their environment to be socially beneficial in one-way or another.

MESOAMERICA

Early reports by several noted authorities in the field of ethnomycology revealed that the sale of "magic mushrooms" whether sold separately or in food items, is common amongst certain groups of indigenous peoples living in third world countries. Singer (1958, 1978) first reported that native inhabitants of Mesoamerica (Mexicans) were debasing the mushroom rites of the Mazateca Indians of Oaxaca, México, especially in and around

villages where shamans and curenderos still practice their sacred healing and curing ceremonies.

Throughout Mexico (Ott, 1975), and Guatemala (Lowy, 1977), many adults, as well as their children, have both been observed gathering and selling entheogenic fungi to foreigners. Ott (1975) reported that students in México city were selling mushrooms to other students at schools and to tourists. For many poor people residing in undeveloped regions of Mexico, Central and South America, the mushrooms were an economic boon.

Since rediscovery by the Wassons of the use of sacred mushrooms in Mesoamerica among certain tribal groups of native peoples (see Wassons, Life magazine, 13 May 1957), tourists soon gained the confidence of local indigenes in the matter of the mushrooms. Their desire to obtain the fungi through financial offerings definitely influenced many poor Indian peasants as well as some Mexicans, especially those who resided in and around the Oaxacan village of Huautla de Jiménez.

Young Harvard students, graduates, authors and professionals, soon began a mass pilgrimage to México in search of the "magic mushrooms." Their only source of information in finding the mushrooms came from a few local native informants who claimed to know where the sacred mushrooms grew. Eventually, many native adults as well as their children soon began to seek out the fungi. Innocently enough, the indigenes were only selling the fungi in order to provide their families with

extra food and clothing. On the other hand, various scoundrels and a few unscrupulous natives (Mexicans) soon learn the fine art of selling mushrooms that contained no entheogenic properties. This was a common practice by some Mexicans and indigenous peasant Indians during the early 1960's. This deception of selling phony non-hallucinogenic fungi to tourists who were naive appeared to have subsided by the late 1970's.

During this period (1960-1970), thousands of longhaired foreigners embarked on a pilgrimage to Oaxaca in search of the "magic mushrooms." Many of the young foreigners and their peers who encroached on Oaxaca, hoped to experience the magic of the sacred fungi. Many did, while at the same time, as noted above, many eventually ended up getting ripped off for their money with phony non-hallucinogenic fungi. Ott (1975, 1978, 1979, 1993) later confirmed that these practices are common in México and still occur.

Wasson (1980) wrote, "Starting in the summer of 1967, army and federal authorities intervened in Huautla to expel the young foreigners and Mexicans who had made the place a center of psychedelic experimentation. The conduct of the young Mexicans, among whom were delinquents and not a few children of the rich in search of adventure, was lamentable. The presence of the young foreigners was not scandalous but notorious. The irresponsible intrusion of the young outsiders into Huautla encouraged the Mexican authorities to prohibit the hallucinogens--their traffic and use--by including them (January 1971) in the health

code of the Republic of México at the initiative of president Gustavo Díaz Ordaz. Federal surveillance over the area continued until recently, when the youthful visitors in search of drugs ceased to be so numerous. At present [1980] the municipal authorities are in charge of the local situation [see Anon., 1970]."

Wasson (1980) continues by adding, "the fame of Huautla, became worldwide, attracts a small but constant number of tourists each year. Embroidery, the work of the women is something the visitors especially prize."

Some of the above noted embroidery includes mushroom motif designed shirts. This is definitely another example of financial gain achieved from the exploitation of the fungi. As "magic mushrooms" became more sought after by foreign tourists, some artists and craftspeople directed their talents in producing mushroom motif related items. These items were manufactured specifically for tourists who demanded and purchased them, thus greatly influencing the pocketbooks of poor indigenous peoples. Mushroom motif designed merchandise included handcrafted embroidered shirts, T-shirts and postcards which depicted local species of entheogenic fungi (Ott, 1975). For example, Williams-Garcia (1975:144) in his paper on "The Ritual Use of Cannabis in México," describes a white short sleeved shirt worn by a student "printed with large red mushrooms, and smaller cursive lettering: Huauntla City [sic!, Huautla City]."

The rise of psilocybian consciousness in Third World Countries

The demand for experiencing entheogenic fungi cause a diffusion of mushroom awareness and soon spread from one region of the world to another, creating in many young adults a desire to travel far distances into the heartland of exotic locations, hoping to experience the euphoria and visuals of the mushrooms and to experience God which the mushrooms allegedly imbued upon the user. The trail of the mushrooms soon spread from México to Harvard and from Harvard back into the Gulf States. Use in the early 1960's spread into parts of Guatemala and South America. "Liberty cap" mushrooms (*Psilocybe semilanceata*) are common in Peru as is *Copelandia cyanescens*. *Psilocybe cubensis* and/or *Psilocybe subcubensis* is common in Colombia and other South American countries.

Mushroom use became popular in Australia during the late 1960's and soon spread to Bali. Many German, European, and English speaking travelers became ecstatic when they learned that entheogenic mushrooms were common on the island of Bali. They soon communicated this message to their friends and to the native peoples who residing in the many countries that they visited.

Eventually, Balinese natives learned the economic value that the mushrooms could bring to their pocketbooks. Tourist influence in Bali in regards to the mushrooms came about

because of the demands by tourists who wanted to experience the magic fungi.

By the early 1980's, mushroom use became popular at several resort locations in Thailand, Nepal, and at some resort areas on both coasts of the Indian continent.

The proliferation of elicit fungi use in South and Southeast Asiaed

Recent ethnomycological investigations in Southeast Asia by Allen (1991), Allen and Merlin (1992a, 1992b), and Guzmán et al. (1993), confirm reports that several species of entheogenic fungi are ingested for recreational use by foreign tourists (including some use among indigenous native-peoples). Indonesia, South Asia and Southeast Asia all share adequate tropical and subtropical climates, producing ideal weather conditions for many species of fungi, and abundant crops of psychotropic fungi are available throughout most of the year.

Southeast Asian people seek and accept financial growth through tourism and many poor indigenes share an economic symbiosis with foreign travelers who pass through or spend time in their land. Many travelers who frequent these exotic locales view this region of the world as an economic Utopia or Shangri-la.

Approximately 25 years ago, Europeans, Scandinavians and those of British descent sought alternative vacation locations other than the Riviera, Paris, Amsterdam, Rome,

Stockholm, Athens, and London. Many lower and middle class workers throughout Great Britain, Scandinavia and Europe became fed up with the high cost of tourism in the above-mentioned cities. Many viewed Indonesia, South Asia and Southeast Asia as an alternative that offered tourists and/or travelers with a nominal fixed income, a most affordable and adventurous holiday.

By the early 1970's, multitudes of young foreign travelers began trekking excursions between India and Bali. Many discovered India, Thailand, and Bali to be utopic Shangri-las. Comfortable worlds those were most affordable to their desires, needs, and financial abilities. Countries where they could be themselves do what they wanted to and not have anyone tell them that what they were doing was illegal or morally wrong.

Use of controlled drugs, as well as illicit drug use by young foreign travelers, is common amongst tourists throughout most of the world, especially for those who, each year, travel from India to Bali. Native inhabitants in this region of the world are a hard working class of people and appear to be basically honest and overtly friendly.

While poverty is common throughout many of the various diverse cultures existing in Indonesia, South Asia, and Southeast Asia, many natives are blessed with a talent for producing and manufacturing a number of various arts and crafts for the tourist trade. Market places and bazaars located in foreign European districts are common throughout

Indonesia, South Asia, and Southeast Asia and these bazaars attract tourists by the thousands. Some marketers at these bazaars will most likely offer a tourist some kind of service or offer to provide him with his choice of drugs if asked too.

Illicit drug sources in third world countries

From India to Bali and most recently the Philippine Islands, illicit drugs (mushrooms included) may be easily purchased from local inhabitants at bazaars and market places. Many tri-shaw (rik-shaw), taxi and tuk-tuk drivers (the latter is a cushman type three wheeled vehicle), may often offer their customers ganja (*Cannabis*).

Another source for obtaining illicit drugs are bellboys working in hotels and/or guesthouses and bar tenders or bar maids in taverns, nightclubs and beer gardens. They always seem to know where drugs can be obtained. Local patrons in billiard parlors and/or pool halls are another source for obtaining illicit drugs in foreign countries. It should be mentioned that there are over thirteen thousand guest houses in Bangkok, Thailand, and over 50,000 in India, and illicit drugs may be purchased there from native inhabitants and/or tourists who frequent these establishments. Managers and restaurant waiters at bungalow resorts in southern Thailand and Bali are another source for obtaining illicit drugs.

In many countries throughout South Asia, Southeast Asia, and Bali (excluding Malaysia), illicit drugs are generally available to those who asked for them, and although many drugs used in South Asia, Southeast Asia and Bali are illegal (excluding Betel, alcohol, tea and tobacco), many tourists travel thousands of miles to find their preferred drug knowing that they are readily available if sought.

For example, the most common and popular of the illicit drugs used in South Asia and Southeast Asia include: Cannabis (ganja and hashish), Papaver somniferum (opium, the smoke of dreams and/or heroin known as "white powder") and Psilocybe and Copelandia species (psilocybin, magic mushrooms, magic mushroom omelettes, etc.). In Bali, mushroom "smoothies" are the most popular sought after item, followed by "ganja."

It should be noted that most indigenous Asian people exhibit tremendous feelings of friendship and kinship in their association with tourists and the relationship and influence which tourism has on their economies and personal financial gains. For example: In Thailand, as in Bali, natives are very friendly people as a whole. They enjoy providing services for other people (sometimes for a fee and sometimes not). One of their greatest pleasures is to assist whomever they come in contact with. They would most assumingly go out of their way to help someone in their desire for happiness and this in turn makes them very happy. Especially when they know that they have helped.

Natives living on the Thai island of Koh Samui in the Gulf of Siam are unlike other Thai's. They are a simple people by nature and their smiles are but an expression of their personalities. Known locally as "chao samui" or "Samui folk", they and are definitly known to be friendlier then the up-country Thai's. If a tourist were to inquire where something in particular might be found, these friendly Samui natives, children included, will be more then willing to go out of their way by providing you with whatever service you seek for just a few extra "baht."

PART II.
The ethnomycological distribution, use, and users of entheogenic fungi in Indonesia, South Asia, and Southeast Asia.

The widespread illicit use of naturally occurring entheogenic plants by tourists is common in third world countries. Native participation in the promotion of these natural plant products to tourists is also common and is a direct result of tourist influence and native financial gains.

This present study, as well as previous studies, indicates that such use by foreign travelers in Indonesia, South Asia, and Southeast Asia extends from Goa, India (27◦ degrees longitude west) to the Philippine Islands (127◦ longitude east) and from Nepal

(30◦ latitude north) to Bali (8◦ degrees latitude south). The pre-monsoon rains in this region provide an adequate ideal climatic environment for the abundant growth of several species of entheogenic psilocybian fungi.

According to Ola'h (1970), Guzmán (1983), Bhide et al. (1987), Allen and Merlin (1992a), and Guzmán et al. (1993), there are 15 recognized species of entheogenic fungi that occur in Indonesia, South Asia and Southeast Asia. The majority of these entheogenic fungi species are primarily coprophilic. They occur in the dung and/or manured soil of four-legged ruminants (i.e. cattle (*Bos*), water buffalo (*Bubalus*) and horse (*equus caballus*, etc.). A few species also occur in deciduous woods among decayed leaves and twigs or in grassy areas.

Entheogenic fungi species reported in the scientific literature and discussed in this paper occur in the following countries (see Table l.): India: *Panaeolus subbalteatus* (Berk. et Br.) Sacc. (Sarbhuy and Daniel, 1981) and *Inocybe corydalina* Quélet (Sathe and Sasangam, 1977; Orissa and Bihar, India: *Psilocybe cubensis* (Earle) Singer (Wasson, 1973, 1986; Riedlinger, 1993). Pune, India: *Psilocybe semilanceata* (Fr.: Secr.) Kummer and *Panaeolus papillionaceus* (Fr.: Bull.) Quélet (Sathe and Daniel, 1979; Bhide et al., 1987); Bhubaneshwar, Orissa, India: *Psilocybe atrobrunnea* (Lasch.) Gillet (Sinha & Padhi, 1978). However, no psychoactive indoles were found (see Christiansen et al., 1981, 1984); Bengal, India: *Copelandia cyanescens* (Bk. et

Br.) Singer (Bose, 1919-1928, 1920; Butler and Bisby, 1931); and from Madras, India: *Copelandia cyanescens* (Bk. et Br.) Singer (Gerhardt, 4-8-1990, Pers. Comm. to T. Stijve); Sri Lanka (Ceylon): *Psilocybe goniospora* (Bk. et Br.) Singer, *Psilocybe lonchosporus* (Bk. et Br.) Horak ex Guzmán, *Psilocybe ochreata* (Bk. et Br.) Horak ex Guzmán (Guzmán, 1983), and *Copelandia cyanescens* (*Journal Linnaceus Society* 1871, 11:557); Pokhara, Nepal: *Psilocybe cubensis* (Earle) Singer and/or *Psilocybe subcubensis* Guzmán (Schroeder and Guzmán, 1981); Philippine Islands: *Copelandia cyanescens* and *Copelandia tropicalis* (Ola'h) Weeks and Singer (Ola'h, 1970; Pollock, 1976); *Psilocybe cubensis* (Earle) Singer (Wasson, 1962, 1986; Forte, 1988). Viet-Nam: *Psilocybe cubensis* (Patouillard, 1907); Kampuchea (Cambodia): Psilocybe cubensis (Heim and Hofmann, 1958), *Copelandia cambodgeniensis* (Ola'h et Heim) Weeks and Singer, and *Copelandia tropicalis* (Ola'h) Weeks and Singer (Ola'h, 1970; Weeks et al., 1979); Thailand: *Psilocybe cubensis* (Heim and Hofmann, 1958), *Psilocybe subcubensis* Guzmán, *Copelandia cyanescens* (Allen and Merlin, 1992a), and *Psilocybe samuiensis* Guzmán, Bandala, and Allen (Guzmán et al., 1993); Indonesia (Dutch East Indies) Panaeolus ater (Lange) Kuehner and Romagnesi (Ola'h, 1970; Pollock, 1976)-(no exact analytical results available). Java: *Psilocybe subaeruginascens* Höhnel var. *subaeruginascens* (Guzmán, 1983)-(bluing but no analysis is described in literature); and Bali: *Copelandia cyanescens* (Schultes and Hofmann 1980 [1973]). Borneo: *Copelandia* species (Pers. Comm. top JWA, 1993). Fiji:

Psilocybe cubensis (Earle) Singer (Wasson, 1959).

During the past twenty-five years, entheogenic mushrooms have been available in food preparations prepared by native peoples of third world countries. These food preparations are explicitly marketed for human consumption. The fungi food preparations are usually available at restaurants in many exotic tropical and/or subtropical resort locations situated in various resort areas in Indonesia, South Asia, and Southeast Asia. Such use is often encouraged by the example of indigenous people living in Bali, Thailand and Southeast Asia and such use is known to occur in other regions of the world (Mexico: Singer, 1978; Ott, 1978, 1979. Guatemala: Lowy, 1977.

Jamaica: Pollock, 1978; Samoa: Cox, 1981). Furthermore, many craftspeople and artists in third world countries also market various hand-crafted mushroom motif related items to tourists and are available in Mexico, South America, India, Thailand, and Bali. They include hand painted and factory machine printed T-shirts, dress shirts, hats, postcards, posters, key chains, cigarette lighters and pencil holders (Allen, 1991; Allen and Merlin, 1992b).

Schultes and Hofmann (1980 [1973]) first report the recreational use of psilocybian fungi outside of the Americas. They noted that Balinese natives marketed entheogenic fungi to tourists on the island of Bali and briefly mentioned the suspected cultivation of *Copelandia cyanescens* by Balinese natives. Lowy (1977) reported that entheogenic fungi

(*Psilocybe mexicana*) were being harvested and sold by children and other native peoples of Guatemala. A few years later Cox (1981) reported similar use by native inhabitants on the island of Samoa.

Pollock (Pers. Comm., 1978) mentioned that native Jamaicans harvested *Copelandia* species for tourist consumption and Pollock (1977-1978), as well as Weil (1973, 1975-1976), both reported that entheogenic mushrooms were popular in Colombia and other South America countries (Pollock, 1976). By 1980, the recreational use of entheogenic mushrooms had spread along the coastal regions of Indonesia (Java and Sumatra) and west into Southern Thailand.

As early as 1980, Baxandall (1983) reported that European "hippies” ingested entheogenic mushrooms that were supplied by local native inhabitants at resorts along Kata beach on the Island of Phuket, Thailand. Wälty (1981) later reconfirmed Schultes and Hofmann's 1973 reported, "magic mushrooms" were still being served in food items and were still available at restaurants in and around Kuta beach on the island of Bali.

Many travelers, who frequently hiked through Bali, Thailand and India, would eventually traveled through Nepal. Tourists soon learned the existence of "magic mushrooms" in Nepal and found that they were available in and around the mountain village of Pokhara. Schroeder and Guzmán (1981) noted that travelers in Pokhara consumed entheogenic fungi for ludible purposes yet failed to

confirm whether the tourist harvested their own discovered fungi or if they were purchasing the fungi from local native inhabitants.

Indonesia (Dutch East Indies): Sumatra and Java

Some tourists have reported that "magic mushroom" omelettes and "mushroom smoothies" are available at some resorts in Sumatra and Java. Three species of entheogenic fungi have been identified from Indonesia. The first is *Panaeolus ater* (Lange) Kuehner and Romagnesi. Ola'h (1970) originally detected psilocybin in this species and listed it as psilocybian. Singer and Smith (1958) and Guzmán (1983) reported the presence of psilocybin in *Psilocybe subaeruginascens* var. *subaeruginascens* from Java but an exact analysis of this species was not described.

Although *C. cyanescens* has not been botanically reported from Sumatra and Java, photographs that resembled *Copelandia* species were observed and macroscopically identified by JWA. One tourist presented JWA with a series of photographs of "magic mushrooms" taken at a tourist restaurant on Samosir Island in Lake Toba, Sumatra. The tourist claimed that the mushrooms are prepared and served in omelettes, pizzas, and "smoothies" to tourists who request them. They are available to tourists in Jakarta and at Parangtritis Beach in Jogyakarta, Central Java and have been mentioned as available at resorts along the Surabaya coast.

Bali

Schultes and Hofmann (1980 [1973]) first reported that entheogenic mushrooms were being served to tourists at festivals and celebrations on Bali Island. *Copelandia cyanescens* (Berk. Et Br.) Sacc., were the first psychoactive fungi identified from Bali by French mycologist, Roger Heim. Later, Schultes and Hofmann (1973) also described them from Bali. In the spring of 1978, an ephemeral magazine published an article titled "King Wong: Mushrooms in Bali (*Head* magazine, January, 1978). A photograph of *P. cubensis* accompanied this article. It should be noted that *P. cubensis* has not been identified from Bali. It is possible that *P. cubensis* may occur there naturally since it is known of in similar environments throughout the region. But as of 2009, no one has yet identified it from Bali.

Schultes and Hofmann (1973) also noted that Balinese natives were observed cultivating mushrooms on manure in their gardens. Later observations by JWA (1991) revealed that some Balinese natives harvested entheogenic fungi which appear naturally in the dung of cattle and buffalo after heavy rains. In regards to the suspected use of these fungi by Balinese natives, it appears that some use among young native females does occur but only when tourists date what are referred to as "little sisters" (local native girls). "Little sisters" are advertised in flyers (printed sheets of paper) at bungalow

resorts in and around Kuta beach as being "available on request." Apparently, some tourists who date local native girls have influenced some of the young native ladies into joining them in their indulgent mushroom habits.

While native use of entheogenic mushrooms in Bali is minimal, Dr. Stanley Krippner of the Saybrook Institute in San Francisco reported that "the use of [magic] mushrooms is counter to Balinese tradition because of their origin in animal feces [and] none of the shamans and healers I met used them." Krippner further notes, "the government has discouraged further sale of the omelettes due to a few adverse reactions (Krippner, pers. comm. to JWA, 28 Dec 1989)." Furthermore, Thong et al. (1993) have noted that "mind-altering substances such as psychedelic plants, alcohol, and even betel nut and tobacco have been used in various societies. These substances play little or no role in Bali, despite the presence of psychedelic mushrooms (*jamur tahi sapi in Balinese)* on the island. The effects of the mushrooms are referred to as *legehin* or dizziness; they are shunned by most Balinese who have a cultural dislike of anything that disorients them and threatens their sense of balance."

As noted earlier, for more than twenty-five years, mushroom smoothies, omelettes and pizzas and other food and/or beverage preparations, have been served to thousands of tourists on holiday in and around Kuta Beach in Bali and at resorts situated along the Surabaya coast. Recent communications with

tourists (Pers. Comm. to JWA, 1991) and a recent article by Mood (1988), confirm that "magic mushrooms" are still available in Bali.

In December of 1992, a German traveler confided to one of the authors (JG) that he had recently visited numerous restaurants on Bali Island that still offered food and beverages containing entheogenic mushrooms (*C. cyanescens*). This traveler had previously visited Bali many years before and noticed that since his last visit many new restaurants had opened for business. The traveler reported that some of the new restaurants offered food items containing "magic mushrooms." However, there appeared to be fewer tourists on the island than on previous visits. The traveler also assumed that the lack of recent tourism occurred since many foreigners were probably aware that entheogenic fungi occurred naturally in their own countries including America, Great Britain, Germany, and other European countries (Gartz, 1993).

Foreign tourists in Bangkok who had recently vacationed on Bali mentioned that surfers at Kuta beach often consumed mushrooms prior to surfing; one tourist claimed that the waves were easier to handle when high on the mushrooms (i.e., see Allen and Merlin, 1989; Allen, Merlin and Jansen, 1991). This is very difficult to explain in pharmacological terms.

Kuta Beach is only two miles from Denpasar International Airport. Just forty yards from the central intersection of Kuta is the "Garden Restaurant." Here one may purchase a

variety of Mushroom meals and beverages. For instance, mushroom soup is available for $1.60 (1500 Rupiahs). Each mushroom food offering is available in two doses (full strength, as noted above, or for half strength for $0.85 cents (800 Rp.). A mushroom "smoothie" is $1.60 and a mushroom pizza is $1.80 (1750 Rp.) or $0.80 cents without the mushrooms (Mood, 1988).

Borneo

An anthropology student at the East-Asian studies program at the University of Hawaii informed the senior author of this paper, "friends of his working who were working with him in Borneo were consuming psychoactive fungi from manure." The anthropology student described the fungi as resembling specimens of "blue meanies" similar to ones collected in Australia. Most likely the fungi belong to the genus *Copelandia*.

Samoa

In Samoa, only one variety of entheogenic fungi, *C. cyanescens*, has been identified. It is also possible that the very similar *Copelandia tropicalis* (Ola'h) Singer and Weeks grows here and elsewhere. The recreational use of *Copelandia cyanescens* among the younger generation of Samoans in and around the capital city of Apia is common.

Although some natives of Samoa, particularly the younger generation, often indulge in entheogenic fungi, most adults

consider such use to be harmless and only look at it as a passing fad. According to Cox (1981), the fungi are known by young Western Samoans as *Taepovi* meaning "cow dung." The mushrooms appear in the dung of four legged ruminants after heavy rains and are common in grazing lands throughout Western Samoa. Some Samoans have been observed harvesting entheogenic fungi from manure on grasslands surrounding the local Mormon Church (Cox, 1981). There is no evidence that suggests any past cultural use of entheogenic fungi in Samoa since cattle were only recently introduced into the islands during the last two centuries.

The ludible consumption of *Copelandia cyanescens* by young adults in Samoa appears to be restricted to native use; however, it is probable that some natives would cater to tourists who professed an interest in obtaining the fungi.

The Philippine Islands

One *Psilocybe* and two varieties of *Copelandia* have been identified from the Philippine Islands. They include *P. cubensis*, *C. cyanescens* and *C. tropicalis* (Wasson, 1962; Ola'h, 1969, 1970). However, more varieties probably occur there which have not been botanically identified. Regarding the occurrence in the Philippine Islands of *Psilocybe cubensis*, Wasson (1962) wrote that it occurred in the "Philippines where it is not eaten" [by native peoples].

A recent publication intended for tourist use indicates that entheogenic fungi are currently popular with tourists on Calvary Hill in the Salgada district (see *The Insight Guide to the Philippines*, 1989). Although Filipino people gather and consume many varieties of edible fungi, there is no indication that native Filipino people once consumed entheogenic fungi traditionally.

Thailand

Several species of entheogenic fungi have been identified from Thailand. They include: *P. cubensis*, *P. subcubensis*, *P. samuiensis*, and at least three varieties of *Copelandia* species (Allen and Merlin, 1992a; Guzmán et al., 1993). It is also possible that other species may occur in Thailand that have not yet been botanically identified. During the past ten years, the senior author has found several new varieties of psilocybian fungi.

As throughout South Asia and Southeast Asia, many tourists come to Thailand in search of their choice of drugs. "Ganja" (*cannabis*) is the most common of the illicit drugs used in Thailand. This is followed by "opium" and/or "heroin." "Magic mushrooms" are also popular and are just as available as the former two illicit drugs mentioned above.

Each day in Northern Thailand, more then 80 groups of tourists (6-8 people in each group), embark on a pilgrimage to visit several of the various hill tribe peoples living in and around the golden triangle. A

large majority of these foreign trekkers are only interested in visiting tribal groups (in the "Golden Triangle") where opium is cultivated (i.e., Hmong [Meo], Ahka, Lisu, Yao, Lahu, etc.). Many trek through streams and over mountains, ride elephants, and raft through jungle rivers, just to find and smoke the pipe of their dreams; opium.

In the Southern peninsula of Thailand, among the many coastal and island resorts situated in and along the coastal regions of the Gulf of Siam and the Andaman Sea; many tourists eventually seek out the "magic mushrooms" or the omelettes which they have read about in tourist oriented publications or heard of from their friends. Although entheogenic fungi are common in the southern regions and beachside resorts of Thailand, the fungi are also known of in and around Bangkok and the North and Central Plains regions; including Chang Dao, Changmai, and Sukhothai.

Allen and Merlin (1992a) recently reported that several popular Thailand tourist oriented publications mentioned the availability of "magic mushrooms" and "magic mushroom omelettes." These guides have provided detailed descriptions regarding the dangers associated with widespread entheogenic fungi use among tourists.

Recently, several new English language Thai tourist guide books have reported some interesting observations and anecdotes concerning problems related to dysphoric reactions in tourists allegedly after consumption of "magic mushroom" omelettes.

1. "Be especially careful with fun drugs on Koh Samui--there are no measurements involved, you don't know how much your taking, and what you expect to be an hour or two of harmless fun can well turn out to be 12 hours of unmitigated hell which you'll just have to sit out patiently (Kusy, 1991)."

2. "Stay away from **magic mushrooms**." These psychedelic mushrooms have a long-term effect. In some bungalows on Koh Samui travelers like to eat omelettes with magic mushrooms. Local people call them "*het kee kwai*" or buffalo shit mushrooms, since that is where they grow [notice the variation in the spelling of the epithet "*hed keequai*"]. The short form is "*het khwai*", or buffalo mushrooms." It should be mentioned that the authors of this present study are not aware of any tourist or Samui native who uses this latter phrase.

As to the availability of the fungi, this same tourist oriented guidebook further states that "at first, the mushrooms grew only in the wild. Later, when crowds of travelers pushed the demands to psychedelic heights, local entrepreneurs started to grow them. Some farmers sell one kilogram of "het khwai" for 800 to 1000 baht [U.S. $32.00 to $40.00]."

This Thailand travel guidebook also warns of the dangerous consequences of frivolous mushroom ingestion by claiming that "many travelers have suffered from overdoses and poisonings.

Psilocybe antioquensis – Angkor Wat Cambodia

Psilocybe cubensis (Earle) Singer

Psilocybe semilanceata (Fr.:Secr.) P. Kumm. Photo: Coutesy of Knarkkorven.

Psilocybe samuiensis Guzmán, Bandala & Allen

Copelandia cyanescens **(Berk. & Br.) Singer Ban Phang Ka, Koh Samui, Thailand.**

According to TAT (Tourism Authority of Thailand), the mushrooms contain poisonous substances which can cause death (Krack, 1991)." There is no evidence in the medical literature to support this latter statement (see Allen, Merlin & Jansen, 1991).

3. In the same Thailand guidebook under the section entitled **Eating out**; Krack (1991) mentions that, "some restaurants serve the famous magic mushrooms, psychedelic fungi with long term effects. Be careful, they are not as harmless as some people claim. Overdoses are not good for the brain. One guy can confirm that. They caught him offshore near Nathon [the main port city on Koh Samui island], swimming towards Surat Thani--80 km away. Another guy went to Bangkok after a mushroom trip, checked into a hotel, and went for a walk. Not quite in control, he could not find his hotel again, and wandered around for 3 days before asking his embassy for help."

4. Still yet, a third warning from Krack (1991) regarding the possible consumption of mushroom omelettes. This item is listed under the heading of **Beaches and Accommodations**. "Magic mushrooms are served in omelettes. If you don't want to end up on a mushroom trip, avoid all food with mushrooms. The Thai government has considered putting the mushrooms under the drug law to make their consumption illegal." As noted in Allen and Merlin (1992a), this law was enacted in December of 1989.

5. Fodor's Exploring Thailand reported the following note regarding the availability of "magic mushroom" omelettes in Thailand. "Koh Samui use to be famous for mind-expanding omelettes, but after several notorious incidents that were too much even for the liberal and tolerant Thais, the local police were forced to act (Clutterbuck et al., 1993)."

As early as the winter of 1989, JWA observed (and photographed) signs and menus at several bungalow resorts on the Thai Islands of Koh Samed, Koh Samui and Phuket and at some resorts situated long both of Thailand's mainland coastal regions. One resort sign at Lamai Beach on Koh Samui Island advertised "We Have Rooms, We Have Shrooms." Restaurants on Koh Samed, Phuket, Koh Samui and Koh Pha-Ngan listed "mushroom omelettes", "mushroom smoothies", "mushroom soup or stew", Pizza's, and "special cookies" on their menus. These food preparations usually contain "hed keequai" fungi (belonging to the genus *Psilocybe* (Fr.) Quélet and possibly some varieties of *Copelandia* Bresadola). At Bo Phut beach on Koh Samui Island, a beer garden offered bottles of "Mekong", a local whiskey, mixed with mushrooms added to the bottle. The beer garden owner labeled the whiskey bottles with a sticker that read "for sex."

Allen and Merlin (1992a, 1992b) also reported that some restaurants on Koh Samui Island have served adulterated omelettes to their patrons. It is possible that some of the alleged adulterated mushroom omelettes may

have been the cause of unnecessary dysphoria and inappropriate behavior in some of the tourists who consumed them. Some of the adulterated omelettes may have contained a more potent hallucinogen than that of psilocybin (possibly LSD).

In Thailand, entheogenic fungi can be collected from dung located in rice paddy fields where buffalo and cattle graze. They may also occur along roads and trails where water buffalo wander freely. Thai and Samui native people generally refer to the harvested entheogenic coprophilous species as "*hed keequai*." The Thai word "*hed*" means mushroom and "*quai*" means buffalo (*B. bubalis*). The Thai native phrase "*hed keequai*" when translated into English implies "mushroom which appears after water buffalo defecates." Furthermore, "*hed keequai*" refers to two species (*Psilocybe cubensis* and/or *Psilocybe subcubensis*).

While the phrase "*hed keequai*" generally refers to a "mushroom which appears after water buffalo defecates", Thai and Samui native people have no phrase to describe or differentiate the different varieties of entheogenic coprophilous fungi known to occur in the dung of cattle (*Bos*), known in Thailand as "*wua*." JWA suggested that native Samui mushroom collectors refer to cattle dung fungi as "*hed keewua*" which, according to JWA, should translate into English as "mushroom which appears after cow defecates." On a recent excursion to Koh Samui (August 1991), some Samui native adults and children upon seeing the author (JWA), began chanting "*hed*

keewua" while they also laughed at the silliness of the epithet.

Another dung inhabiting species common in Thailand is *Copelandia* cyanescens. The latter species is seasonal. It is not as common as the two above-mentioned *Psilocybes* although *Copelandia* species are common in Thailand, neither Thai nor Samui natives do not refer them to as “hed keequai”. However, *Copelandia cyanescens* does grow abundantly, usually in and around numerous buffalo arenas, but not when the *Psilocybe* fungi appear in abundance or dominate a particular field. The entheogenic fungi season occurs with the first monsoon rains in mid to late May through October and the mushrooms may continue to grow as late as December and January.

Allen and Merlin (1992b) also reported that a recently enacted Thai law (December, 1989) prohibits the use, possession, and sale of "hed keequai" fungi in Thailand. This enactment of a law proscribing magic mushrooms was created due to the many dysphoric reactions by tourists who ingested mushroom omelettes and because of numerous complaints from Samui natives regarding fungi related shenanigans and problems created by intoxicated tourists. However, as previously noted, some of the dysphoric reactions reported by hospitals and clinics on Koh Samui were obviously the results of the consumption of adulterated omelettes. Although the fungi are currently illegal in Thailand, with severe fines and prison terms proscribed for personal use, possession and/or sales, this has not deterred local native farmers (cattle tenders

and/or rice paddy field workers) or their children who harvest and market the mushrooms to tourists and resort restaurants from earning a few extra "*bahts*" (1 "*baht*"= .04¢ cents, U.S.).

Furthermore, some German immigrants who reside on Koh Samui Island also collect and sell entheogenic fungi (*hed keequai*) to friends and/or other tourists and some mail small parcels of the entheogenic mushrooms to friends and relatives in Germany.

Although mushroom omelettes and "smoothies" are no longer offered on restaurant menus in Thailand or Bali, they are still available if asked for.

As noted above, although the fungi are illegal, in the eyes of many Thai's, this law is ignored. The author's of this study are not aware of a single tourist or Thai native who has been prosecuted or convicted for use, possession and/or sale of the fungi.

Mushroom Festivals

European hippies, German immigrants, and foreign travelers, all from various origins, who enjoy the many resort areas in Thailand, frequently travel through India, Nepal, Indonesia, and Bali. Many of these foreign travelers often lubibly consume "magic mushroom" omelettes. Koh Pha-Ngan (population 6,000) is a tiny island situated 12 km north of Koh Samui. Each month during the full moon, a mushroom festival is celebrated.

During this Sequelae, known locally by tourists and natives as the "Festival of the mushrooms", "*hed keequai*" fungi are ingested by foreign tourists vacationing on that island. One tourist who attended such a festival on Koh Pha-Ngan Island viewed the nature of his experience on the island as "out worldly", claiming that Thailand was not like any other country he had ever visited but was more like another planet.

Mushroom festivals are not uncommon amongst groups of young travelers or foreign immigrants residing in some regions of South Asia and Southeast Asia. During these festivals, native inhabitants have been observed indulging in entheogenic fungi and smoking ganja (*Cannabis*) at some of the gatherings. Native use of entheogenic mushrooms appears to be more popular among the female population; especially among those girls who date and mate with tourists. Children also tend to mimic and relate to the tourist by munching on a few mushrooms or by attempting to smoke the mushrooms in pipes made of bamboo (see Allen and Merlin, 1992a). This has no effect because psilocybin as a salt is not volatile and psilocin oxidizes.

Mushroom festivals are also common in parts of India, Bali (Schultes and Hofmann, 1980; Wälty, 1981), the British Isles (Harries & Evans, 1981; Peden et al., 1982), and other European countries (Gartz, 1993).

India

India is a very large country, one comprised of many different climates, thereby providing ideal climatic environments for the growth of several varieties of psychotropic fungi. It is also probably the largest cattle pasture in the world. Cows are sacred in India and are allowed to roam freely across the land. So far only five species of psilocybian fungi have been botanically reported from India. They include: *Panaeolus subbalteatus* (Sarbhuy & Daniel, 1981); *Psilocybe semilanceata*, reported from Pune, India (Bhide et al., 1987); *C. cyanescens* from Bengal (Bose, 1919-1928, 1920: Butler and Bisby, 1931) and recently from Madras on the Southeast coast of India (Gerhardt, 1990). While the two above mentioned species known by Europeans living on the West Coast of India, tourists probably consume them for recreational purposes. The following two species are not well known of and most assumingly not used in India for their psychoactive effects. *Psilocybe atrobrunnea* is reported to occur in Bhubaneshwar, Orissa, India (Sinha and Padhi, 1978) but contains no active indoles (Christiansen *et al*., 1981, 1984). Another species belonging to the genera *Inocybe*, *Inocybe corydalina* (Sathe and Sasangam, 1977) was just recently identified as a psilocybin-containing mushroom (Gartz, 1986; Stijve and Kuyper, 1985; Stijve et al., 1985).

At first there seemed to be some mystery

regarding the presence of *P. cubensis* and/or *P. subcubensis* in India. Reports from tourists indicate that *P. cubensis* does occur in India; But now there botanical records documenting the occurrence of *P. cubensis* on that continent. Terence McKenna (1988) was an early pioneer who questioned the existence of *P. cubensis* in India by stating that there is a "lack of confirmation in India of the presence of *Psilocybe cubensis* or other psilocybin-containing mushrooms." As noted above, there are other psilocybian species that have been botanically identified from India.

Wasson (Forte, 1988), wrote, "*Stropharia cubensis* was known to tribals and sudras" and wondered if that species was "responsible for the elevation of the cow to a sacred status." Wasson (1982) first reported on *Stropharia cubensis* from India in 1970 in an article of which he was co-author along with Roger Heim.

In 1965, Wasson was in Dumka in the Santal Parganas in the Indian state of Bihar. An informant, a widow of a Lutheran pastor, described a fungus to Wasson, as "(big, growing only in dung mostly of cattle, and white reaching an intense cream color in the umbonate center)." Wasson noted that the description tallied with *Stropharia cubensis* (Wasson, 1982:595).

Two years later, while during another expedition to India, this time in the Simlipal Hills of Nawana in the Indian state of Orissa, Wasson met with the chief of the village who also described the same mushroom from the dung

of cattle. Wasson claimed that the chief's description of the mushroom was similar to the one from the Lutheran pastors widow.

One point of interest which has as yet not been followed up on were Wassons remarks regarding the painted designs in many of the Santal houses which Wasson visited in. Wasson wondered, "Does its [*Stropharia cubensis*] entheogenic virtue account for the colored geometrical designs, endlessly varied that decorate the exteriors of many Santal houses."

Reports from foreign travelers (JWA, unpublished notes, 1989-1991) indicate that full moon mushroom festivals and other illicit drug festivals such as the ones celebrated on Koh Pha-Ngan in Thailand are also held in India. Goa, a large European tourist populated district on the west coast of India is known by foreign travelers as a center of drug consuming activity for many trekkers and tourists who visit Goa.

Several tourists (JWA, Pers. Comm., 1991) visiting the Thai European district of Bamlumphu have mentioned that tourists and travelers in Western India often attend "full moon" drug festivals, including a small population of European "hippies" who reside in Goa and belong to the drug sub-culture that exists there.

Recently, Mark D. Merlin, a professor of the University of Hawaii's General Science Department (December, 1992), reported that magic mushrooms were offered for sale to him while he traveled south of Goa along the

Western coast of India. However, Dr. Merlin was unable to examine the mushrooms to determine and confirm whether the mushroom vendor had real "magic mushrooms" or not. Furthermore, a young female student at the University of Hawaii related to one of the authors (JWA), the presence of the "infamous mushroom women" who gathered magic mushrooms in the woods near her village in Tamilnadu State and then sell them to tourists. According to this student, these women supplement their income by collecting "magic mushrooms" in the Western Ghat Mountains during the two monsoon seasons. Besides gathering entheogenic fungi for profit, the mushroom ladies regularly gathered wild berries, edible mushrooms and firewood. The student informed the senior author that European travelers, trekkers, and freaks referred to her home village (town) of *Kodaikanadu* in the Indian state of *Tamilnadu* as "mushroom city." She reported that psychoactive mushrooms were common in rain forest clearings near her village in the Western Ghat Mountains and that the mushrooms occurred in grass growing in Gaur and cow manure (see Gorman, 1995, for further information). Gorman found a new species as still unidentified and posted an image in Paul Stamets, *"Psilocybin Mushrooms of the World* (Stamets, 1996)."

Recent studies by Thomas *et al*.(2002), and colleagues also revealed several psilocybian species from the Indian State of Kerala: *Psilocybe karalensis* sp. *nov.*, and *Psilocybe wayanadensis* sp. *nov*., are new psilocybian species. Plus the first reports in India of

two other psilocybian mushrooms, *P. subaeruginascens* and *P. subcubensis* all from Kerala, India. Furthermore, the non-active species of *Psilocybe pegleriana* is also reported from Kerala State in India.

Nepal

Schroeder and Guzmán (1981) reported that some tourists in Pokhara, Nepal, consumed entheogenic fungi. The fungi were harvested from the manure of four legged ruminants (water buffalo). Schroeder was unable to mail specimens for herbarium deposit because of customs regulations. Guzmán macroscopically identified the Nepalese fungi from photographs and descriptions provided by Schroeder and other tourists who had collected and ingested the fungi while vacationing in Nepal. According to Guzmán, the fungi were identified as *Psilocybe cubensis* and/or *Psilocybe subcubensis*. It was not reported whether tourists or Nepalese natives collected the fungi specimens. Years later, Guzmán and Kasuya (2004), reported that one species of Psilocybe is now recognized from Nepal. The hallucinogenic species is: *Psilocybe subcubensis* Guzmán. The studied showed that the habitat and distribution of Psilocybe subcubensis also occurred in manure examined and harvested from Nepal Royal Chitwan national park, near Sauraha, south of Rapti River, in the tropical evergreen forest, gregarious, on rhinoceros dung and dark places inside the jungle.

Sri Lanka (Ceylon)

In his original monograph of *The Genus Psilocybe*, Guzmán (1983) listed three species of *Psilocybe* from Sri Lanka. Guzmán suggested their possible psychoactivity based on their tendency to stain blue when damaged. The first species of entheogenic mushroom reported from Sri Lanka was *C. cyanescens* and was reported from this nation by Berkeley and Broome in the late 1800's. Sri Lanka does have a tourist boom of young Europeans and most likely native peoples harvest this mushroom for tourist consumption.

A final note on future research in South and Southeast Asia

Although entheogenic fungi are not known to have played a major role in the origins of religion and in the current cultural heritage existing in Indonesia, South Asia, and Southeast Asia, some scholars have reported that entheogenic fungi, presumably *Amanita muscaria* (L.:Fr.) Hooker, was ritualistically used in Asia and possibly Southeast Asia some two thousand years ago (Wasson, 1968). Mckenna (1988), along with Schroeder and Guzmán (1981), suggest that *P. cubensis* may have been influential in the cultural and religious development of primitive societies in both South Asia and Southeast Asia. All three authors have suggested the possibility that *P. cubensis* may have been the elusive Soma mushroom mentioned in the text of the ancient *Rig Vida* (Vedic scriptures). Wasson

was sure of the presence of Psilocybe cubensis in Bihar and Orissa, India. More research into this region should be undertaken in order to clarify these mysteries. Recently, a private researcher in Southeast Asia has turned up some beautiful images of mushrooms on Bas-reliefs in India, Thailand and Cambodia, to be published in a lengthy paper on a 20-year follow-up of research in that region of the world (see Allen et al., 2009).

Discussion

Over the past thirty-five years, the use of entheogenic mushrooms has spread from México and then across the ocean from one continent to another. The non-traditional use of entheogenic mushrooms by western civilizations as a recreational drug has become pandemic.

Native peoples of third world countries help propagate the need for supply and demand created by tourists seeking out these fungi. This learned knowledge will continue to occur as long as tourists visit these third world countries. Although most countries have made the possession, use, and sale of entheogenic fungi illegal, such use will continue to grow through the coming years.

Conclusion

Entheogenic mushrooms are available in food preparations in many third world countries. This is a direct result of tourist influence on third world peoples. Although

some third world countries have enacted laws which prohibit the sale and consumption of entheogenic mushrooms prepared in foods, this has not deterred said sale or use.

The authors of this paper would like to suggest that more field research be conducted in South Asia and Southeast Asia, especially in India, Indonesia, and the Philippine Islands.

Additionally, the botanical identification and confirmation verifying the existence of *Psilocybe cubensis* and *Psilocybe subcubensis* in India is now an important contribution to the field of ethnomycology. The occurrence of psychoactive mushrooms from the genera *Panaeolus*, *Conocybe*, *Inocybe*, *Pluteus* and *Gymnopilus* (Gartz, 1989, 1991) should also be studied in these countries.

The authors of this paper are interested in seeking private funding for research in India, Asia and the Philippines and would openly welcome any funding and/or participants who would like to contribute and participate in these investigations.

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TABLE 1. Psychoactive fungi known to occur in Indonesia, South Asia, and Southeast Asia.

India

Psilocybe aztecorum Heim emend. Guzmán var. *aztecorum* (Natarajan & Raman,1983, 1985; Guzmán, 1995)

Psilocybe cubensis (Earle) Singer (Natarajan & Raman, 1983)

Psilocybe gigaspora Natarajan & Raman (Natarajan & Raman, 1985; Guzmán, 1995)

Psilocybe natarajan (=*P. aztecorum* var. *Bononi* (Guzmán) Guzmán *sensu* Natarajan & Raman (Guzmán, 1995)

Psilocybe pseudoaztecorum Natarajan & Raman

(Natarajan & Raman, 1985; Guzmán, 1995)
Inocybe corydalina Quélet (Sathe & Sasangam, 1977)
Panaeolus subbalteatus (Berk. & Br.) Sacc.

India, Bengal
Copelandia cyanescens (Berk. & Br.) Singer

India, Bihar
Psilocybe cubensis (Earle) Singer

India, Bhubaneshwar
Psilocybe atrobrunnea (Lasch.) Gillet

India, Kerala
Psilocybe indica Sathe & Daniel (Sathe & Daniel, 1980; Guzmán, 1995)
Psilocybe keralensis Thomas *et al.*
Psilocybe wayanadensis Thomas *et al.*

India, Madras
Psilocybe pseudoaztecorum Natarajan & Raman (Natarajan & Raman, 1985; Guzmán, 1995)
Copelandia cyanescens (Berk. & Br.) Singer

India, Orissa
Psilocybe cubensis (Earle) Singer

India, Pune
Psilocybe semilanceata (Fr.:Secr.) P. Kumm.
Panaeolus papillionaceus (Fr.:Bull.) Quél

Sri Lanka (Ceylon)
Psilocybe goniospora (Berk. & Br.) Singer
Psilocybe lonchosporus (Berk. & Br.) Horak ex Guzmán

OCCURRENCE AND USE

Psilocybe ochreata (Berk. & Br.) Horak ex Guzmán
Copelandia cyanescens (Berk. & Br.) Singer

Nepal, Pokhara
Psilocybe cubensis (Earle) Singer and/or
Psilocybe subcubensis Guzmán

Philippine Islands
Copelandia cyanescens (Berk. & Br.) Singer
Copelandia tropicalis (Ola'h) Weeks & Singer
Psilocybe cubensis (Earle) Singer

Viet-Nam
Psilocybe cubensis (Earle) Singer

Kampuchea (Cambodia)
Psilocybe antioquensis Guzmán
Psilocybe cubensis (Earle) Singer
Psilocybe samuiensis Guzmán, Bandala and Allen
Copelandia cambodgeniensis (Ola'h et Heim) Weeks and Singer
Psilocybe tropicalis (Ola'h) Weeks and Singer

Thailand
Psilocybe cubensis (Earle) Singer
Psilocybe subcubensis Guzmán
Psilocybe samuiensis Guzmán, Bandala and Allen
Copelandia cambodgeniensis (Ola'h et Heim) Weeks and Singer
Copelandia cyanescens (Berk. & Br.) Singer

Indonesia
Panaeolus Ater (Lange) Kuehner and Romagnesi

THIRD WORLD COUNTRIES

Java
Psilocybe *subaeruginascens* Höhner var.
subaeruginascens
Copelandia cyanescens (Berk. & Br.) Singer

Bali
Copelandia cyanescens (Berk. & Br.) Singer

Borneo
Copelandia Sp.

Fiji
Psilocybe cubensis (Earle) Singer
Copelandia cyanescens (Berk. & Br.) Singer

OCCURRENCE AND USE

Psilocybe cubensis – Na Muang Rice Paddie, Koh Samui, Thailand

THIRD WORLD COUNTRIES

Natural Bluing in Copelandia cyanescens
At Ban Nathon, Koh Samui, Thailand, Monastery

SACRED MUSHROOM STUDIES VOL. VI

OCCURRENCE AND USE

One Half hour of picking Copelandia cyanescens at the Ban Thurian Buffalo (Kwai) Arena. Koh Samui, Thailand.

SACRED MUSHROOM STUDIES VOL. VI