

Lawrence Island (north of Nunivak but south of Bering Strait), "the boat owner and harpooner took turns staying up all night guarding the umiak, to prevent anyone from touching it with a human bone or anything that had come into contact with a corpse." This probably explains the reference in the whale-cult paper to the Cape Prince of Wales harpooner and boat owner remaining outdoors all night. Just where the line of separation was, between these two attitudes regarding the effect of human remains in hunting, we cannot say definitely.

The full account of whaling ceremonies, tabus, amulets, etc. which Mr Collins secured on St. Lawrence Island (previously a blank so far as this subject is concerned) contains too many details to be given fully in this Note, although Mr Collins has kindly offered it. Such things as making offerings of food to the whale and showing it hospitality and the prestige of whaling are generically of the whale cult. In ritual procedure, St. Lawrence Island seems quite individual although it shares some element with the Diomed Islands and Cape Prince of Wales and some with the Siberian Eskimos, as one might expect. There seem to be no detailed specific resemblances to areas away from Bering Strait.

One point is noticeable: Apparently women could watch the progress of a whale hunt. They did not have to lie down or remove part of their clothing. This and similar requirements of the hunter's wife, to influence the game animals, were very numerous in the Nootka-Kwakiutl area. By imitative magic the wife helped her husband get mountain goat and other animals besides whales. This part of the cult, which reached to Labrador, belongs to the American side of Bering Sea, according to present data.

These items help fill in the blanks on the American side. Regarding the Asiatic distribution of the whale cult, there is still considerable work to be done. Perhaps someone else can supply the needed material there.

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TEONANACATL, THE NARCOTIC MUSHROOM

After years of patient search the *teonanacatl*, a narcotic mushroom used in religious rites, has been located and identified. I have been able to trace the still persistent use of this and other narcotic fungi to the southern part of Mexico (Veracruz, Oaxaca) where in the summer of 1937 I obtained the first specimens of a slender, black mushroom which corresponded exactly to the description of Sahagun and which is still used to induce a state of great hilarity among the Mazatecs of Oaxaca, who regarded it as a holy arcanum not to be divulged to outsiders. The plant was identified by the Harvard Botanical Museum as *Panaeolus campanulatus* L. var. *sphinctrinus* (Fr.) Bresadola. Prof. C. G. Santesson of Stockholm stated to me that in the scanty material sent to him he could not detect the presence of an alkaloid.

In a botanical trip I made to the Mazatec country in 1938, in company with R. E. Schultes of the Harvard Botanical Museum, sufficient material was secured by

me to enable Prof Santesson to demonstrate the presence of a gluco-alkaloid similar in its actions to the one he had previously found in the narcotic seeds of Piule (*Rivea corymbosa*), which I had forwarded to him. The intoxicating effect lasts for hours but does not form a habit. Its Mazatec name *To-shka* (fuddle mushroom) has the same meaning as the Zapotec name *Beya-zoo* (honga borracho).

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