

**AYAHUASCA
ANALOGUES**
Pangæan Entheogens

JONATHAN OTT



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HALLUCINOGENIC PLANTS OF NORTH AMERICA

[Wingbow Press, Berkeley, CA, USA, 1976,1979]

TEONANÁCATL: HALLUCINOGENIC MUSHROOMS OF NORTH AMERICA

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THE CACÁHUATL-EATER: RUMINATIONS OF AN UNABASHED CHOCOLATE-ADDICT

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PERSEPHONE'S QUEST: ENTHEOGENS AND THE ORIGINS OF RELIGION

Co-Authoring with: R. Gordon Wasson; Stella Kramrisch; and Carl A.P. Ruck.

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PHARMACOTHEON: ENTHEOGENIC DRUGS, THEIR PLANT SOURCES AND HISTORY

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AYAHUASCA ANALOGUES: PANGÆAN ENTHEOGENS

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THE AGE OF ENTHEOGENS & THE ANGELS' DICTIONARY

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PHARMACOPHILIA OR THE NATURAL PARADISES

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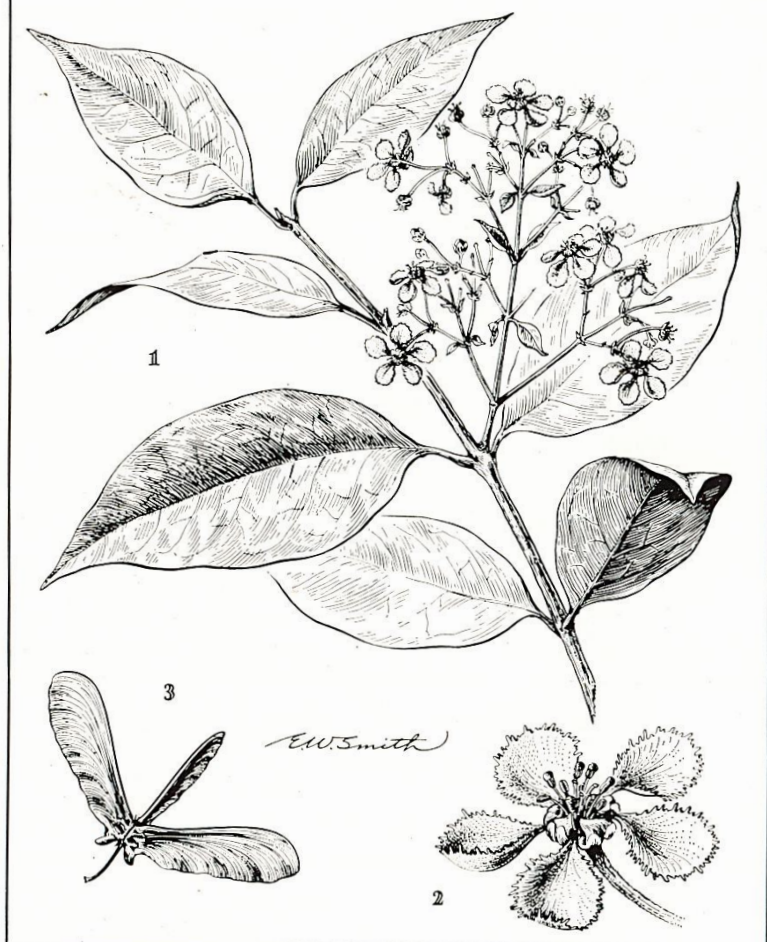
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BANISTERIOPSIS *Caapi*

(*Spruce ex Griseb.*) Morton



AYAHUASCA—CAAPÍ—YAJÉ [Malpighiaceæ],
E.W. Smith; base for SHAMANIC POTIONS; common additive
both into SHAMANIC SNUFFS, and TOBACCO-preparations.

EXORDIUM
Amazonian Amrta, and the Psychoptic Resurgence

How do you know but ev'ry Bird that cuts the airy
way, / IS AN IMMENSE WORLD OF DELIGHT, CLOS'D
BY YOUR SENSES FIVE?

William Blake
The Marriage of Heaven and Hell [1793]

The rediscovery, by R. Gordon Wasson, of the traditional shamanic use of entheogenic¹ mushrooms (in southern México in 1955), and Wasson's publication in *Life* magazine two years later, of a popular *Article* describing his «great adventure» partaking of the PSYCHOPTIC HOST with Mazatec shaman María Sabina, engendered an astonishing revival of interest in «shamanic inebriants» [Wasson 1957; Wasson & Wasson 1957]. The PSYCHOPTIC drug, PSILOC[YB]INE, isolated from María Sabina's mushrooms by Albert Hofmann, together with LSD, a *semi*-synthetic mushroomic PSYCHOPTIC discovered serendipitously by Hofmann 12 years before Wasson lifted the veil of the Mystery in México, went-on to become key catalysts in an anachronistic international revival of archaic spirituality, which was destined to shake our western society to its very core [Horowitz 1991; Ott 1978]. The resulting «countercultural» movement of the «Psychedelic Sixties», marked an unprecedented departure, from business-as-usual, setting the stage for a modern «Entheogenic Reformation»: which promises to evoke more radical, and far-reaching changes in Western spirituality, than did its predecessor. Indeed, Martin Luther's 95 theses of October 1517 packed far less punch, than did Gordon Wasson's ONE thesis, 440 years later—for Wasson had peeled-away the ossified accretion of many, many layers of symbol and dogma which enshrouded the core Mystery in impenetrable obfuscation—had laid bare, before the eyes of an astonished World, in all its dazzling quotidian humility—THE HOLY SACRAMENT itself—a SACRAMENT that «carried its own conviction», and did not limp-along, encumbered by FAITH in an absurd «Doctrine of Transubstantiation»: a SACRAMENT which obviated the very necessity of FAITH, so that every communicant revel-in «the miracle he has experienced» [Ott 1990, 1993; Wasson & Wasson 1957].

Although María Sabina's mushrooms and PSILOC[YB]INE were the original inciters of this remarkable phenomenon, LSD was to emerge, as the «standard-bearer», in the «Psychoptic Resurgence». For technical, and economic reasons, LSD came to be

manufactured widely by the incipient underground chemical network jerry-built after the suspension of legal LSD-manufacture in 1965, and the subsequent international proscription of this unique pharmacotheon. Indeed, this drug could be synthesized, for *roughly a penny a dose*—even with the grossly-inflated prices, for starting-materials and reagents, that prevailed under the black-market-conditions.² In part owing to a vigorous propaganda-campaign against LSD by the governments of the United States and other Countries, the drug's popularity waned, as the 1960s gave way, to the 1970s [Ott 1993]. Furthermore, as a part of the 'back-to-nature'-movement (itself, in large measure, another consequence of the Psychoptic Resurgence), a hard-core of committed PSYCHOPTIC *aficionados* became more interested in PHYTOPSYCHOPTICA, than in artificial products of a chemical industry (however countercultural): and LSD (wrongly!) was stigmatized—as a 'synthetic' (that is: an 'artificial')³ 'chemical'. This fact, combined with the introduction, in 1976–1978, of reliable, low-technology-methodology, for small-scale cultivation of PSILOC[YB]INE-containing *fungi* [Harris 1976; Oss & Eric 1976; Ott & Bigwood 1978,2009] caused the focus of attention to shift-back to PSILOC[YB]INE as main PSYCHOPTIC in the countercultural circles [Ott 1993]. Thus, 'PSILOCINIC' mushrooms—especially *Psilocybe* [or *Stropharia*] *cubensis*—became the PSYCHOPTIC of choice, in the late 1970s, and early 1980s, the while LSD had become ever-more-difficult to procure.

Toward the end of the 1980s, as a feature of the international œcological movement favoring tropical rainforest-conservation—movement which also had its roots in the Psychoptic Resurgence—this continuing interest in visionary drugs began to focus ever more on AYAHUASCA: a *pan*-Amazonian shamanic potion, made from tropical rainforest-plants [Ott 1993]. As the 1980s became the 1990s, AYAHUASCA was thrust ever more into the limelight as the new, modern, *hip* PSYCHOPTIC of the *cognoscenti*. By 1980 the phenomenon of AYAHUASCA-tourism began to appear [Ott 1993]: much as 'mushroomic tourism' had succeeded the Wassons' astonishing discoveries in México [Ott 1975,1976]. A few fragile surviving threads of preliterate spirituality in Amazônia, and that ephemeral 'Pharmacratic Peace' [Escotoado 1989], which had seen AYAHUASCA overlooked in the contemporary Crusade against shamanic inebriants, gravely were jeopardized, by the officious arrival in Amazônia, of perfervid contingents of rowdy, cosmopolitan AYAHUASCA-tourists [Ott 1993].

Contemporary ethnobotany of AYAHUASCA is complicated by the fact that this shamanic inebriant—more so than any other entheogen we know—had managed to find a place for itself in the modern world, long before its recent rediscovery by the 'Psychoptic Counterculture'. *Mestizo ayahuasqueros* had continued to use the Amazonian *ambrosia*, in urban areas of Perú and Colombia: even as their Indian

forebears continued, in ever-decreasing measure, to commune with *Sacha Runa* (the 'Jungle-Man') and other 'plant-spirits' in ever-diminishing islands of primary rainforest throughout Amazônia [Dobkin de Ríos 1970A,B,1972,1973,1992; Lamb 1974; Luna 1984A,B,1986C,1991; Luna & Amaringo 1991]. Furthermore, the last seven decades have witnessed the growth of a syncretic *Neo*-Christian religion, with AYAHUASCA as the Sacrament. Following humble beginnings in Brasil's Acre-State, these contemporary religious groups communing with DAIME, or CHÁ HOASCA (as they call AYAHUASCA), have expanded to become international religious movements with thousands of members [Centro 1989; Henman 1986; Lowy 1987; MacRae 1992; Prance 1970]. Far from being an aberration or anachronism, these churches (like African BWITI—with their visionary Sacrament, *IBOGA* [Samorini 1992]; and the NATIVE AMERICAN CHURCH OF NORTH AMÉRICA: *PÉYOTL* its Sacrament [Anderson 1980]), rather represent the future of Christianity—defrocked of its specious 'Doctrine of Transubstantiation' by the Entheogenic Reformation—in which *GENUINE* entheogens supplant what has become, sadly... a *PLACEBO* 'Sacrament' [Ott 1995]!

The 'mushroomic tourism' which followed on the heels of Wassons' divulgation of the *arcanum arcanorum* in México, profaned the wondrous mushrooms—which became ordinary articles of the tourist-trade. Self-styled shamans staged spurious mushroom-ceremonies for the eager tourists: the mushrooms themselves came to be sold widely and conspicuously, like so many trinkets and *souvenirs*, contributing to the accelerated demise of the archaic cult [Ott 1975; Wasson 1977,1980]. Some shamans, like María Sabina, even served jail-sentences in Oaxaca City: allegedly for pandering to the mushroomic tourist-trade [Estrada 1977]! Eventually, the popular dissemination of information on the broad dispersal of *PSILOCINIC* mushrooms, far-afiel of South México [Cooper 1977; Gartz 1993; Haard & Haard 1975; Menser 1977; Ott 1976,1978; Ott & Bigwood 1978,2009; Stamets 1978]—combined with the above-mentioned introduction, of home-technology, for the cultivation of *PSILOCINIC* species [Harris 1976; Oss & Eric 1976; Ott & Bigwood 1978,2009; Stamets & Chilton 1983]—conspired to put an end to this unwelcome intrusion of outsiders: allowing the villages thus perturbed to return to approximate normality, and abtracting any unwanted official attention from this fungal pharmactheon.

Ethnobotanical, pharmacognostical and pharmacological studies of AYAHUASCA commenced midway through the XIX Century, and by the late 1960s more-or-less had elucidated the unique pharmacology of this jungle-*amrta*⁴: which was found to be an ingenious KYKEON⁵ (*viz.*: amalgam), of one plant-infusion, containing HARMINE (and/or another kindred 'enzyme-inhibitor'); with a second, containing N,N-DIMETHYL-Tryptamine (DMT)—a PSYCHOPTIC ordinarily inactive orally [McKenna

et al. 1984a; Ott 1993]. Concomitant phytochemical studies (which will, together with the ethnopharmacognosy of AYAHUASCA, be detailed throughout this *Book*), meanwhile had shown DMT, and the AYAHUASCA-type, natural enzyme-inhibitors (known technically, as β -CARBOLINES), to be far from rare—indeed, theoretically, there are as many as 5,236 POSSIBLE COMBINATIONS of two plant-extracts, which could yield PSYCHOPTIC potions... ‘analogous’ to AYAHUASCA. These are ANAHUASCA, or ‘ANALOGUES of AYAHUASCA’; which also have been called AYAHUASCA BOREALIS, or ‘NORTHERN AYAHUASCA’: to distinguish them from (decidedly tropical) Amazonian AYAHUASCA—which in harmony we should have to *re-name* AYAHUASCA AUSTRALIS [McKenna 1992]. As I researched AYAHUASCA, for my 1993-*Book*, PHARMACOTHEON [Ott 1993], I realized that there were several *lacuna* in our scientific knowledge of the pharmacognosy of AYAHUASCA: and so I embarked-upon an ambitious series of ‘PSYCHONAUTIC BIOASSAYS’—designed to elucidate the HUMAN PHARMACOLOGY of this unique PSYCHOPTIC potion. I endeavored to replicate the effects of AYAHUASCA AUSTRALIS—using pure compounds—in AYAHUASCA-capsules (PHARMAHUASCA); moreover, to provoke such effects, *via* readily-available plants, from the temperate zone—some of which actually are more rational sources of AYAHUASCA, from the chemist’s perspective, since they contain much higher concentrations of DMT and β -CARBOLINES than do their Amazonian prototypes. Here is the fruit of my field-, library- and laboratory-research on a famed Amazonian KYKEON [*Vide*: EPILOGUE].

It is my fervent hope that this *Book* will contribute to the demise of AYAHUASCA-tourism in Amazônia, which only can disrupt the evanescent remnant of preliterate shamanism struggling to make a place for itself in the modern World; while attracting the wrong kind of political attention to AYAHUASCA. Furthermore, inasmuch as I am opposed implacably to drug-prohibition, and think that widespread contemporary use of PSYCHOPTICA constitutes the optimal oecological hope for humankind on the threshold of a new Millennium—this new Millennium, which could be the start of a new GOLDEN AGE; or a continuation and dreadful culmination of a cataclysmic biological and cultural HOLOCAUST—I hope the simple home-technology described in this *Book*, will drive that last nail into the coffin, of so EVIL and hypocritical, a sixteen-hundred-year-old-Crusade to eliminate this class of drugs from the face of the Earth. May the Psychoptic Resurgence prevail over the Pharmacratic Inquisition, leading to a spiritual rebirth of HUMANKIND at OUR LADY GÆA’S⁶ breasts: from which ever copiously may flow... the *amrta*, the *ambrosia*, the AYAHUASCA of Eternal Life!

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Spring 1992—Summer 2024