

SHAMANIC SNUFFS
OR
ENTHEOGENIC ERRHINES

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HALLUCINOGENIC PLANTS OF NORTH AMERICA

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

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Co-Edited by J. Bigwood (Co-Authored by R.E. Schultes, A. Hofmann, R.G. Wasson).

[Madrona Publ., Seattle, WA, 1978; Estudiosos del Tema, Barcelona, Catalunya, 2009]

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[Natural Products CO., Vashon, WA, 1985; Entheobotanica, Tlalnelhuayocan, Méx., 2025]

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

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[Natural Products CO., Kennewick, WA, 1993,1996; Liebre, Barcelona, 1996,2000, *ETC.*]

AYAHUASCA ANALOGUES: PANGÆAN ENTHEOGENS

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WORLDS OF THE WORD-LEAF: A COCAFICIONADO’S PHARMACOGNOSTICAL PÆAN

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OR
ENTHEOGENIC ERRHINES

JONATHAN OTT



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Virola calophylla WARBURG [Myristicaceæ], E.W. Smith:
 source of the YA-KEE and YA-TÓ PSYCHOPTIC SNUFFS of the
 Colombian Vaupés; likely HAKÚDUF^{HA} of the Venezuelan Orinoco.

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Dedicated to the memory of

BO HOLMSTEDT

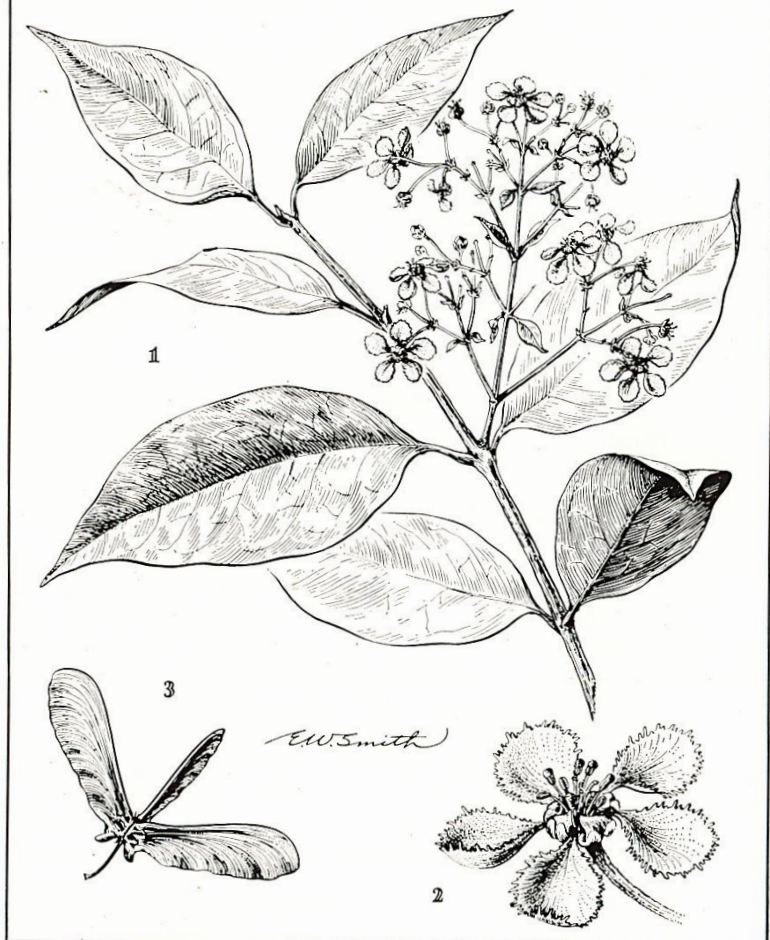
1919–2002

Pioneer in SHAMANIC SNUFF-pharmacognosy and
natural-products-chemical analysis

SHAMANIC SNUFFS
OR
ENTHEOGENIC ERRHINES

BANISTERIOPSIS *Caapi*

(*Spruce ex Griseb.*) Morton



Banisteriopsis caapi (SPR. EX GRISEB.) MORT. [Malpighiaceæ],
E.W. Smith: additive to *ÑOPO*, *EPÉNA* and TOBACCO -SNUFFS;
TOBACCO-PASTES; chewed as cohort to insufflation of *ÑOPO*-SNUFF.

INSPIRATION
The Ineffable Inflatuſ

Inside this houſe they have a finely-wrought table, round like a ſcimitar, in which is ſome powder that they place on the heads of theſe *ZEMIÉS*... then with a cane having two branches that they insert in their noſtrils they ſnuff this powder up. The words they ſay none of our people underſtand. With theſe powders they go crazy and become as though inebriated.

Criſtobal Colón [Columbuſ]
Second Voyage to La Eſpañola [1493–1496]

Admiral Columbuſ himſelf deſcribed a practice of the Taíno Indians of the iſland of Hispaniola, in which ſhamans catalyzed their divinatory proweſſ by ſnuffing the powdered ſeeds of *COHOBA*, now known to be a ſpecies of *Anadenanthera*. This *route* to inebriation hitherto had been unknown to Europeans; likewise that practice of ‘ſwallowing ſmoke’, or *SMOKING*, alſo obſerved by Colón and his mariners on the Caribbean iſlands. It was *TOBACCO*, *Nicotiana*-ſpp., that the Taíno ſmoked, although their word *TABACO* (or *TABOCA*) apparently referred to the *SNUFF-TUBE* through which *COHOBA* and poſſibly *Nicotiana*-*SNUFF* was taken, *not* to the ſmoked leaves themſelves, and a ſimilar tube may have been uſed for inhaling ſmoke, both of *COHOBA* and ‘*TABACO*’. In any caſe, the actual herbs *SNUFFED* and *SMOKED* received leſſ attention than theſe curious practices, which in conſequence have been confounded. *Cohiba*[™] ſtill is an important trademark for fineſt Cuban cigars, and it was not until the XX Century, that the Taíno’s *COHOBA-SNUFF* was ſhown to derive from ſeeds of *Anadenanthera*, rather than *Nicotiana*-leaves [Reichel-Dolmatoff 1975; Safford 1916; Waſſén 1967].

Meanwhile *TOBACCO*—*Nicotiana* *SNUFFED*, *SMOKED* or *CHEWED*—ravenouſly had become the firſt truly Pangæan inebriant, but miſts of Myſtery enſhrouded *COHOBA*, within which it remained aſ abſtruſe aſ the day Colón’s barkentineſ landed on La Eſpañola 532 years ago. Although *SMOKING* today is the definitive mode of *TOBACCO*-conſumption, in fact *TOBACCO-SNUFFING* enjoyed a fabulous *vogue* for two Centuryſ, and only peaked in 1861, at the ouſet of the Uſ Civil War—in Sweden and Scandinavia in general, it was not until after World War II that ſmoked *TOBACCO* gained the upper-hand. Until ſeventy years ago, for any *NICOTIAN* Swede, the *only* *TOBACCO* ‘up to ſnuff’, ſo to ſpeak, was a fine ſnuffing-*TOBACCO* [Goodman 1993]. Today, in conſtrast, *TOBACCO-SNUFFS* are almoſt unknown in ſome places, while inſufflation of the illicit *COCAINE* preſently is definitive of the ſnuffing-habit, ſo caſt in diſrepute thereby (not by *me*, of courſe, only ſome pharmacophobe might explain thiſ!). Deſpite the ‘En-

theogenic Reformation» or contemporary *Renaissance* in use of shamanic inebriants, the venerable IntraNasal *route* has received short-shrift, and the scientific literature is rife with misleading—some downright false—«facts» regarding the activity of SNUFF-psychoptics as ERRHINES/ptarmics: that is, *via* the IntraNasal *route*, snuffing.

This *Entheogenic Reformation* has focused ever-more on *natural* or plant-based inebriants, and as the Sun rises on this XXI Century, Amazonian **AYAHUASCA**-potions and **ANAHUASCA**, «**AYAHUASCA**-ANALOGUES» undoubtedly rule the roost, 'though such potions decidedly are *artificial*, the beliefs of the «organophiles» notwithstanding [Ott 1997, 2006, 2024]. Key to **AYA/ANAHUASCA** is a so-called «**AYAHUASCA**-effect»—in which TRYPTAMINES such as *N,N*-DIMETHYLTRYPTAMINE (**D** or **DMT**) and 5-METHOXY-*N,N*-DIMETHYLTRYPTAMINE (**M**, or 5-MEO-DMT), are rendered psychoactive **ORALLY** by a concomitant administration of **MONOAMINE-Oxidase Inhibitors** (MAOI), such as the β -CARBOLINES of **AYAHUASCA** (*Vide* **CHAPTER ONE**), which inhibit MAO-metabolism of any TRYPTAMINES ingested, to allow their transport to the brain [Ott 1999a]. Leaving aside injection, likewise «**SMOKING**» (that is, inhalation of a free-base vapor), the **AYAHUASCA**-effect is come to be seen as definitive of ingestion of natural TRYPTAMINES, but a crucial piece of the psychonautic puzzle thus has been discarded or overlooked.

We commonly do not remember that it was in the context of the visionary SNUFFS, not **AYAHUASCA**, that Swedish chemists Holmstedt & Lindgren [1967] first proposed the existence of the «**AYAHUASCA**-effect», which by rights we ought to call the «**PARICÁ**-effect» or the «psychoptic-snuff-effect», and only later was this extrapolated, to encompass also **AYAHUASCA** in its purview. As I commented in my *Book*, **AYAHUASCA ANALOGUES**, nearly three decades passed, before their hypothesized **TRYPTAMINE** : β -**CARBOLINE**-synergy was put to the test, and effectively confirmed, in human **PSYCHONAUTIC BIOASSAYS** [Ott 1999, 2006, 2024]. Decades hence, the «ineffable inflatus» (with sincere apologies, to Elizabeth Barrett Browning) of **SHAMANIC-SNUFF-PSYCHOPTICA** continues to be well-nigh trampled underfoot—yea, beaten to SNUFF—in that resulting **AYAHUASCA**-gold-rush.

This *Book* aims to address this oversight by giving **VISIONARY SNUFFS** pride-of-place with barely a nod to **AYAHUASCA**. I shall commence by looking at the **COHOBÁ/YOPO/NOPO**-complex of the Caribbean, likewise the vast and possibly more important group of **CEBÍL/HATÁJ/VILCA**-inebriants of the Andes and Chaco (*Anadenanthera* species in the Leguminosæ). Also receiving detailed attention will be some kindred Amazonian SNUFFS known as **EPÉNA/HAKÚDUFth/YÁ-KEE**, mainly prepared from species of Myristicaceæ (or the nutmeg-family), mostly belonging to the *genus*, *Virola*.

Given the relative importance of **TOBACCO**-snuffing in our own cultural history, and the prominence of similar practices in South American shamanism, it is fitting that I then should turn my attentions to this still-widespread indulgence; and yet

another CHAPTER will be given to lesser-known SNUFF-sources, of which there exists a surprisingly large number: this will include a VISIONARY VETERINARY *VADEMECUM* of stimulating SNUFFS for hounds and horses! I hope thus highlighting such recondite SNUFF-lore will stimulate a renewed interest in novel «nepenthic nosebags», mayhap even lead to rhonchisonant changes in the lives of some of our suburban mascots—after all, if wo[man]’s best friend be entitled to organic foods and medicines, might heirs two-legged pack-mates long stint the occasional stimulating snoutful? Indeed, I met a dog named Cocaína, in a Bolivian prison, and he seemed all-too-happy to indulge «his master’s vice»... and although «puppy-uppers» and «doggie-downers» may be a laughing-matter for us, this ain’t so for subsistence-level hunting-Peoples!

Of course, it scarcely would be fair of me to approach the subject of the SHAMANIC SNUFFS whilst religiously *keeping my nose clean*, so to speak. Accordingly, punctuated by sniting and perfunctory emunctories, I have placed my proboscis at the service of pharmacology: exploiting one area of my anatomy at least, in which I justifiably can claim to be better-endowed than most! The long and the short of it is that I’ve embarked yet again upon an ambitious program of PSYCHONAUTIC BIOASSAYS designed to elucidate the human pharmacology of *COHOBA/CEBÍL*, *EPÉNA/YÁ-KEE* and other SHAMANIC SNUFFS. If the results are not «up to snuff» for our academic pharmacologists, who prefer sacrificing animals—when not tormenting helpless convicts or «mental patients»—in some obtusely (or obscenely) «objective» way, to sacrificing a feigned «scientific objectivity» (not to say any affectation of pharmacovirginity) to suchlike snivelly sacraments, I only can reply that they are *nothing to sneeze at*, either. *Some* pharmacorhinal research, by any analysis, is damned far better than *none*—which effectively is what the competition has proffered us with respect to these ENTHEOGENIC ERRHINES; the gist of which might be reviewed in that snoach betwixt a snuffle, and a sigh! Ere any grow snuffy, snuffle in disdain, perchance «flye out in a snuffe», as it might be... indeed, wish to «give me snuff» by «beating me to snuff», permit me at least to put my nose to the (SNUFF-)grindstone... give me but half a chance to sniff-out the sternutatory secrets of SNUFF! I apologize if my humour be more phlegmatic than sanguine, but promise that in the end we all shall be «in high snuff». And who can say?—in our mellifluous meander, nay, sedulous stampede, to the Entheogenic Elysian Fields... the ineffable inflatus of SHAMANIC SNUFFS just might win by a nose!

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