

## The Greatest Magic Mushroom Library in the World Part One

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Hello fellow members and mycophiles the world over.

I am attempting to post here, a literary compilation of the greatest treasure in the world. Contents of my personal mushroom Library which consists of close to 90% of everything ever written or known about Magic Mushrooms.

I am going to do this in an on the moment at this time and hope to be able to keep up with myself in a formidable manner that will present, at least in most instances, a chronological history of mans recorded knowledge of all matters pertaining to psilocybian mushrooms. This library posting will consist on numerous threads such as part one and so on and so forth.

Because of a time limit on re-editing and correcting postings of images. It is virtually impossible to post close to 2100 to 2300 of the known 2980 references to the books I have collected and read to learn all of the written word of the revelations of the mushrooms.

I wish to also report that I am skipping a majority of content related to alleged biblical references that many new-aged students of mycological city attribute to hidden words in biblical teachings that some believe to be related to mushrooms such as the word manna, which has many different meanings in many different cultures and societies both primitive and past. I personally have doubts about the bible being God's written word since man wrote the book.

I will only mention the writing of the Ten Commandments because those are obviously the words of Moses and not God and I do not believe they were written by fire from the finger of God.

One reason I seriously doubt these thoughts is that there is no commandment in those ten that says thou shall not rape a woman or a little child or beat the same to death at all, although there is a commandment that says thou shall not kill.

So I realize that in 3000 ad, close to the time of Moses and Genesis and Exodus, I have doubts about many of the words of that time frame. And I believe, that women and children were sold as slaves and beaten and raped as such and that it was very common and not considered a crime/ Remember in Brave Heart, English lords and kings, earls barons, etc had the right to a females virginity prior to her marriage under the law of the land and or land barons who owned the land one worked on.

Also, while the Jews were being abused by slavery and torture, there were more people being used as slaves in Assyria and Babylon and Sumerian at the same time Moses was calling for the freeing of the slaves with his "let my people go." And I won't even really mention the Chinese who also used a 1/4 to half a million people to build their great wall also around the time of Moses and his freeing of the slaves trip in Egypt. Shit, those guys weren't even from Israel, which I think was Lebanon or Jordan at the time. Abraham was born in Basra, home of Sindbad the sailor. at least 900 miles or more from Jerusalem. Yes I believe the cities in the bible were real but the stories do not add up to my mind. Sorry, that is just my belief/

And the book of Revelations of John who said we who all believe in Jesus and god will sit with him on the right side of his golden throne adorned with jewels.

Those are earthy things which are not suppose to exist in heaven. I wonder if the Hanging gardens of Babylon are there after they died.

I also realize that during this period, many have visions. Visions that to me reek of entheogenic plant use, most likely unintentionally, however, food hunter gatherers were certainly aware of what plants could be eaten, what plants could be used as a poison and what plants made you have an altered state of mind.

As the Ice age melted and food sources became scarce, food-hunter gatherers would follow the large migratory herds of mammals by following the manure trails of these large animals in search of food.

One thing they took notice of were the mushrooms growing in manure. And primary magic mushrooms in manure included, at best, the two con-specific species, *Stropharia (Psilocybe) cubensis* and or *P. subcubensis*, at least two *Panaeolus* species, and at least 3-7 species of *Copelandia*. Again, those two families of magic shrooms depended on the climatic conditions of where primitive societies followed such mammals in search of food.

Again, there were also at least 6-8 species of magic mushrooms that grew on manured soil but not directly from manure. The most common and famous of those species of course was *Psilocybe semilanceata*, otherwise, in contemporary society, known as the Liberty cap, the name based on the shape of the Phrygian Bonnet worn as a symbol of freedom by French Patriots before and after the French Revolution. As it is know that the French were aware of champignons, they assuredly must have been very much aware of the properties of such mushrooms. And while Europe and the Old World only had about 15 or so entheogenic and/or medicinally known plants that existed in their confines, between the end of the 14th century through the 21 century into 2010, The world, mostly due to Explorers Richard Spruce and Richard Evans Schultes, we learned that the New World had more than 200 such plants within their environment, mostly in Central and South America. And remember at this very moment we now have more than 200 species of psilocybian mushrooms and about 40 other species that have different chemicals in them that are also inebriating or psychoactive and/or entheogenic.

As of today, the Botanical reasoning for the discrepancies of plants found in both the Old and New World still remain hidden form the scientific community.

This particular section is going to have many posts where I can re post some images to show some of the differences between the narcotic and the hexing plants of the Old World to the Entheogenic mind-altering plants of the New World.

Now, thanks to Terence McKenna, in one of his books he described, as well as told in interviews over the years and in lectures, the use of magic mushrooms by primates between ten and 20 thousand years ago. The apes loved mushrooms, leaving their forest habitats when food became scarce and then eating manured shrooms, and having nothing better to to on the mushrooms then

to propagate, mate and make more baby monkeys.

Terence uncovered an interesting observation concerning an archaeological dig in Thailand at a place called "Non Nak Tha" that had been dated at 15,000 B. P., where the bones of Zebu cattle have been found coincident with human graves. Terence has noted that *Stropharia cubensis* is common in the Non Nak Tha area today. This region is in NE Thailand near the Thai Laos border region. This association suggests that mushroom use was a human trait that emerged wherever human populations and cattle evolved together.

2.

Around 9,000 B.P. we have in the area of Northern Algeria, a hot arid desert area that 9,000 years b.p. must have been an oasis of green gushing waterfalls and date palms and other vegetation. In these caves at Tassili, Northern Algeria is the Tassili-n-ajjer region which was known as the Round head style of zoomorphic figures carved on the walls of the inside of the caves. Drawings that resembled human physical bodies yet had mushrooms drawn completely around the outer rims of the bodily regions. Such an article and more links by Dr. Samorini can be found in the following research article by **Dr. Samorini, Giorgio**. 1992. The oldest representations of hallucinogenic mushrooms in the world (Sahara desert. 9000-7000 B.P.). *Integration: The Journal for Mind-Moving Plants and Kultur* vol. 2-3:69-78.

**Illustrations of mushroom paintings on the walls of caves in Northern Algeria dating back at least 9000 years are discussed.)**

Here are three images from Food of the Gods. It was actually Dr. Giorgio Samorini of Italy who wrote of these caves in several articles, some appearing in his own journal publication, "Eleusis."

The first three are of the Round head styled depictions of cave drawings suggesting a cult that lasted from at least the 9th millennium to the 7th B.P.



FIGURE 3. The bee-faced mushroom shaman of Tassili-n-Ajjer. Drawing by Kat Harrison-McKenna. From O. T. Oss and O. N. Oeric, *Psilocybin: The Magic Mushroom Grower's Guide*, 1986, p. 71. From the original in Jean-Dominique Lajoux, *The Rock Paintings of the Tassili* (New York: World Publishing, 1963), p. 71.



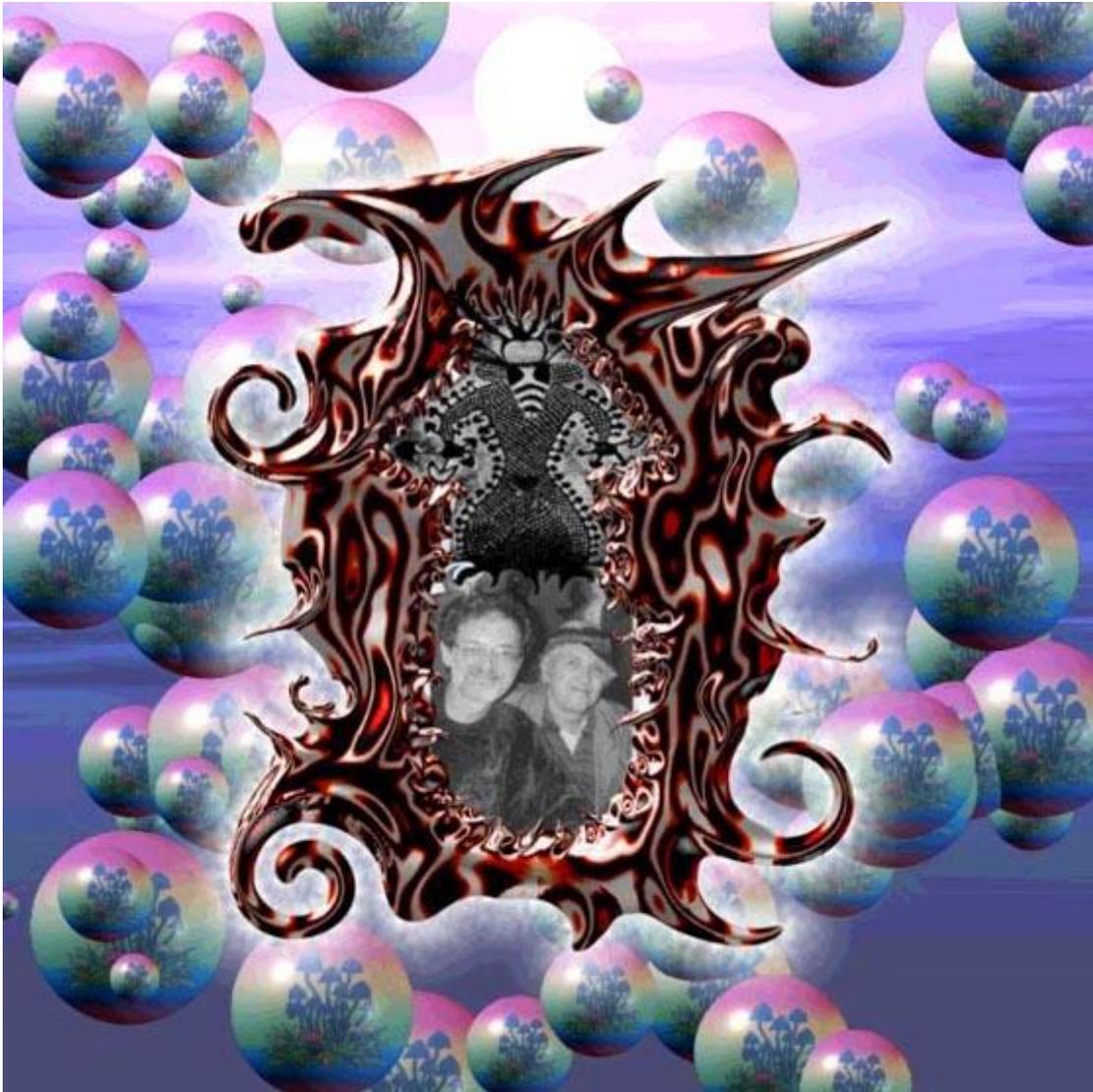
FIGURE 4. Mushroom runners from Tassili. Drawing by Kat Harrison-McKenna. From O. T. Oss and O. N., Oeric, *Psilocybin: The Magic Mushroom Grower's Guide*, 1986, p. 6. From the original in Jean-Dominique Lajoux, *The Rock Paintings of the Tassili*, 1963, pp. 72-73.

sand to seven thousand years ago. Wherever they went, their pastoral lifestyle went with them.<sup>2</sup> The Red Sea was landlocked during much of this time. Lowered sea levels meant that the boot of Arabia was backed up against the African continent. Land bridges at both ends of the Red Sea were utilized by some of these African pastoralists to enter the Fertile Crescent and Asia Minor, where they intermingled with hunter-gatherer populations already present. The pastoral mode had been well established across the ancient Near East by twelve thousand years ago. These pastoral people brought with them a cult of cattle and a cult of the Great Goddess. The evidence that they had such cults comes from rock paintings in the Tassili-n-Ajjer that are from what scholars have named the Round Head Period. This period is named for the style of depiction of the human figure in these paintings—a style not known from any other site.

## **THE ROUND HEAD CIVILIZATION**

The Round Head Period is believed to have begun very early and probably ended before the seventh millennium B.P. Henri Lhote estimates that the Round Head Period lasted several thousand years, placing its beginning somewhere near the start of the ninth millen-

A graphic art design by Psychonaut of the Shroomery honoring me and Terence McKenna for out insight and work in the field of magic mushrooms.



In the 2nd century of China, we had during the chin Dynasty, several reports of intoxication's of later what was determined to be *Panaeolus papilionaceus*. this was a major error in historical reference because it ended up being listed by the Japanese as waraitake, the laughing mushroom.

This mushroom according to both Chinese and Japanese, grew on the Feng tree (Liquidambar tree) and was referred top as waraitake (laughing mushroom). The Chinese had a cure, an infusion of earth )Rich top soil) that had water poured over it and strained and if you drank this infusion of minerals it would bring to a halt, the incessant laughter caused by obviously what would be a consumption of psilocybian fungi.

However, all of the scholars, including the Wasson's, Heim and Wasson, Rolf Singer, William Emboden, Jonathan Ott, Steven Pollock, Andrew Weil, Dick Schultes, Gyorgy-Miklos O'lah, and many others until I uncovered this major error in identification while researching mushrooms on Fiji when Wasson mistook a cube as waraitake, the Japanese laughing mushroom. As one can

see in the sketches from these Chinese and Japanese journal articles of 1918 and 1959, the drawing is *Copelandia* species, not *Panaeolus papilionaceus*, and as we know, *Copelandia* species also grow in manure and sometimes in manured soil in grassy lawns, not on Feng trees.

Gyorgy-Miklos Ola'h was the first mycologist to publish a monograph on the genus of *Panaeolus/Copelandia* that were believed to contain psilocine and/or psilocybine and even missed this one. As everyone knows, *Panaeolus* species grow only in manure and on trees.

This page is by Hsaio-ch'un

chronologically to give a historical perspective to this record. References to these old works are given by the number in the following text. A Bibliography to modern works is given at the end of the paper with citations to the author and year of publication in the text. It has to be noted that most of the earlier herbals have been lost and existed only as quotations in subsequent works. A number of these items have been reconstituted by later workers.

The illustrations given here are from Chang Ts'un-hui (20), the 1249 A.D. edition of T'ang Shên-wei's *Chêng-lei pên-ts'ao* of 1108 A.D. (16), which is one of the earliest illustrated *pên-ts'ao* extant.

#### HAN DYNASTY (206 B.C.-220 A.D.)

1. Anonymous *Shen-nung pên-ts'ao ching* (Classical Pên-ts'ao of the Heavenly Husbandman). (Based on Chou and Ch'in, 1122-206 B.C., material reaching final form ca. 2nd cent. A.D.)
2. Chang Chung-ching *Chin-k'uei yao-lieh* (Essentials of the Golden Cabinet). ca. 150-219 A.D.

#### CHIN DYNASTY (265-420 A.D.)

3. Chang Hua *Po-wu chih* (Record of the Investigation of Things). 290 A.D.
4. Ko Hung *Pao-p'u tzu* (Book of the Preservation-of-Solidarity Masters). ca. 320 A.D.
5. Ko Hung *Chou-hou pai-i fang* (Remedies for Emergencies). 340 A.D.

#### NORTHERN AND SOUTHERN DYNASTIES (386-589 A.D.)

6. Lei Hsiao *Lei-kung p'ao-chih lun* (Master Lei's Treatise on the Decoction and Preparation of Drugs). 470 A.D.
7. T'ao Hung-ching *Ming-i pieh-lu* (Records of Famous Physicians) ca. 510 A.D.
8. Ch'ên Yên-chih *Hsiao-p'ing fang* (Minor Prescriptions).

It was noted under number 3 from the Chin Dynasty, approximately around 245 A.D. - 400 A.D.

Here by Li, in an article appearing in the Journal of Psychedelic Drugs.

Hsiao-ch'ü n

*Panaeolus papilionaceus* Fr.

The earliest record of a Laughing Mushroom appears to be in the early account of natural history by Chang Hua (3) in the Chin dynasty. "In the mountains south of the Yangtze River, on tall trees, there are mushrooms growing from spring through summer . . . which are tasty to eat but often prove fatal. It is said that these mushrooms are mostly poisonous . . . Those growing on the Fêng tree (*Liquidambar*), when ingested, cause people to laugh unceasingly. The method for treating this is to use soil infusion, which cures it readily."

Subsequent authors give many similar records. In the Sung dynasty, T'ao Ku (14) states that "there is a kind of mushroom which causes one to suffer from a dry-laughing disease . . ." In the early *Treatise on Fungi* by Ch'ên Jên-yü (19), the mushroom is named Tu-hsin "which grows in the ground. People believe it to be formed by the air from poisonous vermins, and kills people if taken . . . Those poisoned by it will laugh. As an antidote, use strong tea, mixed with alum and fresh clear water. Upon swallowing this, it will cure immediately." Ch'ên treated 27 species of mushrooms from Taichow, Chekiang province.

The mushroom is often identified as growing on *Liquidambar* trees. Ch'ên Ts'ang-ch'i (12) states that "mushrooms that have poisonous snakes and vermins passing beneath them are all poisonous. Those that grow on Fêng trees (*Liquidambar*) produce an unceasing laughing delirium."

This laughing mushroom was also recorded in old Japanese works, which is called Waraitake or Laughing Mushroom. Kawamura (1918) identified this as *Panaeolus papilionaceus*. Yü (1959) notes that this mushroom is found not only in Japan and China but also in the United States and that the "soil infusion" described in early Chinese works is the clear liquid after soil is mixed with water and allowed to settle, an effective antidote for poisons.

Sanford (1972), in discussing the laughing mushrooms of Japan, records and translates two accounts from Chinese notebooks or *pi-chi*, one in Yeh Mêng-tê's *Pi-shu lu-bua* (early 12th century) of the Sung Dynasty, and one from Hsieh Chao-shua's *Wu tsa-tsu* (1619) of the Ming Dynasty which are not repeated here.

Here is the 1918 cover for the Journal of Japanese Botany regarding the *Panaeolus* and *Gymnopilus* species under discussion above.

For GUZMAN: This article is complete. IT IS  
 CITED IN LI, 1977, HALLUCINOGENIC PLANTS IN CHINESE HERBALS. *Panaeolus papilio-*  
*naceus* (Fr.). BOT. MUS. LEAFLETS - F HARVARD VOL. 25(6): 161-181 (see pp 175-177).  
 Also cited in reprinted in J. of psychedelic drugs vol. 10:25. 1978. *John*

JOURNAL OF JAPANESE BOTANY 47-1918  
 BY S. KADAMURA pp 275-280  
 (275) 第二十卷 第一集 菌類研究植物誌

毒蕈の死



○毒 菌「笑」ひ茸

我邦で昔カラ毒菌ノ一種ニ笑ひ茸(別名、踊茸、舞茸)ト稱スル者ガアツテ食ヘバ忽チ中絶シテ無暗ニ笑  
 ヒ興ズル事ガ謂ヒ傳ヘラレタキル、又踊茸ト云フ者ガアリ或ハ舞ヒ茸ト稱スル者モアルガ矢張其名ノ示ス如ク  
 笑ヒ茸(毒菌) (原題)

*Panaeolus papilionaceus* Fr.

川 村 清 一  
 我邦で昔カラ毒菌ノ一種ニ笑ひ茸(別名、踊茸、舞茸)ト稱スル者ガアツテ食ヘバ忽チ中絶シテ無暗ニ笑  
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 笑ヒ茸(毒菌) (原題)  
 舞ヒ茸ノ事ハ「今昔物語」ニ「尼共入山食舞茸語  
 第二十八」ト題シテ書イテアルノガ一番古イ記録ト  
 思ハレル其記事ノ大意ハ次ノ如クダアル  
 昔京に住ヘル樵夫等數人北山に趣キ山路に踏み迷  
 ヒ途方にくれてゐた所が山の奥より人の來る聲氣  
 シテ懸て出來る者を見れば四五人連の尼僧である  
 樵夫等は驚いて此深山に尼僧のゐる筈なければ之  
 れが所謂天狗の化けたのであらうと思ひ惟はく  
 聲を掛けて何用あつてかゝる山中に來られしやと  
 問ふた、すると尼僧は答へて謂ふに「そなた方の術  
 がられるも無理はないが自分等は今朝佛に拜ける

The Continental Magazine of Mainland China, a taxonomic mushroom journal that also features a Copelandia drawing identifying it as *Panaeolus papilionaceus*/ as noted above, if you read the tales of the Chin Dynasty laughing mushroom you will see its names and habitats. OF course, O-Warai-Take is the Big Laughing Mushroom, usually referring to *Gymnopilus spectabilis*.

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FIG. 28:  
*Paneolus papilionaceus*

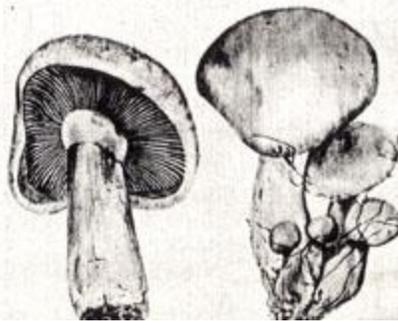


FIG. 29:  
*Pholiota spectabilis*

And here, published in 1972 is Jeremy Sanford's Japan's Laughing Mushrooms. this tale of the nuns is from the 11th century of a mushroom trip.

# Japan's "Laughing Mushrooms"

JAMES H. SANFORD<sup>1</sup>

## Introduction: A Medieval Japanese Tale

I was first drawn to the following tale in the hope that it might serve as a source of information about the popular attitudes toward Buddhism in Medieval Japan. While it did not offer much help so far as Buddhism goes, it did lead me into a rather long investigation that focused not on Comparative Religion but rather on Mycology.

Long long ago, some woodcutters from Kyoto went into the Kitayama mountains and lost their way. Not knowing which way to go, four or five of them were lamenting their condition when they heard a group of people coming from the depths of the mountains. The woodcutters were wondering suspiciously what sort of people it might be when four or five Buddhist nuns came out dancing and singing. Seeing them, the woodcutters became fearful, thinking things like, "Dancing, singing nuns are certainly not human beings but must be goblins or demons." And when the nuns saw the men and started straight toward them, the woodcutters became very frightened and wondered, "How is it that nuns come thus out of the very depths of the mountains dancing and singing?"

The nuns then said, "Our appearance dancing and singing has no doubt frightened you. But we are simply nuns who live nearby. We came to pick flowers as offerings to Buddha, but after we had all entered the hills together we lost our way and couldn't remember how to get out. Then we came upon some mushrooms, and although we wondered whether we might not be poisoned if we ate them, we were hungry and decided it was better to pick them than to starve to death. But after we had picked and roasted them we found they were quite delicious, and thinking, "Aren't these fine!" we ate them. But then as we finished the mushrooms we found we couldn't keep from dancing. Even as we were thinking, "How strange!"

strangely enough we. . . ." The woodcutters were no end surprised at this unusual story.

Now the woodcutters were very hungry so they thought, "Better than dying let's ask for some too." And they ate some of the numerous mushrooms that the nuns had picked, whereupon they also were compelled to dance. In that condition the nuns and the woodcutters laughed and danced round and round together. After a while the intoxication seemed to wear off and somehow they all found their separate ways home. After this the mushrooms came to be called *maitake*, dancing mushrooms [*mai*, "dance"; *take*, "mushroom"].

When we think about it this is a striking story. For even though we still have this kind of mushroom, people who eat them do not dance. Thus this exceedingly strange story has been handed down.<sup>2</sup>

The foregoing account is from the 11th-Century Japanese folktale collection, the *Konjaku monogatari* ("Tales of Long Ago"). Many of the stories collected in the *Konjaku* were, as its title implies, relatively ancient stories that had come into Japan from India or China. However, some of the stories gathered together in the "Japanese Tales" section of the work represent retellings of actual events and thus might be as well called "folk history" as "folk tale." Certain literary considerations would tend to place this story in that category. In the first place, there is the unfinished and really rather pointless nature of the whole account. If it were a true folk tale that had been handed down orally from generation to generation, one would expect a tighter, more cohesive plot to have developed through time.

As noted I am going to skip here the 3000 year old Vedic hymns devoted to Soma (India) brought over the mountains in the north to India and the Shakti culture of Orissa, India where the culture embraces the female body as its god, and the shrooms, possibly the Psilocybes which have homes with outside wall paintings similar to geodesical shroom visuals painted on their walls. and save the Amanita literature for another thread..

I want to note that the discovery of the Use of Amanita by Siberian shaman in the 1700s in Russia is predated by 100 years earlier in Canada, proof being a letter from a Jesuit priest to his brother, also a Jesuit priest in Paris, written before the first writings of Amanita from European travelers, botanists, scientists, lost wayfarers stranded seaman and vagabonds who all observed such ceremonies with the Amanita and wrote of the urine drinking-which was already noted in

the Rig Veda Vedic hymns written Over 3,000 years ago.

also below are two mushroom stones from around 800 a.d. to 1500 a.d. in Central America and Mexico.

So that would complete this section. As I get into more areas. there are hundreds of beautiful mushroom book covers and pages from my library to help all of you learn where the good info I studied came from.

Especially the magic mushroom field guides from all over the world,

Every modern-ed druggie magazine shroom articles ever published. Cds and dvds, Amanita books, shroom post cards, historical works the complete Wasson library, including his independent journal publications of a big argument between the Wasson's, singer and smith, Jonathan Ott and others that transpired through four different journals as several refused to go against Wasson.

First edition biographies of Leary and all the scholars, and just some amazing shroom books I was so happy and lucky to obtain in my lifetime, and several hundreds of first pages of publication academic articles. and some cool rare shroom bust items of 500 pounds dried by several stupid growers. No one needs to be that greedy.

Next I will post all the Amanita books I have in my Library, and then all of the magic shroom cultivation books All covers only and some back covers.

Later complete histories of shrooms by scholars, all, including me who even had my share of errors thanks to scholars who passed off misinformation to me from their sources.

have a shroomy day. Here are two stones, one Amanita form Mayan culture

Guatemala Amanita mushroom stone circa 800 to 1500 A.D.



and another famous Amanita Painting from a French Church in Plaincourault, France of Adam and Eve and the Amanita Tree of Knowledge. This is from the mid to late 1400s a.d.

