

# Curare

Zeitschrift für Medizinethnologie • Journal of Medical Anthropology

hrsg. von/edited by: Arbeitsgemeinschaft Ethnomedizin e.V. – AGEM

**Ethnobotanical Contributions  
to Medical Anthropology**

**Beiträge aus der Ethnobotanik  
zur Medizinethnologie**

- **Ayahuasca in Urban Circuit**
- **Peyote as Medicine**
- **Entheogens in Focus**
- **Ethnobotanical Title Pictures  
in *Curare***

- **Die Ayahuasca-Liane**
- **Der Peyote-Kaktus**
- **Entheogene**



**Zum Titelbild/Front picture *Curare* 37(2014)3:**

*Nothofagus antarctica* (G. Forst.) Oerst. [antarktische Scheinbuche]. Detail of a Herbal Specimen of the Georg Forster Collection, by courtesy of "Herbarium, Botanischer Garten und Botanisches Museum Berlin-Dahlem, Freie Universität Berlin" © see complete document and more p.179f.

**Die letzten Hefte/The last issues:**

*Curare* 36(2013)1+2: Medizinethnologische Diskurse um Körpermodifikationen im interdisziplinären Arbeitsfeld Ethnologie und Medizin (Body Modification and Medical Anthropology)

*Curare* 36(2013)3: Gesundheit und Öffentlichkeit: Medizinethnologische Perspektiven (Health and the Public)

*Curare* 36(2013)4: Psychologische Dimensionen in der Medizinethnologie I

*Curare* 37(2014)1: Psychologische Dimensionen in der Medizinethnologie II: Tiefenpsychologische Perspektiven (Depth Psychology and Medical Anthropology)

*Curare* 37(2014)2: Perspectives of Medical Anthropology on Public Health

**Die nächsten Hefte/The forthcoming issues:**

*Curare* 37(2014)4: AGEM und 50 Jahre „Interdisziplinäres Arbeitsfeld Ethnologie & Medizin“ (AGEM looking at 5 decennia of interdisciplinary discourses in anthropology and medicine)

*Curare* 38(2015)1+2: Selbstreflexion im Kontext medizinethnologischer Langzeitfeldforschung (Self-reflection in the Context of Long-term Field Research in Medical Anthropology)

---

**Arbeitsgemeinschaft Ethnomedizin – [www.agem-ethnomedizin.de](http://www.agem-ethnomedizin.de) – AGEM, Herausgeber der *Curare*, Zeitschrift für Medizinethnologie • *Curare*, Journal of Medical Anthropology (gegründet/founded 1978)**

Die Arbeitsgemeinschaft Ethnomedizin (AGEM) hat als rechtsfähiger Verein ihren Sitz in Hamburg und ist eine Vereinigung von Wissenschaftlern und die Wissenschaft fördernden Personen und Einrichtungen, die ausschließlich und unmittlbar gemeinnützige Zwecke verfolgt. Sie bezweckt die Förderung der interdisziplinären Zusammenarbeit zwischen der Medizin einschließlich der Medizinhistorie, der Humanbiologie, Pharmakologie und Botanik und angrenzender Naturwissenschaften einerseits und den Kultur- und Gesellschaftswissenschaften andererseits, insbesondere der Ethnologie, Kulturanthropologie, Soziologie, Psychologie und Volkskunde mit dem Ziel, das Studium der Volksmedizin, aber auch der Humanökologie und Medizin-Soziologie zu intensivieren. Insbesondere soll sie als Herausgeber einer ethnomedizinischen Zeitschrift dieses Ziel fördern, sowie durch regelmäßige Fachtagungen und durch die Sammlung themenbezogenen Schrifttums die wissenschaftliche Diskussionsebene verbreitern. (Auszug der Satzung von 1970)

---



## Zeitschrift für Medizinethnologie Journal of Medical Anthropology



**Herausgeber / Editor-in-Chief** im Auftrag der / on behalf of:  
Arbeitsgemeinschaft Ethnomedizin e.V. – AGEM  
EKKEHARD SCHRÖDER (auch V.i.S.d.P.)

**Postadresse / Office:** AGEM-Curare  
c/o E. Schröder, Spindelstr. 3, 14482 Potsdam, Germany  
e-mail: [info@agem-ethnomedizin.de](mailto:info@agem-ethnomedizin.de)

**Herausgeberteam / Editorial Team (2014):**

- Gabriele Alex (Tübingen) [gabriele.alex@uni-tuebingen.de](mailto:gabriele.alex@uni-tuebingen.de)
- Ekkehard Schröder (Potsdam) [ee.schröder@t-online.de](mailto:ee.schröder@t-online.de)
- Kristina Tiedje (Lyon) [kristina@ktiedje.com](mailto:kristina@ktiedje.com)

**Wiss. Beirat / Editorial Advisors (2014–):** Josep M. Comelles (Tarragona) • Alice Desclaux (Dakar) • Katarina Greifeld (Frankfurt) • Antonio Guerri (Genova) • Michael Heinrich (London) • Mihály Hoppál (Budapest) • Sushrut Jadhav (London) • Peter Kaiser (Bremen) • Ruth Kutalek (Wien) • Danuta Penkala-Gawęka (Poznań) • Armin Prinz (Wien) • Bernd Rieken (Wien) • William Sax (Heidelberg) • Hannes Stubbe (Köln)

**Begründet von / Founding Editors:** Beatrix Pfeleiderer (†) • Gerhard Rudnitzki • Wulf Schiefenhövel • Ekkehard Schröder

**Ehrenbeirat / Honorary Editors:** Hans-Jochen Diesfeld (Starnberg) • Horst H. Figge (Freiburg) • Dieter H. Frießem (Stuttgart) • Wolfgang G. Jilek (Vancouver) • Guy Mazars (Strasbourg)

**IMPRESSUM *Curare* 37(2014)3****Verlag und Vertrieb / Publishing House:**

VWB – Verlag für Wissenschaft und Bildung, Amand Aglaster  
Postfach 11 03 68 • 10833 Berlin, Germany  
Tel. +49-[0]30-251 04 15 • Fax: +49-[0]30-251 11 36  
e-mail: [info@vwb-verlag.com](mailto:info@vwb-verlag.com)  
<http://www.vwb-verlag.com>

**Bezug / Supply:**

Der Bezug der *Curare* ist im Mitgliedsbeitrag der Arbeitsgemeinschaft Ethnomedizin (AGEM) enthalten. Einzelne Hefte können beim VWB-Verlag bezogen werden • *Curare* is included in a regular membership of AGEM. Single copies can be ordered at VWB-Verlag.

**Abonnementspreis / Subscription Rate:**

Die jeweils gültigen Abonnementspreise finden Sie im Internet unter • Valid subscription rates you can find at the internet under: [www.vwb-verlag.com/reihen/Periodika/curare.html](http://www.vwb-verlag.com/reihen/Periodika/curare.html)

**Copyright:**

© VWB – Verlag für Wissenschaft und Bildung, Berlin 2014

ISSN 0344-8622

ISBN 978-3-86135-779-7

Die Artikel dieser Zeitschrift wurden einem Gutachterverfahren unterzogen • This journal is peer reviewed.



**Inhalt / Contents**  
Vol. 37 (2014) 3

**Ethnobotanical Contributions to Medical Anthropology/  
Beiträge aus der Ethnobotanik zur Medizinethnologie**

edited by / herausgegeben von:  
EKKEHARD SCHRÖDER

Die Autorinnen und Autoren in <i>Curare</i> 37(2014)3 . . . . .	178
EKKEHARD SCHRÖDER: Contributions from Ethnobotany, Ethnozoology and Ethnopharmacology to Medical Anthropology and Human Ecology. Editorial . . . . .	179
<b>Artikel / Articles</b>	
BEATRIZ CAIUBY LABATE & TIAGO COUTINHO: "My Grandfather Served Ayahuasca to Mestre Irineu": Reflections on the Entrance of Indigenous Peoples into the Urban Circuit of Ayahuasca Consumption in Brazil . . . . .	181
KEVIN FEENEY: Peyote as Medicine: an Examination of Therapeutic Factors that Contribute to Healing . . . . .	195
CHRISTIAN SCHMID: Gebrauchszusammenhänge der Entheogen-Verwendung . . . . .	212
<b>Short Communications</b>	
SABINE LENKE: Die ethnobotanischen Kenntnisse der historischen Guaraní aus jesuitischen Quellen . . . . .	226
TILMAN MUSCH: Herbal Treatments for Bites of Viperidae in Western Niger . . . . .	232
<b>40 Years Ethnobotany in <i>Ethnomedizin/Ethnomedicine</i> and <i>Curare</i> Part I</b>	
BERNHARD ZEPERNICK: Die zoologisch-botanische Nomenklatur als allgemeines Verständigungsmittel (Reprint 1971) . . . . .	236
HELMUT KRUMBACH: Das Pfeilgift Curare (Reprint 1979) . . . . .	240
30 Years <i>Curare</i> : Documentation of Selected Title Pictures [30 Jahre <i>Curare</i> : Dokumentation Ausgewählte Titelseiten] VII: Ethnobotany/Ethnobotanik . . . . .	252

Articles on Ethnobotany, Ethnozoology and Related Areas in the Journal <i>Ethnomedizin/Ethnomedicine</i> (1971–1982) . . . . .	259
Workshop: Selected Abstracts from Ethnobotanical Articles in the Reader <i>Ethnobotanik</i> and the Journal <i>Curare</i> . . . . .	261
<b>Résumés des articles de <i>Curare</i> 37(2014)3</b> . . . . .	263
Zum Titelbild & Impressum . . . . .	U2
Hinweise für Autoren/Instructions to Authors . . . . .	U3

Redaktionsschluss: 30.11.2014

Lektorat und Endredaktion: EKKEHARD SCHRÖDER und LISA MÄRCZ (Praktikum)

Die Artikel der *Curare* werden einem Reviewprozess unterzogen / The journal *Curare* is a peer-reviewed journal

#### Die Autorinnen und Autoren dieses Heftes:

- TIAGO COUTINHO, PhD, Social Anthropologist (Rio de Janeiro) tiagocoutinho80@yahoo.com.br – S. 181
- CLAUS DEIMEL\*, Dr. phil, Ethnologe (Hamburg) clausdeimel@mac.com – S. 262
- KEVIN FEENEY, J. D., M. A., Lawyer, Anthropologist (Washington) kevinmfeeney@gmail.com – S. 195
- HUBERT FICHTE\*, Schriftsteller † – S. 261
- NAPOLEÃO FIGUEIREDO, Prof. Dr. phil., Ethnologe † – S. 262
- BEATRIZ CAIUBY LABATE, PhD, Social Anthropologist (Guadalajara, Mexiko) beatriz.labate@ciesas.edu.mx – S. 181
- HELMUT KRUMBACH\*, Prof. Dr. phil, Ethnologe (SE-Truv) diav@gmx.de – S. 240
- SABINE LENKE, Dr. phil., Ethnologin (Berlin) sabine.lenke@web.de – S. 226
- LISA MÄRCZ, stud. phil., Ethnologie (Mainz) l.maercz@gmx.net – S. 252
- TILMAN MUSCH, Dr. phil, Ethnologe (Paris, Bayreuth) tilmanmusch@yahoo.de – S. 232
- ARMIN PRINZ\*, Prof. Dr. med., Dr. phil., Arzt, Ethnologe (Wien) armin.prinz@meduniwien.ac.at – S. 261
- CHRISTIAN SCHMID, M. A., Ethnologe (München) christian\_a.schmid@yahoo.de – S. 212
- EKKEHARD SCHRÖDER\*, Psychiater, Ethnologe (Potsdam) ee.schroeder@t-online.de – S. 179
- BERNHARD ZEPERNICK, Dr. phil, Botaniker u. Ethnologe (Bot. Garten Berlin) – S. 236

\*Members of AGEM



*The famous wooden carved anthropomorphic Mandragora figures of “The grete herball” from Peter Treveris, London 1526, which were used frequently as logo in AGEM-publications.*

## Contributions from Ethnobotany, Ethnozoology and Ethnopharmacology to Medical Anthropology and Human Ecology. Editorial

AGEM (Arbeitsgemeinschaft Ethnomedizin) is a German association of medical anthropology, which seeks to enhance in this journal the studies in the relationships between humans and plants and between humans and animals. Here we draw on the field of **human ecology**<sup>1</sup> as we seek to gain a deeper understanding between the human and non-human world. While it should be understood that the topics discussed in this special issue are not exhaustive, nor representing the full scope of different aspects, we hope to provide a glimpse into the manifold relationship between plants and human societies here with selected articles on “mind-moving” plants: Authors BEATRIZ CAIUBY LABATE & TIAGO COUTINHO are discussing the use of Ayahuasca in urban environment (p. 181–194), KEVIN FEENEY (p. 195–211) analyzes Peyote use and CHRISTIAN SCHMID entheogens (p. 212–225). All show different legal statuses and cultural acceptances of these types of plants. The authors also argue that hallucinogenic plants should be understood as “cultural actors,” even if, or maybe especially when, they provoke controversies among different groups and national legacies.

A few notes are in order. First, and not surprisingly, the healing potentials of plants are of particular interest in this issue. These three main articles demonstrate that while healing is of great importance, there are often entanglements with local administrations, public health strategies, and governmental directives. These can be viewed as expressions and performances of power relations between groups. In context we learn that certain entheogenic plants are made illicit, given their association with addiction. Independently of such power differentials, biologists and natural scientists are studying the physiological and chemical aspects of entheogens to describe the effects on the human body and to develop international classifications or taxa of these “matters.”<sup>2</sup> Similar to the ways, in which anthropologists have analyzed hallucinogenic plants both as cultural and sociological agents and as culture-producing actors, one could argue that these plants should be regarded in the framework of a “symmetric anthropology” in the sense of Bruno Latour.<sup>3</sup>

Second, looking at classic discussions of “universals” in human behavior, we need to remind ourselves

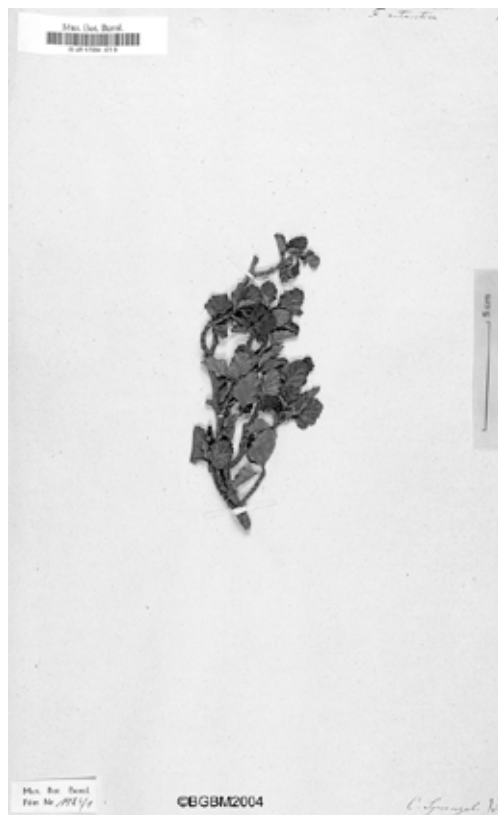
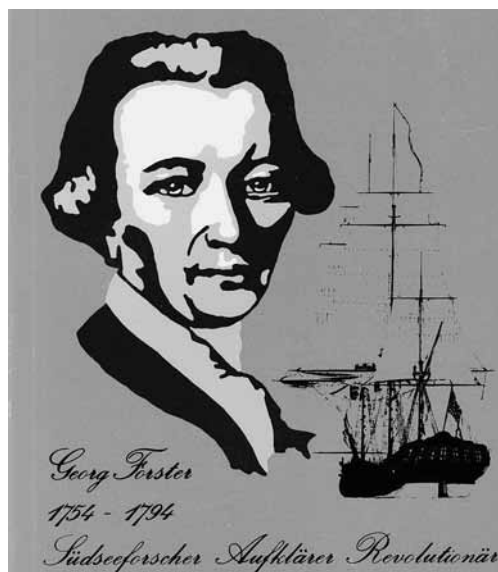


Fig. 1: Antarctic beech; Ñira (span.); Antarktische Scheinbuche<sup>4</sup> // Fig. 2: Georg Forster exhibition 1976<sup>5</sup>



about the “gathering” process to collect the plants. All human societies engage in cognitive processes to differentiate between matters both in basic and ordinary actions. To illustrate this process, we chose a fairly small (and not very exotic) dried young bush of the specimen *Nothofagus antarctica* (G. Forst.) from the Tierra del Fuego (collection of the Botanical Garden of Berlin) to represent the plant as matter that is “gathered” (fig. 1)<sup>4</sup>. Its gatherer, the scientist, anthropologist, politician and travel book author Georg Forster (fig. 2)<sup>5</sup>, together with his father Johann Reinhold F., represents entire generations of explorers and travelers of the 18<sup>th</sup> and 19<sup>th</sup> century. It was during that time period that researchers and explorers were interested in building up multiple collections seeking to amass an encyclopedic body of knowledge on “mankind,” but also that time period of the beginning of the forced colonialization of large regions of the globe.

Smaller contributions to our Journal *Curare*, which do not explicitly analyze mind-moving plants, still allude to them. In this issue SABINE LENKE’S analysis of the Jesuits historical collections of medical plants (p. 226–231) mentions tobacco and yerba mate among the ancient Guaraní and draws upon the “Tabaksakazie,” *Piptadenia peregrina* (Benth.)<sup>6</sup>, which she listed in her article (p. 230). In another recent issue, the interview with a contemporary Muslim Healer from England<sup>7</sup> exemplifies the curing and ritual importance of *Saussurea lappa* (Decne.)<sup>8</sup>.

Finally, let me point out that the fly agaric<sup>9</sup> printed at the end of this Editorial has previously been analyzed in *Curare* and represents one of the cultural aspects of mind-moving plants in past and present. It seems to be a fitting addition to the scope of the main articles of this issue.

EKKEHARD SCHRÖDER,  
Berlin, December 6, 2014<sup>10</sup>

#### Anmerkungen

1. Defined in the founding statute of 1970 access: [www.agem-ethnomedizin.de](http://www.agem-ethnomedizin.de).
2. Taxonomy, see: ROGER D. SPENCER & ROBERT G. CROSS. 2007. The International Code of Botanical Nomenclature (ICBN), the International Code of Nomenclature for Cultivated Plants (ICNCP), and the cultigen. *Taxon* 56, 3 (August): 938–940.
3. LATOUR, BRUNO 2008. *Wir sind nie modern gewesen. Versuch einer symmetrischen Anthropologie*. Suhrkamp, Frankfurt am Main. [Franz. Orig. 1991, dt. Erstausg. 1995].
4. *Fagus antarctica* G. Forst. <http://herbarium.bgbm.org/object/BW17694010>. For detailed information on the specimens of J.R. and J.G.A. Forster collected during the 2<sup>nd</sup> voyage of Captain J. Cook in the Willdenow herbarium, see P. Hiepko in *Willdenowia* 5, 2: 279–294.1969. © ROBERT D. (ed.) 2000+ [continuously updated]: Digital specimen images at the Herbarium Berolinense.—Published at <http://ww2.bgbm.org/herbarium/> (Barcode: B -W 17694 -01 0 / ImagedId: 200650)

- [accessed 14 Jan 2015], reprint with the courtesy of Botanical Garden and Museum Berlin.
5. Detail of the title picture: Museum für Völkerkunde Frankfurt am Main und des Überseemuseums Bremen 1976. *Georg Forster. 1754–1794. Südseeforscher – Aufklärer – Revolutionär. Roter Faden zur Ausstellung*, Bd. 3. Frankfurt (Text by H. KELM & B. HEINTZE). // During the 1960<sup>th</sup> and 70<sup>th</sup> Forster was highly appreciated in GDR because of his revolutionary activities, while in GFR he was scarcely noticed. Nowadays he is seen as important author of the age of enlightenment, see e. g.: REICHHARDT R. & ROCHE G. (Eds) 1994. *Weltbürger – Europäer – Deutscher – Franke: Georg Forster zum 200. Geburtstag*. Mainz: Univ. Library. A Forster-exhibition took place 1998 in Berlin (Botanic Garden).
  6. Synonymous for: “*Anadenanthera peregrina* L. (Speg.)” also known as Yopo [...] or Calcium Tree, a perennial tree [...] native to the Caribbean and South America, known also as source of dietary calcium. Bean preparations are entheogens used in healing ceremonies, rituals and as snuff. Beans and fallen leaves are toxic for cattle. (See also Wiki)
  7. SAX, WILLIAM 2013. The Reality of 21<sup>st</sup> Century Islamic Healing—An Interview with a Muslim Healer. *Curare* 36, 3: 168–171, here p. 169: “[...] Qust-al-Bahri [...] from India. You have to crush it to make it fine, you can crush it, you can sniff it, you can use it with olive oil, you do some recitation and can use it for people affected by evil eye or black magic or whatever.”
  8. Recently the root of costus (dt. Kostwurz) is discussed to have anticancer compounds, see KUMAR A. *et al.* 2014. ULPC/MS/MS method for quantification and cytotoxic activity of sesquiterpene lactones isolated from *Saussurea lappa*. *Journal of Ethnopharmacology* 155: 1393–1397.
  9. Facsimile München 1977, Bilder-Conversations-Lexikon, Brockhaus, Vol. 2, 1838 (Mannheim).
  10. On this date I visited an exposition of the Hemp Museum (Hanf Museum) in Berlin, celebrating its 20<sup>th</sup> birthday, a well reputed place for documentation of this controversial discussed matter, the history of hemp as important and powerful plant for so many technical uses, and also as cultural inventory and medicinal plant [[www.hanfmuseum.de](http://www.hanfmuseum.de)].

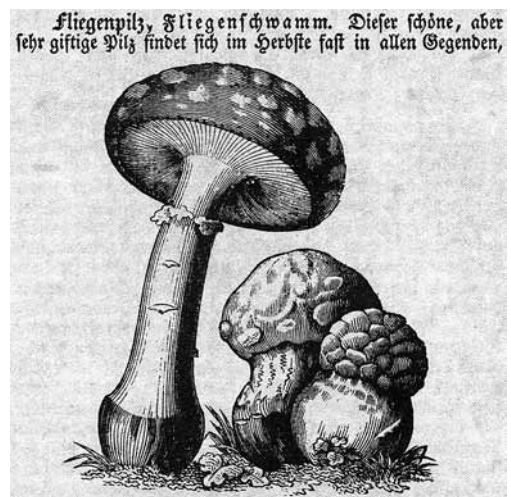


Fig.3: Fly agaric from Brockhaus 1838<sup>9</sup>

