

IN THE UNITED STATES DISTRICT COURT  
FOR THE DISTRICT OF NEW MEXICO

**FILED**  
at Santa Fe, NM

MAY 1 - 2006

UNITED STATES OF AMERICA,

Plaintiff,

v.

MARY HELEN QUAINANCE,

Defendant.

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§

MATTHEW J. DYKMAN  
CLERK

Cause No. CR 06-538 JH

**MOTION TO DISMISS AND SUBSTITUTE COUNSEL  
AND INCORPORATED MEMORANDUM**

COMES NOW Pro Se, MARY HELEN QUAINANCE, Defendant, pursuant to F.R.C.P. Rules 13, 44, 47 and D.N.M.I.R-Cr. 44.1, 57.1, and 57.2, and with good cause shown herein, respectfully moves this Honorable Court FOR AN ORDER TO DISMISS AND SUBSTITUTE APPOINTED COUNSEL, Mario A. Esparza, WITH Assistant Federal Public Defender, Marc H. Robert, to allow "Joint Representation" with her Co-defendant husband, Danuel D. Quaintance.

AS GROUNDS, defendant Mary Helen Quaintance would show the following facts, circumstances, attachments, and waivers, by reference incorporated herein:

**SUPPORTING FACTS**

1. Defendant, Mary Helen Quaintance, "Mrs. Quaintance", has repeatedly called and left request that appointed counsel, Mario A. Esparza, return her call as soon as possible, in order to voice concerns regarding her defense. Mr. Esparza has not personally returned any of these calls, in fact Mr. Esparza has not personally communicated with Mrs. Quaintance since her release from detention on March 9<sup>th</sup>, 2006 [Doc.20].

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2. While incarcerated, during visits with Mr. Esparza, Mrs. Quaintance repeatedly voiced concerns to and specifically instructed him that she did not want him to proceed in any fashion that would act to jeopardize her religious, statutory, and constitutional defenses, or those same defenses of her co-defendant husband, Danuel D. Quaintance.

3. Mrs. Quaintance suffered much anxiety not knowing and in having to wait several days to find out, through alternate means, if her appointed counsel, Mr. Esparza, would file a motion to join her to the “MOTION TO DISMISS INDICTMENT” filed April 7<sup>th</sup>, 2006, [Doc.34] by the appointed counsel, Marc H. Robert, on behalf of her co-defendant husband Mr. Quaintance.

4. Mrs. Quaintance would show the court, Mr. Esparza, did in fact actually file a “MOTION for joinder to join deft Danuel Quaintance’s motion to dismiss indictment” filed April 10<sup>th</sup>, 2006, [Doc.35] referred to in paragraph 4 above, and this court granted said joinder, in an “ORDER by District Judge Judith C. Herrera granting deft Mary Helen Quaintance’s motion for joinder to join deft Danuel Quaintance’s motion to dismiss indictment” filed April 14<sup>th</sup>, 2006, [Doc.37]. This motion to dismiss [Doc.34] includes, amongst other grounds, a RELIGIOUS DEFENSE showing the alleged acts of Defendant to be a “universal human right and fundamental freedom” with reference to 22 U.S.C. § 6401 (a) on page 9.

5. Mrs. Quaintance would show the court, Mr. Esparza, then filed a “MOTION to sever defts by Mary Helen Quaintance” April 19<sup>th</sup>, 2006 [Doc.38]. This was done without conferring with her and against the Defendants express instructions and previously mentioned concerns. This motion is highly objectionable to Defendant Mrs. Quaintance.

6. Mrs. Quaintance would show the court, said motion to sever defts, at the end of the first paragraph, Mr. Esparza suggest a “mere-presence defense and failure of proof for Ms. Quaintance.”

7. Mrs. Quaintance would show the court, in the government discovery she has seen, her and her husbands business cards declaring Mrs. Quaintance’s religious sincerity to “marijuana”, Church Identification Cards showing her as co-founder of the “Church Of Cognizance”, and significant other articles and actions of Mrs. Quaintance, to show more than a mere-presence defense will be required.

8. Mrs. Quaintance would inform the court that on the two occasions to which Mrs. Quaintance has had a chance to personally speak with Mr. Esparza, which were while she was in custody, Mrs. Quaintance informed Mr. Esparza that she did not want to take any technicality defense routes where she would have to pretend ignorance or anything less than the truth. Mrs. Quaintance desires to retain her honest integrity by pursuing what she believes a viable “religious defense”, which she has thus far attempted to pursue. Mrs. Quaintance does not believe she stands a chance at a fair trial, or acquittal, were she to pursue a defense that primarily relies on minor technicalities in related circumstances and library’s full of case law where one goes this way and another that.

9. To switch now to begin to pursue a “mere-presence defense” appear to her as a shade of dishonesty. This would go against the teachings of the “Avesta: The Religious Books of the Parsees”, from which the Church Of Cognizance takes much of their scripture. This would not be in keeping with the most espoused phrase found in the Church Of Cognizance, “Good thoughts, Good words, Good Deeds”, which is taken from

the Avesta. This would not be in keeping with the phrase often connected with “Haoma”, the deity, found throughout the holy books in the multitude of references it is said: “Haoma, the averter of death, and conqueror of lies”.

10. Mrs. Quaintance would show the court, there is additional damage she believes Mr. Esparza’s aforesaid motion [Doc.38] would seem to have created were she to pursue the severance and go it alone as he suggests to be her desire, which she has stated above is not.

11. While Mr. Esparza suggests with good merit, and while she does understand the “finger pointing” multiple prosecutor syndrome described by Mr. Esparza on page 6, Mrs. Quaintance feels the rest of the motion acts to make Mr. Esparza, also, an additional Prosecutor. This is stated as result of the fact he seems to be adding the addition of “Cocaine” to her charges on page 6 of said motion [Doc.38], and which is not found in the complaint [Doc.1] or the indictment [Doc.25].

12. Mr. Esparza also simply re-states what government has told him, that the Church Of Cognizance which she is co-founder of “encourages the use of all kinds of drugs”. This could not be further from the truth of the message that is found on the back of her and her husband’s business card, which quotes the Ancient Avesta, the Sacred Text to the Zoroastrian religion, to which she has pointed out above that the Church Of Cognizance adheres, and they adhere. The first quote given on the back of said business card is: “all other toxicants go hand in hand with the rapine of the bloody spear, but marijuana goes hand in hand with friendship” and which though not quoted on the card goes on to say “and connects with the body to heal”.

13. Mrs. Quaintance would show the court, attached and incorporated herein, a part of a petition Mr. and Mrs. Quaintance were working on titled [FACTS AND CLAIMS REGARDING PETITIONERS BELIEFS AND MODE OF WORSHIP]. This is shown for reference purpose to attest and assist understanding of aforesaid facts. This was going to be filed in an action seeking Declaratory Relief, in the form an injunction against the government, to end the “substantial burden” placed by unconstitutional laws upon the “religious practices” of Mr. and Mrs. Quaintance and the members of the Church Of Cognizance.

14. Mrs. Quaintance would show the court, another issue Mr. Esparza has not dealt with. This is because he has not returned her calls in order to be informed that this is an issue she wanted addressed. The “MOTION for order for immediate release and return of property by Mary Helen Quaintance”, filed March 24, 2006, [Doc.6] which:

- A. Has NOT been opposed by the government, even though an excess of 60 days has passed, and for this reason should be considered and granted.
- B. Has never been addressed further, or withdrawn by any act of Defendant, or by her appointed counsel, as far as she is aware of or consented to.
- C. She would like to supplement with “FACTS AND CLAIMS REGARDING PETITIONERS BELIEFS AND MODE OF WORSHIP” referred to in (13.) above, now, by reference herein.

15. Mrs. Quaintance would show the court her appointed counsel, Mr. Esparza, has acted outside the standards of 57.2 “Compliance with the Rules of Professional

Conduct and A Creed of Professionalism of the New Mexico Bench and Bar” causing the Defendant extreme mental anguish as a result of what she feels a betrayal of the word of her appointed counsel, Mr. Esparza, causing her to lose faith in receiving a fair trial. This may be restored somewhat by joining her with the defense of her husband she trust.

16. Defendant and co-defendant husband were together in the same vehicle, sharing the same knowledge of circumstances and involvement, were acting under the same belief they were doing nothing illegal at the time of arrest, that they are factually innocent persons protected by their “fundamental human right” to liberty of conscience and religious freedom.

17. Defendant and co-defendant husband believe that agents of the government have acted illegally and unconstitutionally by “violation of religious freedom” of the Defendants, as defined by Congress of the United States of America found in definition of “violation of religious freedom” in 22 U.S.C. § 6402(13) and 22 U.S.C. § 6401(a), and that this leaves only minor and insignificant technical differences which Mrs. Quaintance believes to be irrelevant to her desired defense which is the identical defense to that of her co-defendant husband.

18. Defendant Mary Helen Quaintance, would show the court, attached waivers by her and her co-defendant husband, Danuel D. Quaintance, which inform the court they are aware of their right to separate counsel, F.R.C.P. Rule 44, they both waive this right.

19. Mrs. Quaintance would add the following additional reasons why she believes no conflict exist in allowing for joint representation with her co-defendant husband.

20. Mrs. Quaintance states that going on now 33 years, this September 1, 2006, I have loved my husband as he has shown me his equal love, with all our heart, mind,

body, and soul, directed toward one another's best interest in every action and reaction we have endured and or enjoyed as a couple in our sharing of the deepest of love to which few today know or understand.

21. I would never do anything in this world, and no evidence convinces my mind that he would ever do anything either to weaken this strong bond and relationship we have held from the very first day, our first sight of love, and continuing up to this day during these trials and tribulations we face, here in this court, for the practicing of the religion we have chosen as our own. A religion to which many may scoff and not believe to be a valid religion but to which we give our fullest support because it has served us well and which are the beliefs and practices we have held sincerely to since the very beginning of our relationship.

22. These beliefs and practices that we adhere to are what we attribute to our great success in our successful marriage and successful rearing of a family. A family that now as adults, the youngest turning 30 next year, whom by all our choice and in order to share our love of family have to this day lived in adjacent houses on combined rural acreage of 4 one acre lots. This close loving arrangement is what makes it possible to also fully enjoy and share the abundance of love with our 4 loving grandchildren ages 5-13 that are as dear and close to our hearts as we are to theirs. Our grandchildren are students of achievement that enjoy a high level of acceptance into the friendship of the majority of good neighbors in the community in which we live in the Gila valley of South Eastern Arizona.

23. Mrs. Quaintance submits that she believes the counsel of her husband has thus far provided him effective assistance of counsel and has thus far acted within the wishes

of her husband as far as pursuing the defense she would wish to join all parts of so far and that for her to feel she has also been provided effective assistance of counsel she would like to have his counsel also represent her because at this time she has lost faith and does not trust that any other counsel would provide the defense she views her husband receiving from Mr. Marc H. Robert, the counsel for her husband. She further submits it should not entail to burdensome of work on behalf of Mr. Robert to add her to his motions and defenses and this would further assist judicial economy and save the taxpayers the expense of an unnecessary second attorney.

24. A proposed Order is submitted herewith.

**PRAYER**

WHEREFORE, for all of the foregoing reasons, Mrs. Mary Helen Quaintance prays that this Court grant her Motion to Dismiss Mr. Mario A. Esparza and to Substitute her counsel by ORDER appointing Mr. Marc H. Robert, Assistant Federal Public Defender, to allow her to be represented with her husband by his counsel of record.

Respectfully Submitted, Pro Se, this 27<sup>th</sup> day of April 2006

*E.C. Mary Helen Quaintance*  
E.C. Mary Helen Quaintance  
In Propria Persona  
HCR 1 Box 4352  
Pima, AZ 85543  
Tel/Fax (928) 485-2952

**CERTIFICATE OF MAILING/DELIVERY**

**I HEREBY CERTIFY** that a true and correct copy of the foregoing Motion was mailed / delivered to all concerned party's of record on this 27<sup>th</sup> day of April 2006.

*E.C. Mary Helen Quaintance*  
E.C. Mary Helen Quaintance



**FACTS AND CLAIMS REGARDING THE PETITIONERS BELIEFS AND  
MODE OF WORSHIP**

1. The practice of petitioners chosen “mode of worship” is conducive to a peaceful demeanor.
2. No person has ever been victimized by petitioner, nor has any person ever been injured by petitioner as a result of petitioners practice of petitioners chosen “mode of worship”, yet petitioner and others similarly situated are routinely victimized, slandered, demonized, and otherwise “burdened on account of their mode of worship” as is attested by the many, including several members of the petitioners religion as advanced by the Church Of Cognizance (COC), whom have faced criminal charges for no other reason than harmlessly exercising their “Liberty of Conscience” in practicing their chosen “mode of worship”, in choosing what shall, or shall not, enter into their body as directed by their beliefs in future rewards gained through such actions of their religious reliance.
3. Marijuana is central, and essential, to the practice of petitioners chosen “mode of worship” as are articles indicia to such use central and essential to petitioner and members of the COC chosen “mode of worship”.
4. Petitioner along with other members of the COC hold the common belief [see attached, Church Of Cognizance Introduced and several cards] that Marijuana, anciently known as “Ahura Mazda”, Haoma, Hom, Homa, Soma, Baresom, Baresma, the Sacred Bundle, the Tree of Life, Et. Al., is:
  - a. **“The Teacher”**; that “ask no wily questions, but questioneth direct” providing focus, “understanding of each adorning kind”, and “foresight of our malingers before they chance to strike, therein lessening their blow”.

[Avesta: Yasna 9-11 the Hom Yasht <http://avesta.org/yasna/y9to11s.html>]  
and [glossary of Avestan terms <http://avesta.org/zglos.html>]

b. **“The Provider”**; which through sowing it’s seed and reaping the rewards thereof provides every element essential to Human existence and comfort, [1937 Popular Mechanics article “Billion Dollar Crop”] and the seed is the most Nutritious in having all elements needed in the optimum proportions to fulfill Humans daily dietary requirements. [attached: Hempseed Nutrition]

c. **“The Protector”**; that when healing is my need grants me some through its life extending properties it rightfully is given praise as “the averter of death”. It maintains the body’s balance, and sufficiently consumed assist achieving “Homeostasis” in human functions. [attached: from website of the head of the Biology Department at the University of Colorado, research biologist/molecular geneticist Dr. Robert Melamede]. There is no proven amount that can produce effects harmful to humans, “in comparison eating 8 raw potatoes could cause a lethal reaction”. It has over a “5,000 year history with no recorded death” resulting primarily from it’s use, “it is one of the safest substances known to man” [DETERMINATION OF FACTS, by DEA Administrative Law Judge, Francis L. Young, Docket No. 86-22, September 6<sup>th</sup>, 1988]

5. Petitioner along with other members of the COC hold the common belief that the religious use of Marijuana/Haoma produces “Good thoughts, good words, good

deeds", none of which is harmful to the Health, Safety, or Welfare of Society in general.

6. Petitioner along with other members of the COC hold the common belief that the seedy fruit of the Hemp/Marijuana Plant was Civilizations first food, that a prescribed ritual was followed to preserve the berries of hemp / Baresma, this food then sustained Life throughout the winter months when bundles were brought out and pounded with water to make the most nutritious, life sustaining substance known. If the ritual was not followed the food supply rotted, centers of civilization were abandoned, and the people were forced to return to hunting and gathering. Then due to the scarcity of usable food available in the winter people starved and died. Petitioners beliefs and support of the petitioners religious "mode of worship" was recently authenticated by Archeological discovery [attached: May 2003 article from Harvard University, Electronic Journal of Vedic Studies (EJVS)] showing petitioners chosen religion has a history pre-existing the ex-post facto laws that outlaw said religion by and excess of 5,000 years.

All calls to vote will be made through the COC-CIC all ballots will be mailed at least 30-day's prior to tally. Any late votes will not be counted.

If all of the above sounds like it fits within your beliefs, we encourage you to join us as an IOMM of the Church Of Cognizance by submitting a Membership Application through the Church Of Cognizance Cultural Information Center website on the internet at <http://enlightener.net/enroll>. Or by mailing your completed application/pledge to:

Church Of Cognizance  
Cultural Information Center  
HC 1 box 4352  
Pima, AZ 85543

**Church Of Cognizance IOMM Membership  
Pledge**

I/WE \_\_\_\_\_

by submitting this application have pledged allegiance to the Church Of Cognizance, and the IOMM's of which it is composed.

I will do my best to live an honorable life in a family oriented mode as described in the writing The Church Of Cognizance introduced.

I will not allow any Marijuana raised for religious use to enter into commerce, nor will I provide marijuana to anyone outside of the Church Of Cognizance; other than in providing for the religious use by a potential member and, that use will be under my direct supervision.

I further agree that until such time as the governments end their war against our sacrament I will keep any cultivation, or use, confined to a secluded, secure area, in order to mitigate government fears regarding child endangerment.

I further understand it is a duty of mine to share the bounty of any harvest with the sick, and dying free of charge, when requested, if I am aware, or made aware, of it being beneficial in such situations.

I will respect other family's lifestyles by agreeing not to introduce any minors into the Marijuana Religion.

**THE FOLLOWING MUST BE FILLED IN TO  
COMPLETE YOUR APPLICATION TO BECOME  
A REGISTERED IOMM OF THE COC**

Name you give your family oriented monastic order \_\_\_\_\_ Monastery

Mailing address: \_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

Dates of birth: \_\_\_\_\_

Date: \_\_\_\_\_ signature \_\_\_\_\_ 3 Digit PIN: \_\_\_\_\_

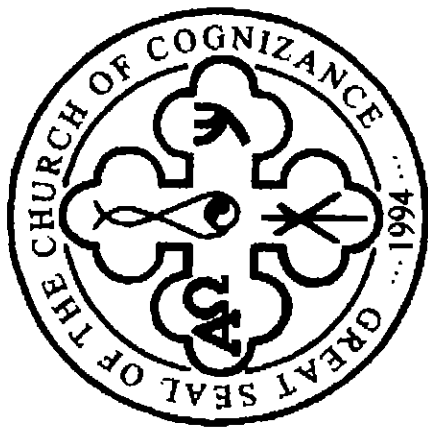
Date: \_\_\_\_\_ signature \_\_\_\_\_ 3 Digit PIN: \_\_\_\_\_

**GET A COPY THIS FOR YOUR RECORDS  
BEFORE SENDING THIS APPLICATION PLEDGE  
IN TO BECOME A REGISTERED IOMM**

**NOTE:** Membership packages including ID cards, Declaration of Religious Belief, IOMM Charter, Sanctuary Signs, Plant tags, and Marijuana Hymn, are made available online FREE for downloading and printing at: <http://iomim.info>

If you would like to receive a preprinted membership package with laminated ID cards, Sanctuary Sign, IOMM Charter, and 4 plant tags please include a donation of \$20.00 and \$5.00 per additional membership card requested, or for a donation of \$30.00 you will receive a copy of the "Neo-Zoroastrian Book of Cognizance", which is "an expanding volume of Cogniscenti Wisdom" with 50 plastic filler sheets with the all the above plus additional research papers. This is all in an attractive report cover that can expand up to 3" as you add extra research papers.

" With good thoughts, good words, good deeds, we Honor Marijuana the Teacher, Provider, Protector "



**CHURCH OF COGNIZANCE  
INTRODUCED**

Members of the Church Of Cognizance believe:

1. That Marijuana [a.k.a. Haoma], when raised, and used properly, aids the mind, body, and soul.
2. That Haoma is the ancient teacher of wisdom, compassion, and the way to the kingdom of glory in heaven on earth and that humans let ego block their own, and others, path to this kingdom of glory.
3. That Haoma is the capable provider of all substance required to accommodate a comfortable, healthy, productive, full-bearing life.
4. That Haoma is the righteous Protector of our health, and longevity by way of receptors in the human body that Haoma connects with to heal.

For this we declare Marijuana to be the teacher, the provider, and the protector.

We further believe that the proper religious use promotes Good Thoughts, Good Words, Good Deeds, none of which is harmful to the health, safety, welfare, or morals of society in general.

## The Church Of Cognizance is conjoined FAMILY ORIENTED MONASTIC ORDERS PROMOTING FAMILY

Members are dedicated to promoting the health, safety, welfare, culture, and tradition of the family. The physically able, retired adults, of the family should care for the sick, the eldest, and the youngest of the family.

1. The eldest of the family whom have provided in the past should not be forgotten and tossed aside for strangers to care for.
2. The children of the family need to learn the family's culture and traditions from a member of the family with that wisdom.
3. It allows the able bodied of the family to work and provide for the entire family without the worry of who's caring for their offspring, and whose customs and traditions they are taught.
4. It keeps family together, helping family, and the family as a whole may become Healthy, Wealthy, and Wise.

Each Family Oriented Mosaic Order of the Church Of Cognizance is designated an Individual Orthodox Member Monasteries [IOMM]

## IOMM Individual Orthodox Member Monastery

Individual in they are unique within their own structure from other member monasteries. They have control over mode, and times, of worship that are adhered to within their Individual Monastery; in accordance with the creed, and modes, of the Church Of Cognizance; or based upon wisdom they have acquired through study of related modes, and artifacts.

Orthodox in they understand right from wrong, and know that if an action produces a victim by injuring another person, or their property, that it is wrong and should be punished. In living with this understanding, that good thoughts, promote good words, promote good deeds, a monastery may be considered orthodox.

Initiate Cogniscenti are directed to the Church Of Cognizance Cultural Information Center to begin their study.

Ordained, and Enlightened Cogniscenti are directed to the same to submit any discoveries they have made, for other members enlightenment; and to be kept aware of the latest discoveries that others have submitted. Upon sufficient proof, or upon acceptance by a majority of IOMM's the new information should be incorporated into the COC text as part of the Church Of Cognizance's unique scripture.

Of all the sacred text translated the Avesta most openly reveals the sacredness of Marijuana, as displayed in Yasna 9-11 of the Hom Yasht. All later religious text do reveal the same information, however, it is in a fashion that a person must solve the riddle to reveal the Mystery. The mystery being what plant could possibly provide, and do, all that is attributed to the tree of life?

Cogniscenti reveal that Marijuana will not only supply all needs physically, and medicinally, but utilized in the proper mode, and setting, will allow the Cogniscenti to expand upon mental capabilities to a point some believe to be myths. Telekinetics is possible! Remaining healthy, and productive to a much greater age is also possible.

The Avesta is a good source of scripture. And Zoroastrianism is an Honorable religion; however, a student of Zoroastrianism will find it a family religion similar to our IOMM's. Zoroastrians do not believe in converting between religions. You may only become a true Zoroastrian by being born into, or married into, the Zarathustra family.

Zoroastrianism is the practice of Zarathustra family customs, habits, and traditions just as the Church Of Cognizance is organized wherein each IOMM practices and passes on their families customs, habits, and traditions.

## EXCOMMUNICATION

A member Cogniscenti may only be excommunicated by 2/3 vote of dues paying member Cogniscenti

An IOMM may only have its charter taken by 2/3 votes of dues paying IOMM's with 1 vote going to each voting IOMM.

Member as in a part of something bigger; through all IOMM's being conjoined in membership with each other; to adhere to, and promote, the Family Oriented lifestyle, and traditions, of the Church Of Cognizance; and wherefrom these IOMMS united through the Church Of Cognizance Cultural Information Center, are the Church Of Cognizance.

Monastery in they are Sovereign. Their actions are not dictated by any other individual whom themselves are mere human.

## CHURCH OF COGNIZANCE CULTURAL INFORMATION CENTER

The COC-CIC provides a place to unite existing members for exchange of News, individual's discoveries of further ancient links to other names, properties, care of, or methods of using Marijuana.

It further provides a place IOMM's may offer tips and ask the advice of others of how they deal with various aspects of the Family Oriented Mosaic lifestyle. [It isn't easy keeping families together in this day and age.]

It is the communication center that links IOMM's together; wherein by consensus we may have "One Loud Voice in worldly matters"; and wherefrom promote a better world for all.

## CHURCH OF COGNIZANCE SCRIPTURE

Cogniscenti of The Church Of Cognizance find that most modern religions are descendent of Zoroastrian influence; and further, have cognizance of the many uses of marijuana in religions predating Zoroastrianism.

Cogniscenti of the church are encouraged to expand their knowledge through study of all sacred text, of all religions, and through research of information revealed in Archeological, Scientific, and Linguistic discovery. From this research our scripture is enhanced. It is a work in constant progress through sharing of research amongst all Cogniscenti working to restore this lost wisdom.

**Church Of Cognizance Family Oriented Monastic Orders  
Individual Orthodox Member Monastery  
Enlightened Cogniscenti**

**E. C. MARY QUAINANCE**

dan&mary's Monastery-HEMPorium  
Church Of Cognizance Cultural Information Center  
13109 West Klondyke Road  
HC1 #4352  
PIMA, AZ 85543      PHONE: (928) 485-2952



SEX HEIGHT WEIGHT EYES HAIR D.O.B.  
FEMALE 5'7 130 lb. BRN BRN 03/28/1955

ID NUMBER: mq100191328  
DUES EXPIRE: FOUNDING MEMBER

MEMBER SINCE: 10-01-01

**Church Of Cognizance Family Oriented Monastic Orders  
"We honor Haoma (marijuana) as the Teacher, Provider, and Protector"  
Enlightened Cogniscenti**

**E. C. DANUEL D. QUAINANCE**

dan&mary's Monastery-HEMPorium  
Church Of Cognizance Cultural Information Center  
13109 West Klondyke Road  
HCR 1 Box 4352



Pima, AZ 85543      Phone/Fax (928) 485-2952  
SEX HEIGHT WEIGHT EYES HAIR D.O.B.  
Male 5'11" 185 lb. Blue Brown 04/13/52

ID Number: dq100191413

MEMBER SINCE: 10-01-01

DUES EXPIRE: FOUNDING MEMBER

**Card bearer is Authorized by Law to cultivate, possess, and utilize Marijuana, for bona fide religious purposes!**

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." Public Law 105-292, 105th Congress, 22 U.S.C. 6401(a.)(1)

IOMM's Believe, that the use of the Sacred Herb Cannabis increases cognizance, promotes tranquility, extends longevity, promotes health, and welfare. The religious use of this Gracious Herb produces "Good thoughts", "Good Words", "Good Deeds", none of which is harmful to the peace, safety, welfare, or morals, of society in general

**22 U.S.C. 6401(a.3) Authorizes card bearer to cultivate, possess, and utilize, Marijuana for bona fide religious purposes!**

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or believe in teaching, practice, worship and observance." Public Law 105-292, 105th Congress, 22 U.S.C. 6401(a.3)

IOMM's believe that the use of the Sacred Herb Cannabis increases cognizance, promotes tranquility, extends longevity, promotes health, and welfare. The religious use of this Gracious Herb produces "Good thoughts", "Good words", "Good deeds"; none of which is harmful to the, health, safety, welfare, or morals, of society in general.

To verify Church Of Cognizance call (928) 485-2952 or goto help menu at <http://haoma.org>

To verify status call (928) 485-2952 or go to help menu at <http://haoma.org>



an Individual Orthodox Member Monastery  
of the Family Oriented Monastic Order of

With good thoughts, good words, and good deeds,  
we honor Marijuana as the teacher, the provider,  
the protector

"DECLARATION OF RELIGIOUS SENTIMENT"  
recorded 8-12-94 In MISC. docket no. 481 pages 81-96 at  
Graham County Records Office, Safford, Arizona  
Church Of Cognizance Cultural Information Center  
Hcr1 box 4352, Pima, AZ 85543

Founders and Cogniscenti:      Website: <http://haoma.org>  
Dan and Mary Quaintance      (928) 485-2952      iam4liberty@enlightener.net



With good thoughts, good words, and good deeds,  
we honor Marijuana, as the teacher, the provider,  
the protector

**ATTENTION:** If you are a law Enforcement Officer  
you are advised to contact the Church Of Cognizance  
website listed to the right to check the membership  
status and rank of the person presenting this card.

**MARIJUANA USE IN A BONA FIDE MODE  
OF WORSHIP IS A PROTECTED ACT**

Be it known by presentation of this card that

is a Cogniscenti of the Church Of Cognizance  
in good standing since \_\_\_\_/\_\_\_\_/\_\_\_\_

Church Of Cognizance  
HC 1 box 4352  
Pima, AZ 85543  
Phone: (928) 485-2952  
web: <http://haoma.org>  
[iam4liberty@enlightener.net](mailto:iam4liberty@enlightener.net)

THE HOM YASHT Sacred Books of the East, American Edition, 1898  
YASNA 9 [circa. 2000-1400 B.C.]

8. All other toxicants go hand in hand with Rapine of the bloody spear,  
but Marijuana's stirring power goes hand in hand with friendship.  
16. Thereupon spoke Zarathushtra: Praise to Marijuana. Good is Marijuana,  
and the well-endowed, exact and righteous in its nature, and good inherently,  
and healing, beautiful of form... good in deed... successful in its working...  
...the most nutritious for the soul...  
17. I make my claim on thee, O yellow one! for inspiration. I make my claim  
on thee for strength...I make my claim on thee for health and healing (when  
healing is my need); I make my claim on thee for progress and increased prop-  
erty...vigor of the entire frame, for understanding, of each adorning kind.  
...overwhelming malice, and conqueror of lies...  
25. Hail to thee, O Marijuana, who heat power as thou wilt, and by thine  
inborn strength! Hail to thee, thou art well-versed in many sayings,  
and true and holy words. Hail to thee for thou dost ask no wily questions,  
...but questionest direct...

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Article 18, United Nations. Accepted by Treaty (1948)

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## Introduction

Laws should be created to benefit society. Unfortunately, politics, greed, power, fear and ignorance can result in bad laws that actually do harm. Such is the case with marijuana prohibition. These laws have a dramatic impact both socially and economically in Colorado and the country as a whole. The Colorado ballot initiative for medical marijuana provided some relief, for some people, however it is grossly inadequate. When considering marijuana prohibition, the drug's medical properties should be most important. The oft heard comment that medical marijuana is simply a ploy for legalizing the drug, and that it does not have real medical value could not be further from the truth.

The nervous, immune, digestive, excretory, reproductive, cardiovascular and endocrine system of every person on this planet is regulated by the marijuana-like compounds that our bodies produce. These endocannabinoids have been woven into the very fabric of our lives for 600 million years, since they first evolved. Every time a person gets hungry, the endocannabinoids are involved in causing the "munchies". When we feel pain, the endocannabinoids help relieve our suffering. They help to balance our immune system in a manner that hinders the development of autoimmune diseases, and yes, they even kill some types of cancer cells. These are scientific facts, not the verbiage of "some stoner just wanting to get high".

Until our doctors, citizens and our legislators become educated in what the scientific literature, and this plant have to offer, people will be denied the effective, and inexpensive relief that marijuana can provide for a number of disease states. Most importantly for those who are suffering, marijuana can have an important affect on modulating autoimmune, cardiovascular, and neurological disorders as well as cancer and the aging process itself.

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## Research Interest

While marijuana has been used extensively for numerous medical applications over thousands of years, it was with the recent discovery of cannabinoid receptors and their natural ligands (endocannabinoids) that a modern scientific basis for medical use was established. Interestingly, current research not only provides support for historical medical applications, but as this field explodes with a continuous flood of new discoveries, many new possibilities are revealed. The endocannabinoid system first appeared in the biosphere 600 million years ago. At that time, living systems were limited to simple multi-cellular organisms such as hydra. It is thought that the endocannabinoids were involved in feeding behavior. Due to its important role in energy acquisition, the endocannabinoid system was destined to play an ever expanding role in the evolving biosphere.

Today we know that these compounds regulate basic homeostatic mechanisms. Their effects range from the reproduction of organisms and cells to their death. Cannabinoids regulate homeostasis of the immune, endocrine, cardiovascular, digestive, excretory, nervous and reproductive systems. Their predominant, but not exclusive mechanism of action is through G-coupled receptors, CB1 receptors are found mainly in the plasma membrane of nerve tissue, and CB2 receptor is found in immunological cells. Depending on the tissue type, its condition, and the dose and type of cannabinoids used, these compounds can cause or prevent cell death, replication or differentiation. Most disease states can be traced back to whether the right cells lived or die. On the one hand, cannabinoids have been shown to selectively kill certain tumor cells and on the other, they protect neurons and associated cells from damage-induced cell death.

Dr. Karen Newell has discovered a basic metabolic mechanism that involves the ucp-2 protein as a basic regulator of lipid catabolism, which in turn has been shown to have a profound effect on the susceptibility of cells to killing agents that include the immune system. The underlying mechanism by which ucp-2 inhibits cell death appears to be tightly linked to its ability to protect cells from free radical induced damages. Interestingly, cannabinoids can also protect cells, especially those of the nervous system, from dying by free radical mechanisms. A possible link between the cannabinoids system and ucp-2 is also suggested by the fact that the endocannabinoids are all lipid products and are known to regulate metabolism. We would like to examine the roles that cannabinoids play in ucp-2 knockout mice as compared to the wildtype mice with respect to protecting damaged nerve cells from dying. Similarly, we would like to investigate how damaging agents affect ucp-2 activity in mice that are knocked out for the CB1 and CB2 receptors. A significant body of literature underscores the need for defining a possible relationship between the cannabinoids and ucp-2. Endocannabinoids are part of how organisms attempt to protect nerve cells from damage caused by ischemia/reperfusion injury as well as from trauma. Damage caused by both of these insults have a free radical component and are sources of neuronal death that may occur during childbirth. Since endocannabinoids are neuro protective and are found in mothers milk, they may function defensively rather than acting simply as feeding stimulants. The molecular mechanism by which cannabinoids afford protection from free radical induced cell death remains unknown. Uncovering the relationship between cannabinoids and ucp-2 may provide some answers.

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SOMA - HAOMA

Note: The Soma-Haomā issue of the EJVS, of which this is the first part, presents the direct and indirect outcome of a workshop on the Soma-Haoma problem organized by the Research school CNWS, Leiden University, 3-4 July 1999.

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#### MARGIANA AND SOMA-HAOMA

Victor Sarianidi

It is a well-known fact that at all times everywhere in the world when people wanted to forget the hardships of their everyday life they used intoxicating drinks made of different local plants. For most of them this habit became a routine part of their life style; but in Zoroastrianism it acquired a special place in the religion. The intoxicating drink was used as a cult drink and had an important ritual meaning. In the Avesta they called this drink "haoma" and in the Rigveda - "soma"; to this drink they dedicated the most poetic hymns, a fact that speaks for its special place in Zoroastrianism and Vedism.

Zoroastrianism is known to have originated in an Iranian environment and, more precisely, in a society of "Iranian paganism". It is logical then to assume that the soma-haoma cult appeared in this society and that later Zoroaster included it in his new religion.

For a long time searches for "Iranian paganism" were fruitless and only in the last decades the signs of it were found in the territory of Outer Iran, more precisely in Bactria (northern Afghanistan) and especially in Margiana (east Turkmenistan). Archaeological discoveries in Margiana, the country mentioned in the Beihustan script under the name of Margush, have yielded material that pointed to the ritual cult of the intoxicating drink of haoma which took a central place in the religious ideas of local tribes.

Most representative are the monumental temples (Togolok-1, Togolok-21, temenos Gonur), their sizes and elaborate principles of the layout easily comparable to the famous temples of Mesopotamia. The Togolok-21 temple (Fig.1) can be looked upon as a kind of "cathedral" that served the needs of the whole ancient country of Margush (Sarianidi 1998a: 90-102).

In each of these three temples the main place is occupied by the so-called "white rooms" with a common layout principle. Along the walls of these rooms there are located low brick platforms with dug-in vessels that are fixed in the platforms and that contain thick layers of gypsum. The vessels contain the remains of ephedra, cannabis and poppy, in other words, substances which are known to be used for making narcotics. There is no doubt that in ancient days these plants were also used for an analogical purpose (Meyer-Melikyan, in Sarianidi 1998a: 176-179).

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It should be mentioned that some scientists doubt the contents of these vessels (Hiebert 1994: 123-129; Parpola 1998: 127). This doubt is based on the negative results of the analyses of some samples from the Gonur temenos that were received in the laboratory of the Helsinki University. This negative result may be easily explained by the fact that the samples for this analysis were taken from the vessels that for five long years were exposed to the direct influence of the sunlight, rain and snow and this must have had a major influence on the remains of the vessels. In summer of 1999 on the request of the Leiden University new samples from the Gonur temenos were sent for another independent analysis.

So, for the first time in the world archaeological practice, monumental temples were found in which intoxicating beverages of the soma-haoma type were prepared for cult ceremonies. Two of them, the Togolok-21 and Gonur temenos, had fire altars as well, that were always located in secret places inside the temples and were hidden behind high blind walls. Their location speaks for their secondary status compared to the soma-haoma.

In the Gonur temenos there was found a separate "tower complex" also related to the preparation of the cult beverage (Sarianidi 1995: 296-299, fig.5). In one room on the floor there was a large basket lined inside with a thick layer of gypsum. Next to it was the half of a so-called miniature stone column and a hand-made vessel typical for the nomads of the Andronov culture (Fig.2, No 2). It is significant that fragments of the same type were also found in the temples of Togolok-1 and 21 testifying to the existence of contacts between the agricultural and nomadic tribes of Margiana, at least in the field of the preparation of cult beverages. But this statement needs additional research.

Each of the Margiana temples has a specific set of finds related to the process of producing a drink of the soma-haoma type. Such sets may be looked upon as an illustration to what was written in the Avesta and Rigveda. It is quite significant how these written sources are supported by the archaeological data from the excavations of the Margiana temples (Fig.3).

As already mentioned, the excavations documentally proved that poppy, cannabis and ephedra were used for making the soma-haoma drinks, and thickets of these plants were found in excess in the vicinity of the excavated temples of Margiana.

Since these alkaloid plants had an unpleasant smell they were first wetted in water. The archaeological excavations of the Margiana temples have yielded huge vats, "small baths" (and sometimes weaved baskets) that are plastered inside with gypsum layers and were used for this purpose. On the bottom of these containers there were preserved remains of alkaloid plants, cannabis, first of all. In this respect the excavations of the Gonur temenos are very significant. There, around a small temple there were scattered a lot of private houses the inhabitants of which were engaged in the everyday service of the temple. Over twenty five rooms found in these private houses have yielded either large vats or "small baths" made in the special brick platforms (Fig.4). In these vessels also there were found remains with the offprints of seeds, ephedra stems and cannabis, mostly (Fig.5).

The hymns of the Avesta and Rigveda described how these alkaloid plants were processed. First they soaked these plants in liquid, then they ground them on stone plates, using stone pestles and grinders. The archaeological finds support these written data. Numerous stone articles connected with grinding of the alkaloid plants were found in all Margianian temples (Fig.3, No.8). One can only guess what a complicated ritual has accompanied this process! In the Avesta, for example, they speak about the "first priests of mortar", while in the Rigveda many hymns describe the process of soma making.

According to the hymns, the moment of squeezing out the juice was

hardly the most important in the whole process of the preparation of this intoxicating drink. To obtain this the alkaloid plants that were previously roughly ground by pestles and grinders were squeezed out with the help of special pressing stones (the word "haoma" in the Avesta is translated as "the thing that is squeezed").

All three temples of Margiana and especially the Gonur temenos yielded the archaeological material that documentally illustrate the process frequently mentioned in the Avesta and Rigveda. In one of the rooms of the Gonur temenos, next to the vat that was obviously connected with the process of soaking the alkaloid plants, a round and flat pressing stone was found with a half-spheric projection in the centre (Fig.3 No.4). It is easy to imagine that this stone coupled with another similar one that had a corresponding deepening in the centre could be ideally used for squeezing the juice out of the plants previously soaked.

It is important to mention that besides Margiana the excavations of the settlement of Ulug Tepe near Dushak in south Turkmenistan in the Late Bronze layers (Fig.3, No.11) have yielded one complete "pressure set", that consisted of a huge stone mortar and a pestle, a pressing stone with a half-spheric projection in its centre and next to it a similar one with a half-spheric deepening. This find shows that the preparation of a soma-haoma juice was spread not only in Margiana but in south Turkmenistan as well, where related tribes of the Bactria-Margiana Archaeological Complex were living.

According to the Avesta and Rigveda on the final stage the soaked plants were mixed with barley, milk (sour milk as well), then water was added and the whole mixture was kept for several days in special vessels for fermentation.

The archeological finds show that this final stage of the preparation of the cult beverage took place in the above-mentioned "white rooms" of the Margiana temples (Fig.3, No.1) since all of them along their walls had brick platforms with dug-in vessels that contained remains of alkaloid plants.

After the fermentation process was finished they had to separate the intoxicating drink from stems and seeds and special strainers were used for this purpose. On the bottom of each strainer there was a hole covered with a piece of wool, a fact that is mentioned in detail in the Rigveda.

The excavations have yielded the so-called ceramic stands found in all three temples of Margiana, as well as special strainers with centrally located holes (Fig.3, No.6). Of outstanding interest was a large room in the Gonur temenos that was located next to the white room. There on the floor and benches along the walls were found five intact round ceramic stands (Fig.3, No.9) and fragments of three more (Sarianidi 1995: 293), as well as large fragments of conic strainers with centrally located holes.

It seems quite natural to suppose that such strainers with holes covered with pieces of sheep wool were placed on the above-mentioned "ceramic stands". Then the juice together with stems and seeds that was prepared in the neighbouring "white rooms" was strained through the piece of wool and it dripped down into the cup placed under the strainer (Fig.3, No.10).

According to the Zoroastrian texts the ready-made juice was poured into cult vessels, and this process was accompanied by the music of eulogistic hymns. Later this juice was used during ritual ceremonies, cult libations first of all.

These textual data were supported by archaeological finds. In all three Margianian temples vessels were found with long spouts as well as vessels with frail sculptural friezes along the rim. Especially the latter finds have an important meaning since their decorated rims deny their everyday usage and most likely indicate their cult purpose. The vessels with four spouts and sculptured images of goats standing by the "tree of life" were most probably connected with the cult of libation as well

(Fig.3, No.2).

The central place among such sculptured friezes was undoubtedly occupied by coupled figures of people (men and women) clearly in fighting position. The men are usually standing in the "fighter's" pose with widely spread arms and women in a clearly humble position have their arms behind (Fig.6, No.1-2). In Bactria was found a cult vessel with sculptured image of a man and a woman (judging by their different hair-styles), who are purposely shown in what is obviously a fighting position (Fig.7, No.1).

From the Togolok-1 temple comes an intact cult vessel with a sculptured frieze in which the central place is occupied by two standing human figures. One of them, supposedly, is a man with a baby on his chest and the other is a woman in a clearly humble position with her arms behind her back and her head turned down (Fig.6, No.2). Though these personages have no sexual signs it is worth to mention that on the Togolok-21 there were found two similar figurines, one of them is clearly female also with arms behind her back and the other one is obviously male with arms on the chest (Sarianidi 1998a: 102-103, fig.50).

These sculptured friezes constantly repeated on the cult vessels in the territory from Bactria to Margiana most likely reflect some definite myths that were spread in these two related historic areas. Keeping in mind that these vessels were used for cult drinks of the soma-haoma type, one may assume that the sculptured friezes reflected the myths and stories related to this drink and widely spread in Bactria and Margiana (Fig.8).

In this connection especially significant is one myth from the Rigveda about Soma who was a son of Parjanya and of Mother Earth. Parjanya is the god of Rain in the Rigveda, but in an Indo-European perspective his name suggests he is a god of Thunder. The Soma God is most likely representing the soma plant (Elizarenkova 1972: 300-301; and from the brief references in the Rigveda it can be inferred that Parjanya took their common child from the Mother Earth (presumably against her will), and brought him to the heaven to join him to the family of Gods.

It should be added that one cult vessel from Bactria had a male figure with arms spread in a "fighting" pose and an axe at the belt (Fig.7, No.3), pointing to Parjanya as Thunder-God. The subject frieze on the cult vessel from Togolok-1 (as well as some others from Bactria) may be looked upon as one that reflects the definite myth of soma (Fig.9) [Fig.7? J.H.].

It is not at all accidental that every "white room" is accompanied by a corresponding vast "courtyard surrounded by corridors" that are connected by common passages. This shows that functionally these premises were interlinked (Fig.9). The courtyards are believed to be used for conducting ceremonies connected with cult libations. This assumption is supported by the finds of some small bone tubes that contained remains of poppy pollen (according to N.R.Meyer-Melikyan). One such tube was found at the entrance to the big altar of the Togolok-21 temple and exactly resembled the one that was found in the "white room" of the temple. Similar bone tubes were found in other temples of Margiana, their surfaces polished like mirrors due to their frequent and long usage (Fig.10). The poppy pollen found in them makes one assume that the tubes were used for drinking cult drinks. Significantly, these tubes are decorated with images of eyes with exaggeratedly big pupils. According to Prof. N.R.Meyer-Melikyan such pupils may belong to those who constantly use narcotics (Meyer-Melikyan and Avetov in Sarianidi 1998a: 177).

The seals and amulets with numerous images of poppy, ephedra and presumably of cannabis testify to the fact that the alkaloid plants took a special place in Bactria and Margiana (Sarianidi 1998, A., fig. ). [Number not given, not clear whether 1998a or b is intended, J.H.]

It has been argued that the country of Margush has appeared as a result of the arrival of tribes from north Mesopotamia that got mixed with a few local south Turkmenian tribes (Sarianidi 1998 [a or b, J.H.]). It is likely that long ago these newly arrived tribes practiced the cult

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libations of intoxicating drinks of the soma-haoma type in their previous motherland, and that they brought these traditions to the new land. And it was this cult drink or, more precisely, the corresponding deity, to whom they dedicated such monumental temples as the Margianian temples of Togolok-1 and 21, as well as the Gonur temenos.

The remains of the fossil poppy found in the area of eastern Mediterranean and Anatolia (Merlin, 1984) may indirectly prove that from there with the migration of the Indo-European tribes it began to spread all over the Old World. Some specialists (Tseiner, Kritikos, Papadakis) consider Greece and Asia Minor the motherland of the poppy cultivation.

It should also be mentioned that besides Margiana, the cult vessels with sculptured friezes on the rims in the whole system of the Near East were widely spread only in Anatolia (Kul Tepe) and in the Aegean world, mostly in Cyprus (Sarianidi 1998, A., fig.1). Perhaps it is not accidental that in the same region, mainly in Cyprus, there were found small bone tubes with images of faces (Morris, 1985, fig.263-268; Pl.190) that resemble very closely the Margianian ones.

Very representative in this connection are the ritual dishes from Cyprus in the form of altars or temples. One of them shows a man with a vessel, this scene probably depicting the process of libation (V. Karageorghis, 1982). Speaking of such Cyprian dishes it should be mentioned that similar ones were found in Elam and Shahdad (Iran). Although they were found in illegal excavations, one can assume that they were locally made though strongly influenced by the Cyprian cult dishes. Some of them represented exact copies of those of Cyprus (Sarianidi, 1998a: 36 Fig.10, No.10).

The intermediate point that marks the area where these vessels were spread is Allalah that yielded a vessel with an animal figure "seated" on the rim and some others with snakes crawling out of vessels (Woolley, 1955, Pl.LVII). Also representative are the finds from Tell Brak that represent vessels with modelled snakes similar to those from Bactria and Margiana (Sarianidi, 1998b, fig.1). They are shown crawling out and trying to reach the rims of vessels (Mallowan 1947, Pl.LXX).

In the Zoroastrian religion haoma had a triple image, that is haoma as the ritual narcotic drink, haoma as the plant used for making the intoxicating drink, and haoma as the deity or legendary priest: the personification of the plant and drink. As shown above so far only in Margiana and Bactria there were found material proofs of the usage of the alkaloid plants (ephedra, cannabis and poppy) for the preparation of the intoxicating drink of the soma-haoma type. And finally, it should be mentioned that only in Margiana the local tribes built monumental temples in honour of the intoxicating drink soma-haoma (more precisely, in honour of the Soma-haoma god), which do not leave any doubts about its divine status.

Another proof of the divine character of Soma-haoma is the fact that three out of four Margianian monumental temples were dedicated to the cult of this drink. It is clear that the above-mentioned direct archaeological proofs make one believe that the soma-haoma cult in the Zoroastrian religion found its origin among the related cults that were spread in "Iranian paganism", precisely in Margiana and in Bactria in particular. At the same time one should not concentrate only on these two historical regions. The area where this cult drink was spread includes the whole of "Outer Iran" from eastern Iran and up to the Indus valley. This statement is supported by the accidental finds from Godari-Shah and Quetta (Baluchistan).

Thus, it was in Margiana (and partially in Bactria) that for the first time in the world archeological practice, a certain factual material has been found that illustrates the written sources of the Avesta and Rigveda. Besides, as already noticed, "...among the Iranian deities there were hardly found any other ones with the characteristics that in the

Iranian and Indian tradition would correspond so much to the descriptions of haoma from the Avesta and Soma from the Veda" (Dresden, 1977: 351). And it seems very likely that on the Indian subcontinent future studies will also bring to light similar finds.

It is very significant that neither the Rigveda nor the Avesta mention the presence of temples. This is an indirect indication that the libation cult was brought to Central Asia by the tribes that came from the faraway west and that later in their new motherland they reformed it and included it in the Zoroastrian religion. Based on the fact that the "cathedral temple" of Togolok-21 dates back to the last centuries of the second millennium B.C., one may assume that this reform took place some time later, in the period between the first centuries of the first millennium B.C. and the seventh century B.C. This also corresponds to the linguistic data.

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Fig.9. Margiana. "White rooms" and "courtyards surrounded by corridors" from the temples of Togolok-21 (No.1), Togolok-1 (No.2) and Gonur Temenos (No.3).

Fig.10. Small bone tubes with facial images from the temples of Margiana.

Note of the editor:

When preparing Prof. Sarianidi's paper for publication I encountered several points where I wished to consult the author but communication between Leiden and Moscow was hardly possible and most of my editorial questions have remained unanswered. I was especially puzzled by the word "alcoholid" occurring nine times in the submitted paper and not known to English dictionaries. Although Prof. Sarianidi speaks of fermentation of the plants and a link with "alcoholic" could be intended, I finally decided that the word must stand for "alkaloid" and changed the occurrences accordingly. Otherwise I have only corrected a few apparent typing errors and made some minor improvements in English style. A few editorial remarks have been inserted on cross-references that were unclear (which does not mean that each reference where I did not place a remark was clear to me). I of course had to leave unchanged statements which I find problematic, such as that the Avesta and Rigveda refer to a period of several days for the fermentation of the soaked plants "mixed with barley, milk (sour milk as well)" -- which must be based on some misunderstanding as the rituals hinted at in these texts seem not to leave room for such a fermentation. Regarding my question on the identity of the publication Dresden 1977 I received (summer 2000) an additional reference to Mythologies of the Ancient World, ed. by S.N. Kramer. New York 1961, Preface: I.M. Diakonov. I want to conclude this editorial note with the expression of my sincere gratefulness to Prof. Sarianidi for taking the effort to explain his findings to a group of partly enthusiastic and partly sceptic scholars in Leiden, and now to the readers of the EJVS. Even if it was so far not possible to confirm his identifications and conclusions in all details, Prof. Sarianidi's excavations in Margiana are of the greatest interest for the cultural and religious history and prehistory of Central Asia, Iran and India. J.H.