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### **DECEMBER'79**



INTERVIEW: KINKY FRIEDMAN 48 Larry Sloman

THE CLASS OF '84 Pamela Lloyd 66

JUKES John Robert Tebbel and 73 Martha Thomases

A CHRISTMAS STORY **Glenn O'Brien** 78



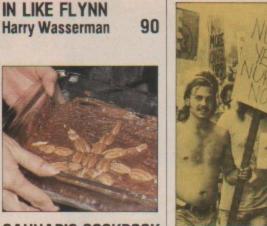
**PEYOTE VISIONS** 81



**CENTERFOLD:** HAWAIIAN HIGH

84





**CANNABIS COOKBOOK** Laurence Cherniak 96



DOPE IN THE COMICS. PART II **Mike McGrath** 102

WHAT TO WEAR TO A CUSTOMS PARTY 109 Dean Latimer

COMIX

115



**HIGH STYLE: TEEING UP** 119



HIGHWITNESS NEWS 3 **Paraquat Spraying** to End 3! N. Carolina-Newest Smuggling Hot Spot\_30 International **Cocaine Conference** in Ecuador \_\_\_\_ 3 How to Handle a PCP Bummer 3 **THC Shows Promise** for M.S. Patients 3 High Crimes **Cocaine Confidential** National Weed The High & Mighty 4:



	THE PLANET	127
5	The Yukon: Ice Age Garden of Eden Gun Law Cuts	127
5	Massachusetts	
	Murders	129
6	Cigar Rationing	
	Hits Cuba	130
	Consider Ban on Swis	SS -
7	Bank Accounts	133
	Africans Debate	
8	Revolutionary	
	Marriage Laws	134
9	China's Top Paper	
0	Admits Fallibility	135
1	<b>City Sewage Threater</b>	15
0123	World's Oceans	
3	International Weed _	138

**Cover Photograph by Uli Rose** Styling by Jane Heiles Hair and Makeup by Davis Garvin

#### DEPARTMENTS

Opinion: Craig Pyes	8
Letters	10
Adviser	
Sports	
Sex	22
Dope	24
Media	27
High Society	
Trans-High Market Quotations	
Health	147
Law	151
Records	152
Books	162
Flash	168
Sideshow	170

No. 52

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FOUNDING EDITOR Thomas King Forcade, 1945-1978

Thomas King Forcade, 1945-1978 December 1979 • No. 52 • *High Times* is published monthly by Trans-High Corporation • Mall subscriptions (payable in System) of the United States: 12 issues for Sta 24 issues for States in the United States: 12 issues for Sta 24 issues for States in Caribbaan: 12 issues for Sta 24 issues for States in Caribbaan: 12 issues for States in South America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. West Indies and Caribbaan: 12 issues for State America. Werk N. Y. 10036 (International International Inte



# **DEMOTE VISIONS**

eet the Huichol. The Huichol have been doing this from time out of mind, and here is some of their art.

Time out of mind. In some of these yarn-images you will observe representations of the conquistadores of Coronado, who came among the Huichol 400 years ago and are still sung of in Huichol village myths. In others you will see Watacame, the farmer who survived a series of Job-like



plagues and tribulations in the dark times long before even Coronado came, and whose body after death was dismembered. Osirislike, and rose up severally out of the earth as various medicine and drug plants. In still others you will see jet planes, anthropologists' pith helmets, four-wheel-drive Toyotas, and—hey!—dope-seeking American hippies! Most of all, if you've ever done peyote, in these yarn panels you will see peyote.

First, one coats a slab of plywood with beeswax and heats it gently until the wax is smooth and tacky. Then, sitting cross-legged before the beeswax with heaps of colored yarn in one's lap, one eats a few peyote buttons and waits for the visions to manifest themselves. First they come as a general impression of some all-pervasive color, so the yarn of that color is impressed into the wax as a full background. As this proceeds, various articulations of the vision proper proceed to materialize: People, animals, suns and planets, gods and the movements of matter play out of one's fingers into the warm wax.

Peyote thus becomes a link of consciousness between American peyote-dopers and these Indians of the Sierra Madre Occidental in Mexico. Our history mingles with theirs, our myths with their myths. The magic buttons dissolve a barrier of ignorance and cultural isolation from each other. We become friends. We're brothers and sisters in peyote, in the profound dimensions of common humanity that all persons know who have experienced this unique state of altered consciousness.









