reveal the esteem in which he was held during his lifetime. In death, he sits on a chair with the legs of a lion and supported by the tree of heaven which confers immortality on those resting there. His attitude is that of a pharaoh. Had he been a commoner, his fate would have been to be salted in natron and relegated to obscurity.

We are left with the inescapable conclusion that the blue water lily, *Nymphaea caerulea*, was exploited for its narcotic content in order to provoke the shamanic state of ecstasis among a priestly caste in ancient Egypt. These initial observations and comparisons with recent investigations into similar New World traditions may lead to a very different way of viewing Egyptian art and artifacts and may provide new insights into the mysteries of a priestly caste in that great ancient civilization. In a future paper, the author will adduce further evidence to support the contention that water lilies in the Old World and in the New World were important vehicles of shamanic ecstasis and have been disregarded in this context of use.

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ERRATUM

In the article by Ernest P. Imle on “Hevea rubber—past and future” (Economic Botany 32: 264–277. 1978 [1979]), the following correction is made.

Page 276, item 4 in the Summary: For “*Hevea*” read “resistance to SALB”