

Hashischins Guide

Cannabis in the Mid 21st Century

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Cannabis/קנה ברשם/Κάνναβης**

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“Unlimited goodwill. Suspension of the compulsive anxiety complex. The beautiful character unfolds. All of those present become comically iridescent. At the same time one is pervaded by their aura.”

– Walter Benjamin

Introduction to Kan(n)aB

Kanabos/*Cannabis*/קנה בושם/Κάνναβης

We exist in an ironic aeon for domestic *Cannabis*. A century of genocidal persecution has proven that *Cannabis* survives and thrives in industrial society, but as the age of drug war persecution has transformed into the boom of budtenders and high-THC '*sativas*,' a weird prohibition trend seems locked in place. The drug wars distracted industrial society; dried, unprocessed flowers became the norm in many places, and the true agriculture product of medicinal *Cannabis*, hashish, was very rare. This is changing quickly.

Wise people of old times knew what they were doing. For thousands of years *Cannabis* cultivators have been breeding the most aromatic and psychoactive plants and using meshes and other means to separate the THC and terpene-producing trichome glands (the good part) from the rest of the plant material (which is not as pleasant to consume) to make hashish. The word *Cannabis* can be traced back through the Greek *κάνναβης* (*kannabas*), Hebrew *קנה בושם* (*kaneh bosm*), Persian (*kanab*) and many other cognates to deep Indo European roots. Its original early Indo European form has been reconstructed as *kan(n)ab(p)*.

Use and domestication of wild *Cannabis sativa* took the plant in more than one direction: as cane for rods, rope and textiles, as seed as food, and as flowers for medicine

and spirituality. What are commonly known as *Cannabis 'indica'* and *Cannabis 'sativa'* are like dog and wolf (or maybe more like German Shepard and mongrel). They are not different species, just different breeds, and modern pop culture conceptions of *'indica'* and *'sativa'* don't fit the genetic reality very neatly. But there is some truth in the distinction: the long-domesticated hashish plants of Central Asia with giant fan-like leaves, huge dense flowers, and high cannabinoid content are called *Cannabis 'indica.'* Recreationally available *Cannabis 'sativa'* can be high in THC, but truly wild *Cannabis sativa* has a very low THC content. For better or worse, *Cannabis 'sativa'* has more genetic variation, and 20th Century breeders have taken advantage of this to create dramatic hybrids with intense features like high THC and pungent aromas of fruit and citrus. But many experienced stoners will acknowledge that the best all-around

“A heavenly dreaminess comes over one, in which they move as if on air. Everything is calm and lovely to them: no pain, no care, no fear of anything, and while it lasts one feels like an angel half asleep.”

- Luisa May Alcott

psychological effects come from the heirloom breeds, the Central Asian *Cannabis* domesticates commonly called *'indica.'* It's more than just high cannabinoids, it's the subtle array of distinct cannabinoids that counts. Our ancestors have already spent thousands of years perfecting the psychoactive dimensions of *Cannabis 'indica,'* and they also

sought mechanical properties that facilitated the sifting of hashish. Traditional medicinal and religious uses of *Cannabis* often extract the psychoactive parts of the plant, the trichome glands, from the rest of the leaves and flowers. Trichomes are shaken out, dry-sifted, and the rest of the plant is used for other purposes than medicine. Along with careful selection of psychoactive properties, this production process shaped the genome of what is commonly known as *Cannabis 'indica.'*

Cannabis prohibition and concurrent huge popularity in industrial society changed this dynamic. In places where *Cannabis* is prohibited AND grows well outside, the black market favors *Cannabis* flower because of supply chain issues. However, where it is NOT illegal to grow and sell, raw flower is NOT nearly as emphasized. *Cannabis* has been almost globally prohibited in this hysterical aeon of agro-industrial revolution. With this strict prohibition, underground breeding programs all but lost contact with the traditions of the Old World *Cannabis* sages.

If a pre-industrial *Cannabis* enthusiast could spacetime travel from the foothills of the Himalayas into an early-mid 21st century North American *Cannabis* dispensary they would be shocked that people were so thrilled to be smoking flower. If you could get the time traveller to smoke it, they would be pricked by the somewhat edgy high of most '*sativas.*' If you showed them concentrates... crumbles, shatters, waxes... they would be frustrated by how hard it was to carry them, stash them, or imbibe them. If you showed them a fancy dab bong they would be confused. Finally, if you gave an experienced old-school hashish-maker a representative sample of dried *Cannabis* with the new genetics, they would be frustrated by the smallish trichomes, short

trichome stalks, and their annoying size variation, regardless of high THC.

There is something to be learned from the recent high-capsaicin chili pepper craze (ghost peppers, Carolina Reapers, etc.) You can force a chili pepper to be 20x hotter than a habanero, but you have to sacrifice genetic alleles for taste and plant vigor. A chili pepper connoisseur will take the habanero every time. They taste great, and they are VERY hot, hot enough to scorch the mouth of anyone, especially when made into a paste or salsa concentrate.

The difference in measurable THC between heirloom 'indicas' like Mazar, Chitral, Mag, Lashkar, and Kush and the new 'sativa' hybrid genetics isn't quite as dramatic as chili peppers (15-25% THC 'indica' vs. 18-30% THC 'sativa' in dry flower). But what *has* been unwittingly sacrificed in the quest for high THC numbers and tootie-fruity terpene profiles are the more mysterious medicinal effects of complex psychoactive cannabinoid profiles and stable trichome morphology. The old 'indicas' have pleasant, heavy psychoactive effects and big trichomes on long stalks brought by careful selection and propagation of seeds over countless generations.

“One [heirloom indica] makes you think, the other [high-yield hybrid] makes you paranoid.”

*- Mohamed Benyahya, Kif mountains, Morocco
(quoted 2019 by Agence France-Presse, 10/10/2019)*

Hashish producers in Morocco have largely changed to higher-yielding, higher THC hybrids also, but this brought with it an ironic effect on heirloom Moroccan 'indica' varieties like Beldiya. Because Beldiya is so much better on the

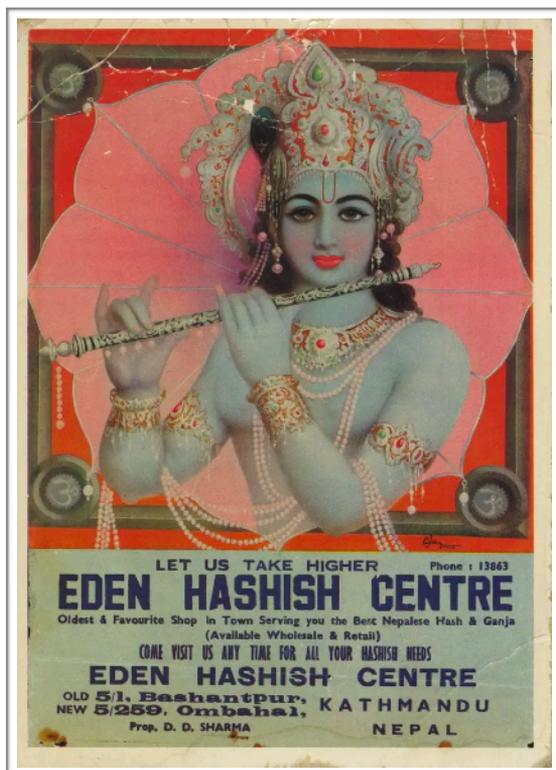
soul than the high-yielding hybrids that have recently replaced it in commercial-grade hashish, Beldiya hashish, now considered 'gourmet,' has actually *increased* in value recently in spite of significantly increased tolerance and reduced prohibition penalties.

“The illegality of Cannabis is outrageous, an impediment to full utilization of a drug which helps produce the serenity and insight, sensitivity and fellowship so desperately needed in this increasingly mad and dangerous world.”
- Carl Sagan

Turnabout is fair play on time travel imaginings. If a late 20th Century drug war stoner were to acquire the garbage of a late 19th Century hashmaking factory in the Kush Mountains of India, that stoner would think they were in ganja heaven. It's pretty amazing to experience the difference in the quantity of *Cannabis* available where it is legal versus where it is not. The difference is staggering; 2021's crop of commercial-grade grey-market flower sold for ~\$400/kg in California (compare that to about \$7,000 for the same buds in 1994). In 2021, sugar shake was so abundant that it would not even sell. In the Northern California countryside in 2021, if you knew a grower you could easily trade 25 kilos of sugar shake for a few jars of honey. And this is why traditional hashish is only now finding its way back to industrial markets, albeit at the highest end of the *Cannabis* price spectrum, so to speak.

There's plenty of anecdote, biased sociological speculation, and opinion on the reasons for *Cannabis* stigma.

Cannabis consumption elicits complex associations of ideas, sometimes at a distractingly fast pace. It has a niche in circles of artists, philosophers, and free thinkers that makes it highly suspicious to political authoritarians and fundamentalist religious leaders. It is also a common drug for the self-treatment of the mild psychological dissonance associated with our non-foraging lifestyle... we are out of Eden, and *Cannabis* has been with us for the whole journey.



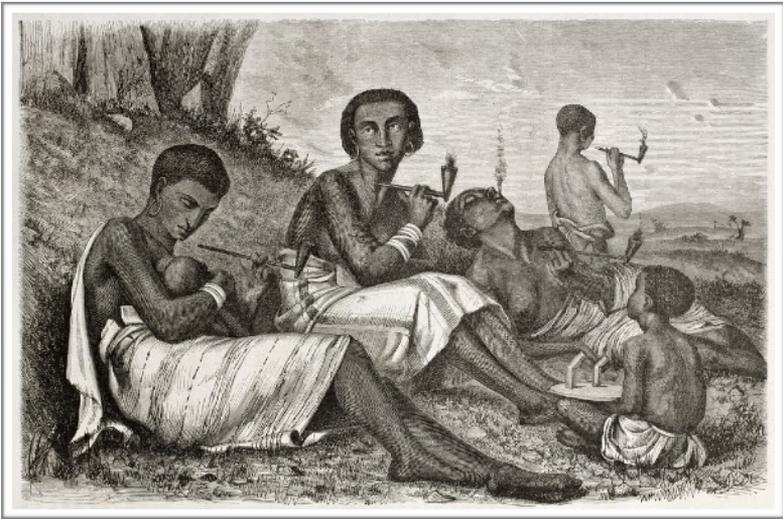
The History of Hashish

Wild *Cannabis* is common in much of Eurasia, and its human influenced prehistoric migrations around Eurasia extend deeply into the dim recesses of prehistory. Thus, its complex Eurasian dispersal, related to eons of complicated human migrations, is not well understood. We don't really know the exact center of origin of domesticated *Cannabis*, and it is likely that there are multiple points of origin over a long and complex process, like dogs evolved from wolves. It is highly likely that the association of humans and *Cannabis*, like the association of humans and dogs, extends to the earliest settlements of *Homo sapiens* in Eurasia, a primordial time when other species of ancient human existed and well-before the so-called 'races' emerged.

Rope and twine remnants are the earliest evidence for *Cannabis* use, and it is still utilized for this purpose today. The first likely traces of this use are found in stone age sites dating to over 10,000 years ago, but these remains, bits of twine fiber and cordage impressions on pottery, are not identified by genetics. Identifying *Cannabis* from its fiber morphology alone is controversial. Unambiguous evidence comes a bit later; *Cannabis*, along with wheat, rye, millet, and rice, is one of humanity's earliest known plant domesticates for food. The first archaeological evidence of consumed *Cannabis* is seeds found in trash heaps with other processed food waste from about 10,000 years ago in Japan. These seeds were very large with respect to wild *Cannabis*, a clear sign of deliberate domestication - well before domestic rice reaches Japan from China. Other early traces of hemp twine impressions on pottery date to about

the same time. More evidence of *Cannabis* as food comes from China a few millennia later, also during the later Neolithic (the latest stage of the stone age.)

The first medicinal use of *Cannabis* is recorded in the Vedas between 2,000 and 1,400 BCE; the Atharva Veda suggests cannabis can “release us from anxiety.” The broadly contemporaneous Ebers Papyrus of early New



Kingdom Egypt (~1,500BCE) discusses use of *Cannabis* for inflammation. Medicinal *Cannabis* is mentioned on Assyrian cuneiform tablets from around the same time. The first clearly documented use of *Cannabis* as a psychoactive drug comes from the Central Asian Steppe about 2,500 years ago. This is concurrent with Herotodus’ famous discussion of Scythian (Steppe people) smoke-house rituals that utilized *Cannabis* to get high (in Histories, 430 BCE.)

‘Cannabis’ (κάνναβις) is the Scythian word used by Herotodus, and it is the root word of cane, canal, canvas, and many other similar Indo-European words. Scythian bongos

from nearly the same time (~400 BCE) have clear traces of *Cannabis* residue.

The Old Testament of the Hebrew Bible is full of references to 'Kaneh bosm,' sweet cane, as an ingredient in anointing oils, for making textiles, and many other mentions. The first Greek translation of the Hebrew Bible from the 3rd Century BCE mis-translates 'Kaneh bosm' as 'calamus,' but the uses outlined in the Bible, specifically use as textile, is impossible for calamus, which lacks the necessary fiber. 'Kaneh bosm' is *Cannabis*, and the Old Testament, likely assembled around the time of Herotodus' The Histories, is very full of mentions of *Cannabis* use.

Western Eurasian authors are not the only ones from antiquity that write of *Cannabis*. A few centuries after Herotodus and the compilation of the Old Testament, somewhere between 200 BCE and 200 CE, emperor Shen Nong Ben Cao Jing is credited with compiling ancient Chinese oral medical traditions into The Divine Farmer's Materia Medica, where many of the medical properties of *Cannabis* are discussed.

Ma Fat (Herba Cannabis Sativa) Is acrid and balanced. It mainly treats the seven damages, disinhibits the five viscera, and precipitates the blood and cold qi. Taking much of it may make one behold ghosts and frenetically run about. Protracted taking may enable one to communicate with the spirit light and make the body light. The seed (Semen Cannabis Sativae) is sweet and balanced. It mainly supplements the center and boosts the qi Protracted taking may make one fat, strong, and never senile. (Herba Cannabis Sativae) is also called Ma Bo (Hemp Erection). It grows in rivers and valleys.

-Shen Nong Ben Cao Jing The Divine Farmer's Materia Medica

In the Roman world, both Galen and Pliny the Elder speak of the medical use of *Cannabis*. But, while hemp has been openly cultivated across the agricultural world for fiber without pause, few historical datapoints for medicinal/psychoactive cannabis use exist from the European Dark Ages; there are a few references to hemp being used for inflammation. The use of *Cannabis* in the Muslim and Coptic world during the European Dark Ages is well-documented. Ibn al-Bayṭār, a pharmacologist active in the early 1,200's, mentions the cultivation of '*Qinnab hindi*' (*Cannabis indica*) in Egyptian gardens. Archaeological evidence suggests ritualistic *Cannabis* smoking in Ethiopian coptic monasteries in the 1,300's. The collected folk tales in One Thousand and One Nights, compiled over many centuries with some stories tracing to the pre-Islamic traditions of the Middle East, Persia, and North Africa, speaks of hashish sales in Egypt and describes the intoxicating effects. As with India, use of *Cannabis* and hashish in the pre-industrial Islamic world was widespread and culturally continuous with present hashish traditions.

Medicinal *Cannabis* was rediscovered by Europeans during the Age of Exploration. Jan Huygen Van Linschoten writes of bangué (*Cannabis* flower) in his 1598 Discours of Voyages into ye Easte & West Indies.

Van Linschoten writes of slaves and indentured servants using *Cannabis* to help forget their torment. *Cannabis* consumption as **Bhang** (edible preparation of flowers), **ganja** (smokeable flower), and **charas** (hashish) has been continuous in India since Vedic



Bangue is also a common meate in India, serving to the same effect that Amson doth. It is a séede like Hemp séede, but somewhat smaller, and not so white. Also the thing whereon it groweth is like Hempe, but it hath no substance wherof to make any thing. The Indians eat this séede or the leaves thereof being stamped, saying, that it maketh a good appetite, but useth most to provoke lust, as it is commonly used and sold in the shops, it is mingled with some poulder of the leaves and the séede together: They like wise put gréene Arecca unto it, therewith to make a man drunke, or in a manner out of his wits: Sometimes also they mixe it with Nutmegs and Mace, which doth also make a man drunke: Others (that is to saye, the rich and welthy persons) mix it with Cloves, Camphora, Ambar, Muske, and Opium, which (as the Moores likewise affirme) ma keth a man pleasant, and forgetting himselfe, performing all kind of labour and toyle with out once thinking of any paine: but onely laughing, playing, and sleeping quietly. The common women or whores use it when they meane to have a mans companie, thereby to be lively and merrie, and to set all care aside. It was first invented by Captaines and soul diers, when they had layne long in the field, continually waking and with great travell, which they desiring to remedie, and againe to comfort themselves, thereby to settle their braines doe use Bangue, in such manner as is aforesaid. It causeth such as eate it, to réele and looke as if they were drunke, and halfe foolish, doing nothing but laugh and bee merrie, as long as it worketh in their bodies. It is verie much used by the Indians, and like wise by some Portingales, but most by the slaves thereby to forget their labour: to conclude it is a certaine small comfort to a melancholy person.

-Van Linschoten 1598 Discours of Voyages into ye Easte & West Indies

times. While hemp was used by European physicians in ointments, medicinal use of psychoactive *Cannabis* was most likely rediscovered by Europe via contact with India. Recreational use is purported to have come to France via Egypt, where Napoleon's folly at the Battle of the Nile left his defeated soldiers stranded in Egypt for 2 years before being forced to surrender. Apparently they were getting very stoned on Egyptian hashish, and they brought their love for it home with them in 1801. The 1800's saw a prolif-

eration of psychoactive *Cannabis* in medicinal elixirs in Western Europe and the States. After slavery was made illegal in the early 1800's in British colonies, indentured servants came from India to work in Trinidad and Guyana. They brought **ganja** with them to the Caribbean.

“When you smoke marijuana, it reveals you to yourself.”

-Bob Marley

Bohemians of the 19th Century experimented extensively with hashish. Possibly the most famous crew of these early industrial-age psychedelic scenes was the Paris ‘Club des Hashischins’: Honoré de Balzac, Charles Baudelaire, Alexandre Dumas, Gérard de Nerval, and Victor Hugo. This subversive cultural tradition traces to the present in the West; it has existed underground while mainstream culture got high on eugenics, prohibition, and post-emancipation racism. The avant-garde 1920's saw increases of *Cannabis* use in Europe and the States, as documented by Walter Benjamin's hilarious descriptions of being stoned from the late 1920's and early 30's. Recreational use had in-



creased to a point of public awareness by the time of the United States' paranoid and delusional Reefer Madness freakout of the 1930's, and this cultural dynamic continued from swing kid, to beatnik, to hippie, to metalhead, to raver, and finally to legality and the mainstream. *Cannabis* use saw ironic exponential growth globally during the Drug Wars as misguided drug warriors mindlessly focused on pot.

“Alcohol and marijuana, if used in moderation, plus loud, usually low-class music, make stress and boredom infinitely more bearable.”

- Kurt Vonnegut

What is Hashish?

Although many of the new chemical-solvent-derived THC concentrates that have been developed in the last few decades are informally called “hash,” these products are *not* hashish. Hashish (Arabic), or charas (Hindi), as it is known in its Central Asian homeland, is a mechanically produced *Cannabis* extract that uses no chemicals but air, water, and mesh screens to separate medicinal derivatives from unused plant material. Hashish is composed of microscopic waxy nodules found in flowering *Cannabis* that are filled with aromatic terpenes and psychoactive cannabinoid lipids. These nodules are the aforementioned trichomes, and they are found on the buds, small (sugar) leaves, and flower stems in plants during later growth stages. The trichomes are the only part of the *Cannabis* plant with measurable medicinal properties and pungent aromas; the rest

of the *Cannabis* plant is less useful as medicine, and it can be unpleasant to ingest, especially if it is smoked.

In societies where *Cannabis* is legal for consumption, hashish makers go to great lengths to separate trichomes from the rest of the plant. The most traditional way to ‘make’ hashish is to rub one’s hands on fresh mature plants and then rub the resin collected into sappy balls. Obviously this is very inefficient, and there are few places in the world where this is a truly viable commercial production technique.

In traditional commercial hashish-producing countries like India, Lebanon, Egypt, Morocco, Pakistan, and Afghanistan, dried flowers of domesticated *Cannabis* are transported in large quantities to production facilities. Large, tightly-woven screens are stretched over wooden frames. The dried *Cannabis* flower is placed on top of the

stretched screens, then covered with canvas. The canvas is then slapped strongly with light sticks, and the trichomes rain down through the screen. Several additional screens and shake-tables are used to further isolate the trichomes from unwanted plant material. Different grades of hashish emerge based on how much plant material can be separated. High-quality hashish is virtually 100% trichomes. It has

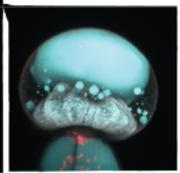
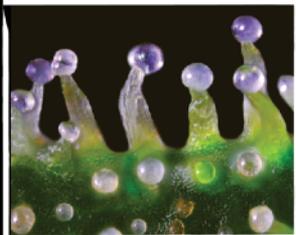


the consistency of soft caramel, almost rigid at room tem-

perature, yet soft and malleable at body temperature. It will bend and break apart with fingers. It will not fall apart by itself, nor is it too sticky to be kept in a bag or pouch. Also very important, it will 'fluff' and break apart predictably with heating from a small heat source. The 'fluffed' hashish will stick to fingers only slightly, then fall off when it cools.

The Trichome

The trichome is where the active compounds of medicinal *Cannabis* are produced and stored. Trichomes of various types are found in about 1/3 of vascular plants, and they generally have glands that produce sticky, waxy saps full of bioactive chemicals. They are often used by plants in attracting or deterring insects and other animals that might help or hurt the plant. There are different types of trichomes in *Cannabis*. Those found on the flowers and adjacent leaves and stems of domesticated medicinal *Cannabis* (capitate trichomes) are more densely spaced, have larger heads, longer stalks, and higher concentrations of terpenes and cannabinoid lipids than their wild relatives. Trichomes and their stalks are composed of a sappy, waxy tissue that has different mechanical properties than the plant material they anchor on. When dried, and especially when frozen, trichomes break away readily from the main plant. This property is the key to making hashish.



Head

20 μ

Main trichome vesicle

Terpene/cannabinoid transport vesicles

Stalk

Terpene/cannabinoid secreting cells (glands)

Capitate trichome of *Cannabis sativa indica*

How to Make Hashish

If you are detail-oriented and have good access to raw *Cannabis*, it is pretty easy to make very good hashish. In fact, it almost makes itself; you just have to help it along. Because *Cannabis* has been domesticated for several thousand years, artificial selection has produced traditional land-race '*indica*' strains with trichomes with all the characteristics necessary for good hashish. The main (capitate) trichomes are large, spherical, and consistent in size. Their stalks are long, their glands highly productive, and the resin they produce melts correctly. Domesticated trichomes ripen consistently and evenly; the terpenes start ripening just before the cannabinoids, giving the experienced farmer a very good olfactory sense of the right time to harvest. And the mystical old Central Asian land strains are well known for their characteristically pleasant and inundating psychoactive effects. The effects are more predictable and settled than some of the high-THC, heavily back-crossed '*sativa*' hybrids.

If you design a simple sifting (wet or dry) setup correctly and start with the right strains of *Cannabis* '*indica*', your hashish will be good. You can thank thousands of generations of Central Asian stoners.

This is not a step by step guide. If you partake of *Cannabis* you do not need a manual. You just have to get up there with **Jah** and think about it. Let ganja be your guide.

Here are a few of the main pointers:

1. **Trichome** - Understand the trichome. Use a microscope to study the material you are working with.
2. **Quality** - If you start with crap you will end with crap; If you start with gold you can make diamonds. The

MOST IMPORTANT FACTOR in producing good hashish is high-quality, fully mature *Cannabis 'indica'*

3. **Fresh Cannabis** - The closer to harvest, the more raw the flower, the better the hashish. Ideally, *Cannabis* is thrown into the ice pot immediately upon cutting. It is almost as good to freeze it fresh.

4. **Cold** - At comfortable room temperature trichomes are sappy and stick to the plant material. Close to freezing the sap of trichomes becomes rigid and easily breaks away from the plant material.

5. **Wet** - Traditional hashish production methods use dried *Cannabis* and dry screens, but dry screening is not as effective at removing the trichomes from the plant and drying degrades terpenes. Also, trichomes start to shed from the moment the plant is cut, and drying *Cannabis* drops trichomes constantly, so you lose yield by drying your *Cannabis* before making hashish from it. Use an ice water process if you can.

6. **Gentle** - Hashmakers around the world assault the *Cannabis* plant with sticks, mixers, scissors, grinders, graters, and anything else to get the trichomes to fall. The good ones DON'T OVERWORK IT. The more you pulverize the plant material, the more will be broken at the right size to get into your hashish screen.

7. **Screen** - The hole size (mesh opening size) of the screen is critical. Trichomes are generally 40-120 μ (μ =microns) in size (although they can vary). To make hashish you need to sift away the material that is bigger and smaller than this. In addition, different strains have different trichome sizes (try to use a land race '*indica*'), so having many screen sizes between 20 μ and 160 μ is essential. 220 μ is ideal for the top screen, often called the catch screen or catch bag. It will remove the plant mate-

rials but not trichomes. The most basic setup for making hashish is a bucket, ice, water, a stirring stick, and 4 nylon mesh screen bags: ~25 μ , ~45-75 μ , ~90-120 μ , and ~220 μ . Put the screen bags over/in the bucket, 25 μ on the bottom, then 45 μ , then 120 μ , then 220 μ on top. Put the *Cannabis* in the top 220 μ mesh bag (which is nested in the other mesh bags). Put ice over the *Cannabis* and add water until the bucket is mostly full. Stir the bucket for about 20-30 minutes, then remove each screen, one at a time. Stretch the screen over a frisbee like a drum, and scrape the wet hashish off of the screens using a butterknife.



8. **Dry Hashish** - Once finished with washing off the trichomes, you must dry hashish carefully by cutting it into small bits or, preferably, by freeze drying. USE A FREEZE DRYER IF YOU CAN. It makes a huge difference in quality.

9. **Creativity** - There are thousands of directions to go from this basic setup. Use the *Cannabis* for ideas and create the ultimate hashish-making kitchen!



mixer

**ice water
reservoir**

**agitation/
mixing
kettle**

**mesh bags
in buckets**

Going Further



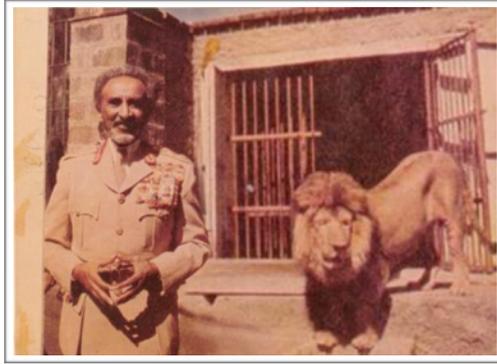
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“Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, And until there are no longer first-class and second-class citizens of any nation, until the colour of a man's skin is of no more significance than the colour of his eyes. And until the basic human rights are equally guaranteed to all without regard to race, there is war. And until that day, the dream of lasting peace, world citizenship, rule of international morality, will remain but a fleeting illusion to be pursued, but never attained... now everywhere is war.”

-His Imperial Majesty Ras Tafari Mekonen

Afrocentrism•Science•Devotion to the Most High

This guide is dedicated to the people of the spiritual community of **Shashamane**, where all humanity can be one, dedicated to righteousness, to reality, to Jah.

Ethiopia centers the humanity Africa gave birth to, and a unified humanity so unifies within the citadel of Zion. Only the humble will see; wisdom herb reveals.

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