A000-AM,C-Taino-Cemi-Opiyelguobiran-1000 CE

This *cemí* has limbs like that of a dog, but the head of an anthropomorphic animal with lately fallen antlers. It is clearly a composite anthropomorphic animal. With its clearly showing rib cage wide open eyes it suggets a spirit of a dead shaman in the process of changing into an animal familiar.

“They say a certain *cemí*, *Opiyel Guobiran*, had four feet like a canine and is [made] of wood, and that often he comes out of his house at night and enters the forests, They go there to seek him and bring him back to the house. They bind him with cords but he returns to the forests” (Pané, *Relación* XXII). The need of this cemi to return to the forest is clear: it is his duty to act as a guide for the dead on their journey to the next world: In Mexican mythology a dog swims across the Chignaguapan carrying  
the dead person on its back, and for that reason a golden-colored dog (colored like the sun) was interred with the body and accompanied the dead person, as Xolotl accompanied the sun during its underworld journey. In the Mayan codices, the dog is a symbol of the solar fire or ray; that is, the equivalent of Hun-Ahpú’s blowgun, the Mayan spirit of Energy and Life. Notice that this sculpture iportrays the image of the spirit being as hunched over as ready to carry the dead on its back.

Case no. 18



