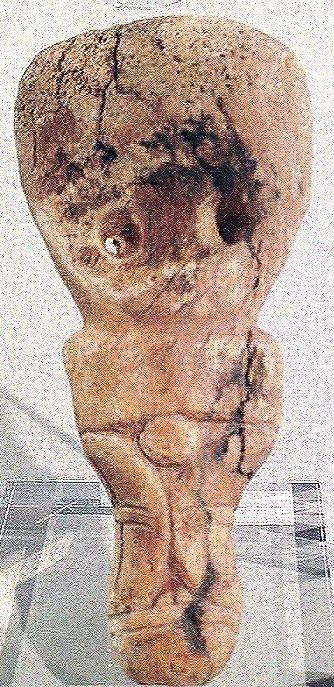
AM,C-Taino-Pendant-Toucan Cemi-Manatee Rib Bone-1000 CE



Figs. 1-3. AM,C-Taino-Pendant-Toucan Cemi-Manatee Rib Bone-1000 CE

Made of manatee bone this pendant has long anthropomorphic legs and an extra large head. Base is rounded so possibly used as small pestle. Length 6.4 cm. or 2.5 in. Originally from Hispaniola and dating ca.1000-1500 AD.

Case No. 18

**Accession No.**

**Formal Label:** AM,C-Taino-Pendant-Toucan Cemi-Manatee Rib Bone-1000 CE

**Display Description:**

The local Bohique or shaman leader would use this spatula for ritual cleansing by vomiting before consuming the *cohoba halluc*inogen, usually *Anadenanthera* a genus of South American trees in the Legume family,*Fabaceae.* The genus contains two to four species, including *A. colubrine* and *A*. peregrina. These trees respectively are known as sources of the hallucinogenic snuffs Vilca/Cebil and [Yopo](https://en.wikipedia.org/wiki/Yopo" \o "Yopo)/*Cohoba*. The main active constituent of *Anadenanthera* is [bufotenin](https://en.wikipedia.org/wiki/Bufotenin" \o "Bufotenin) (5-HO-DMT, bufotenine) a tryptamine related to the neurotransmitter serotonin. It is an alkaloid found in the skin of some species of toads.

The depiction of a Yellow-throated Toucan is significant since Toucans ingest whole nuts and berries and offer a model for “ingesting” the Taino spatula to induce vomiting. In Pre-Columbian days the toucan populations were probably higher in the Caribbean than they are today, so this bird was probably a popular analogue to the Taino spiritual quest. The Bohique of the village would engage each applicant spiritually to determine who was ready to engage engage in the vomiting ritual and to partake of *cohoba*.



The Caribbean Yellow-throated Toucan (*Ramphastos ambiguus*) by Chrisitian Sanchez (https://www.flickr.com/photos/christiansanchez/15688446658).

Taíno cosmology, religion and its rituals is described in Fray Ramón Pané’s *An Account of the Antiquities of the Indians*, the most important anthropological document on the Taíno that contains a wealth of information on this extinct culture. His commission from Columbus required him to record the Taíno beliefs and ceremonies as accurately as possible, and to that end he lived among the native Taíno population from 1493 to 1498. However, he was also a product of fifteenth century Roman Catholicism, and his primary goal was to convert the Taínos whom he regarded as heathens and idolaters. “[Some] were inclined to believe easily. But with others there is need for force and ingenuity because we are not all made of the same stuff. Although those people made a good beginning and a better end, there will be others who will begin well and afterwards will laugh at what has been taught them; with them there is need for force and punishment” (Pané p. 38).

**LC Classification: F 1909**

**Date or Time Horizon: 1000 CE**

**Geographical Area:** From Eastern Hispaniola, i.e., the Dominican Republic

**Map:**



Caribbean c 1500 after http://www.latinamericanstudies.org/maps/Ciboney-Taino-Carib-

**GPS coordinates:**

**Cultural Affiliation:** Sub Taino

**Medium:** Manatee rib

**Dimensions:**

**Weight:**

**Condition:** original, intact

**Provenance:** From Eastern Hispaniola, i.e., the Dominican Republic

**Discussion:**

Pané was a Catalan a Hieronymite monk of the Order of St. Jerome. These hermit monks lived according to the Rule of Saint Augustine, which stresses chastity, poverty, obedience, worldly detachment, physical labor, fraternal charity, common prayer, fasting and abstinence. Saint Jerome, a fifth-century hermit and biblical scholar, formulated the rules of the order. In the eyes of the Spanish church hierarchy, Pané was a poor Hieronymite hermit, a Catalan peasant not of Castilian origins and was dismissed probably for these social reasons by the Spanish Dominican Bartolomé de Las Casas (ca. 1484– 18 July 1566) as a “simple man” with “limited faculties” (Pané p. 57), whose efforts, “amounted to nothing more than to say the Ave María and Pater Noster to the Indians, and some words about there being a God in heaven who was the creator of things, according to what he was able to teach them with abundant flaws and in a muddled way” (Pané p. 57). However derogatory Las Casas’ criticisms of Pané are, Pané’s *Account* is still the best source of information on the Taíno.

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