A000-Am,C-Spatula-Toad Cemi-Exposed Ribs-Manatee Rib-1000 CE



Fig. 1. Am,C-Spatula-Toad Cemi-Exposed Ribs-Manatee Rib-1000 CE

**Case No.: 18**

**Accession No.**

**Formal Label:** Am,C-Spatula-Toad Cemi-Exposed Ribs-Manatee Rib-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 depiction of a Toad is significant since main active constituent of *cohoba or Anadenanthera* is [bufotenin](https://en.wikipedia.org/wiki/Bufotenin) (5-HO-DMT, bufotenine), a tryptamine related to the neurotransmitter serotonin, an alkaloid in the skin pustules of toad species. This toad is also special because it displays exposed ribs which implies that it has been exposed, metaphorically, to ritual fasting like the applicant to the *cohoba* ritual will be required to undertake.

However, those who wished to partake of *cohoba* in order to achieve an hallucinogenic experience, the use of the spatula is essential to first achieve the physical purging of bodily contaminants, and , so, the toad is urging the would –be participant to partake of bodily purging as well as ritual fasting. This gives us an insight into the differences of requirements of admission to the *cohoba* ritual, since not all applicants were required to undergo fasting as a further purgative experience.

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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