A000-Am,C-Taino-Pendant-Three Cemis-Bohique-Manatee Rib-1000 CE

  

Figs. 1-3. Am,C-Taino-Pendant-Three Cemis-Bohique-Manatee Rib-1000 CE

**Case No.: 18**

**Accession No.** Am,C-Taino-Pendant-Three Cemis-Bohique-Manatee Rib-1000 CE

**Display Description:**

This pendant shows the transformation of three different cemís that may represent states of Hallucination. The circles are probably navels and indicate that the individual involved is human, perhaps a Bohique or shaman. According to Pané there were twelve orders of spiritual entities that exemplified energies of a Supreme Being. These energies were encompassed in *cemís* which were intermediaries, much like Judaeo-Christian angels or Roman Catholic Saints. Since the repertoire of stone artifacts has now been relatively exposed to scientific scrutiny, each of the cemís spirits can be paired with its wood, stone, shell or textile material representation (Arrom 1975). The Taino also had a tripartite cosmos recorded by Pané which encompassed the sky, the earth and a lower world. These layered divisions are indicated on their most prominent artifact, the Three-pointed Sculpture.

**LC Classification: F1909**

**Date or Time Horizon: 1000 CE**

**Geographical Area: E Hispaniola, i.e., Dominican Republic**

**Map:**



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

GPS coordinates:

**Cultural Affiliation:** Taino

**Medium:** conch shell

**Dimensions:**

**Weight:**

**Condition: original**

**Provenance:** from theDominican 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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