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**[ Florida Native Americans ] Trophaeum & solennes ritus devictis hostibus. XVI.  
[Trophy and Solemn Rite after the Defeat of the Enemy.]**

**Stock#:** 98050  
**Map Maker:** De Bry  
**Date:** 1591  
**Place:** Frankfurt  
**Color:** Hand Colored  
**Condition:** VG  
**Size:** 8.5 x 10 inches Including Text  
**Price:** \$ 495.00



**D**icitur autem à bello regressi, certam locum habent in quem convenire solent: eò conferant crura, brachia, capitiq;e cutim hostibus adempta, & solenni cum pompa, ea prae longis palis in terram serie quadam defixi imponunt: deinde viri & mulieribus in orbem ante haec membra sedentibus, Magus imagonculam manu tenens, consueto more mille imprecationibus submurmurat, hostes detestatur. Ex adverso ad arcam extremam, tres viri genibus flexi sedent, quorum unus clavam utraque manu tenens planum lapidem percutit, ad singula magi verba respondens: ejus latera claudunt alij duo, singulis manibus fractum herbe cusuflam, cucurbita aut peponeis insitit crescentis, tenentes, quem siccatum superne & inferne aperient, medullasq;e & seminum exemptis, lapillis aut granis implent, baculoq;e transverso agitant: tinnitibus modo crepitant, patrio ritu canentes post Magi murmura. Hos dies festos celebrare solent, quoscuq;e aliquos hostes ceperunt.

**Description:**

**Ceremonies Performed by Natives After Capturing Enemies**

Original antique engraving of Florida Indians by Theodore de Bry.

This view shows the legs, arms, and scalps of the captured enemies tied to poles in the background. A sorcerer, holding a small effigy, mutters many imprecations, hexing the enemy. Three men with instruments— one beating a stone with a club, the other two with gourds filled with seed— play along to the incantations. Holata Outina, a Timucuan chieftain, speaks with French allies

A sorcerer or shaman, referred to as "Magus" in the text, holds a small figure in his hand and mutters a



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thousand curses or imprecations in a customary manner, condemning their enemies. Opposite him, at the far end of the area, sit three men with bent knees. One of these men holds a stick in both hands and strikes a flat stone, responding to each word of the shaman. The other two sitting by his side hold a fruit resembling a gourd or pumpkin. They remove its flesh and seeds and fill it with stones or grains. Piercing it with a stick, they shake it, making it rattle like a bell, while singing in their native manner after the shaman's murmurs.

This ceremony is performed whenever they capture enemies, marking it as a special day of celebration. The text translates as follows:

*Having returned from war, they have a specific place where they usually gather. To this place, they bring the legs, arms, and scalp skin taken from their enemies, and with formal ceremony, they affix these onto long poles driven into the ground. Then, men and women sit in a circle around these body parts. A sorcerer, holding a small image in his hand, mutters a thousand curses in the customary manner, condemning their enemies. Opposite him, at the far end of the area, sit three men with bent knees. One of these men holds a club in both hands and strikes a flat stone, responding to each word of the sorcerer. The other two on either side hold the fruit of a certain plant, resembling a gourd or pumpkin, which they have dried and opened at both ends, removed the pulp and seeds, and filled with stones or grains. Piercing it with a stick, they shake it, making a sound like bells, singing in their native manner after the sorcerer's murmurs. They usually celebrate these festive days whenever they have captured some enemies.*

The engravings published by Theodor de Bry in his *Grand Voyages* (1591), based upon watercolor illustrations made by Jacques Le Moyne de Morgues, are the earliest known European depictions of Native Americans in what is now known as the United States. Le Moyne, a member of the short-lived French colony known as Fort Caroline founded by Huguenot explorer Rene Goulaine de Laudonniere (ca. 1529-1574), based the watercolors on his experiences in Florida in the 1560s. De Bry later published Le Moyne's work, along with other illustrations of the New World, as part of an effort to encourage European colonization in the Americas. Jacques le Moyne de Morgues, an illustrator and explorer, sailed with René de Laudonnière on the 1564 Huguenot expedition to Florida. Laudonnière set up Fort Caroline on the St. John's River in 1564, but the settlement was destroyed by the Spanish army under Pedro Menendez de Aviles.



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**Detailed Condition:**