



**Barry Lawrence Ruderman
Antique Maps Inc.**

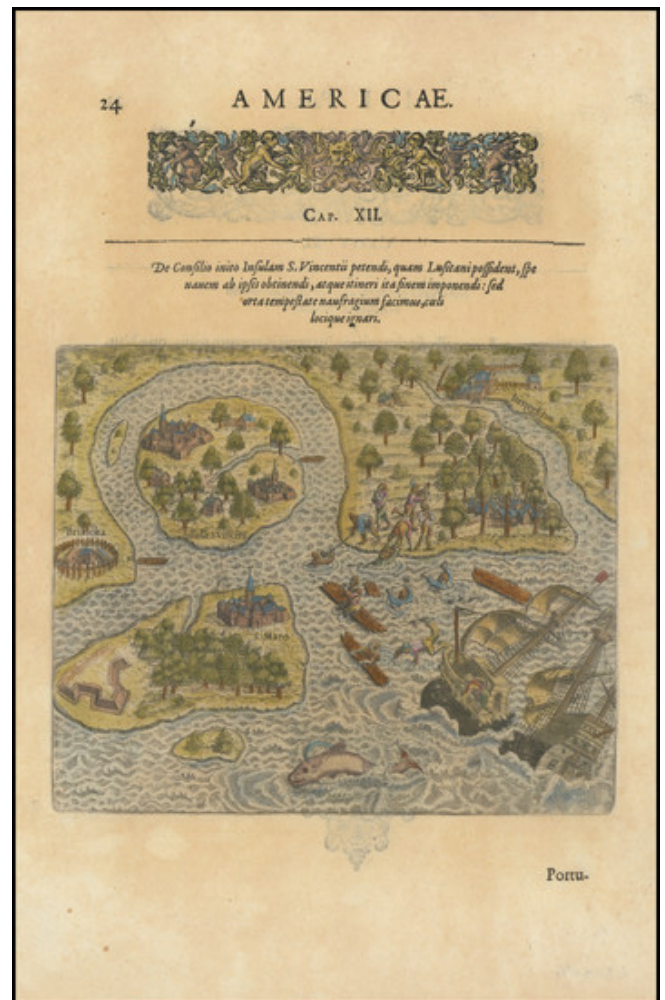
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(Sao Vicente) Americae : De Consilio inito Insulam S. Vincentii petendi, quam Lusitani possident

Stock#: 97414
Map Maker: De Bry
Date: 1593
Place: Amsterdam
Color: Hand Colored
Condition: VG
Size: 6.5 x 8 inches
Price: \$ 145.00



Description:

Fine image of the shipwreck and mooring of Hans Staden, during his voyage to Brazil, published as part of De Bry's monumental *Grands Voyages*.

Hans Staden was a German soldier and explorer who voyaged to South America in the middle of the sixteenth century, where he was captured by the Tupinambá people of Brazil. He managed to survive and return safely to Europe. In his widely read account describing his travel and captivity, he claimed that the native people that held him captive practiced cannibalism. His reports Brazil dominated European interpretations of the region during the 16th and early 17th centuries.



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The places named on the map are: Brikioka, Insula S. Vincetij, ItengeEhm, and S. Maro.

Hans Staden

In 1554, during a maritime expedition intended to deliver provisions to the beleaguered French Huguenot colony in Rio de Janeiro, Staden's ship ran aground near present-day São Vicente. Consequently, he found himself stranded in unfamiliar territory.

Subsequent to the shipwreck, Staden was taken prisoner by the Tupinambá, a tribe distinguished for their ritualistic cannibalism. Their tradition posited that consuming adversaries allowed for the assimilation of their attributes and prowess. Staden's previous captivity by the Tupiniquim, the Tupinambá's adversaries, exacerbated the tribe's suspicion towards him, leading them to surmise a potential alliance between him and their foes.

Throughout the duration of his nine-month captivity, Staden faced perpetual threats of sacrifice and ritualistic consumption. To evade such a fate, he employed various strategies, inclusive of demonstrating proficiency with the arquebus, asserting spiritual prowess, and emphatically distinguishing himself from the Portuguese, whom the Tupinambá deemed enemies.

A notable tactic involved Staden convincing the tribe of his divine protection. He exhibited this by public prayer and, leveraging his knowledge of European astronomy, predicted a lunar eclipse, asserting it as evidence of his spiritual ascendancy.

Such stratagems not only facilitated Staden's survival but also engendered a degree of trust and esteem from certain tribal members. After enduring myriad tribulations, Staden was eventually liberated through the intervention of a rival indigenous group.

Upon repatriating to Europe, Staden documented his Brazilian odyssey in the tome "True History: An Account of Cannibal Captivity in Brazil," published in 1557. This work has been esteemed as a pivotal primary source on indigenous Brazilian culture during the 16th century, while simultaneously influencing European conceptions of the New World.

Staden's narrative serves as an invaluable lens through which the multifaceted interactions between European explorers, colonizers, and indigenous populations during the early colonial period in Brazil can be examined. It illuminates the intricate dynamics that characterized the age of exploration.



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Detailed Condition: