

ca. 1586

Fifteen of the 124 drawings of plants, animals, and native inhabitants created, perhaps, by one or two French Huguenot sailors in the West Indies in the mid sixteenth century. The manuscript “is informally dubbed the ‘Drake Manuscript’ because the English explorer Sir Francis Drake is twice mentioned in the text and some thirty geographical references match his ports of call.” [The Pierpont Morgan Library]

Tobacco  
Wild Honey Tree  
“Barbecue” [Tree]

Shark  
Turtle  
Mosquitoes  
Flamingo

Casique (Leader)  
Woman of the Indies  
Indians of Ihona  
Indian of Loranbec

How the Negro slaves work and look for gold in the mines of the region called Veragua [Panama]

The royal or ordinary forge where the gold coming from the mines is made. . . .

How the Indians usually have visions of the evil spirit

The canoe with which the Indians go fishing and how they catch fish

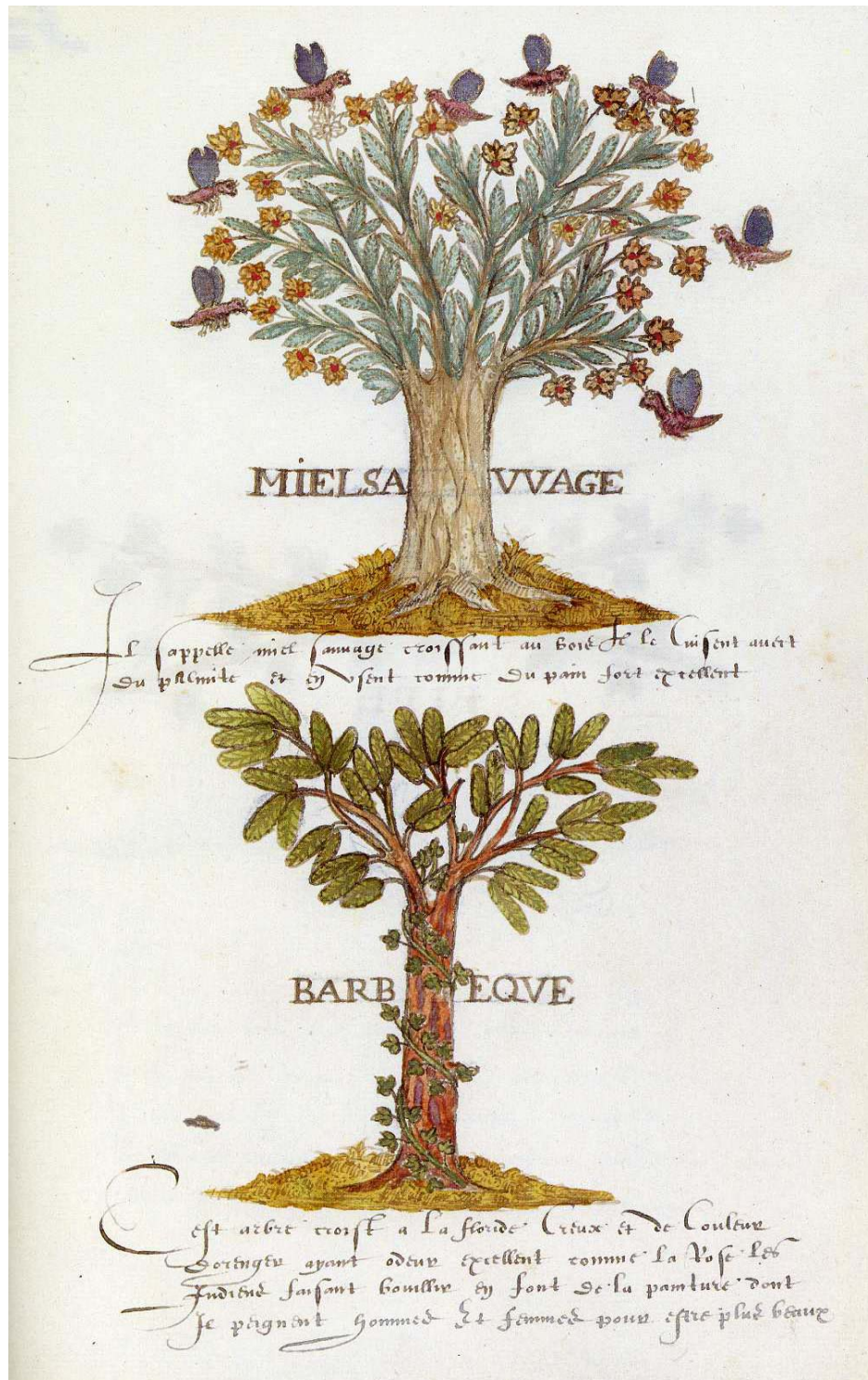




### PETVN (TOBACCO)

A special herb which the Indians use for food as well as an extremely beneficial medicine; when they are sick, they breathe in the smoke by mouth with a straw; soon the ill humour escapes by vomiting. They often pulverize it and, putting it in their noses, it distills several drops of water from the brain to discharge it. It also is found very helpful for toothache; laying its leaves on the teeth, the pain disappears; it is also beneficial for alleviating eye problems and, for this [purpose], it is advisable to take the herb and steep it in water about half of a quarter of an hour and then wash one's eyes and one will experience its benefit. fig. 4v





### **MIEL SAVVAGE (WILD HONEY TREE)**

It is called wild honey tree, growing in the woods. They cook it with palm marrow and eat it like very excellent bread. fig. 24 (1 of 2)

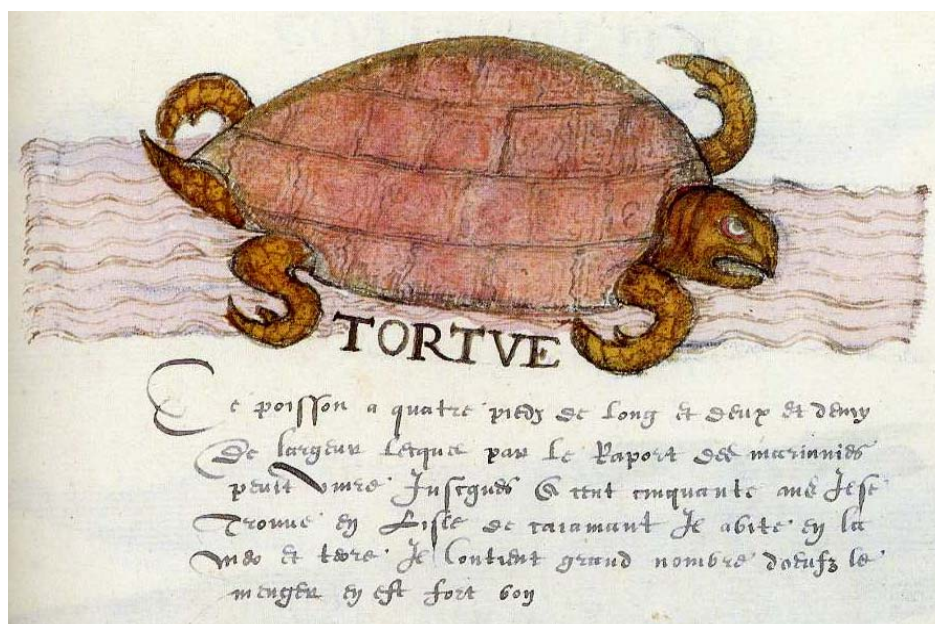
### **BARBEQVE [no translation]**

This tree grows in Florida; it is orange inside and has an excellent odor like a rose. The Indians boil it and make paint from it with which they paint men and women to make them more beautiful. fig. 24 (2 of 2)



### TIBERON (SHARK)

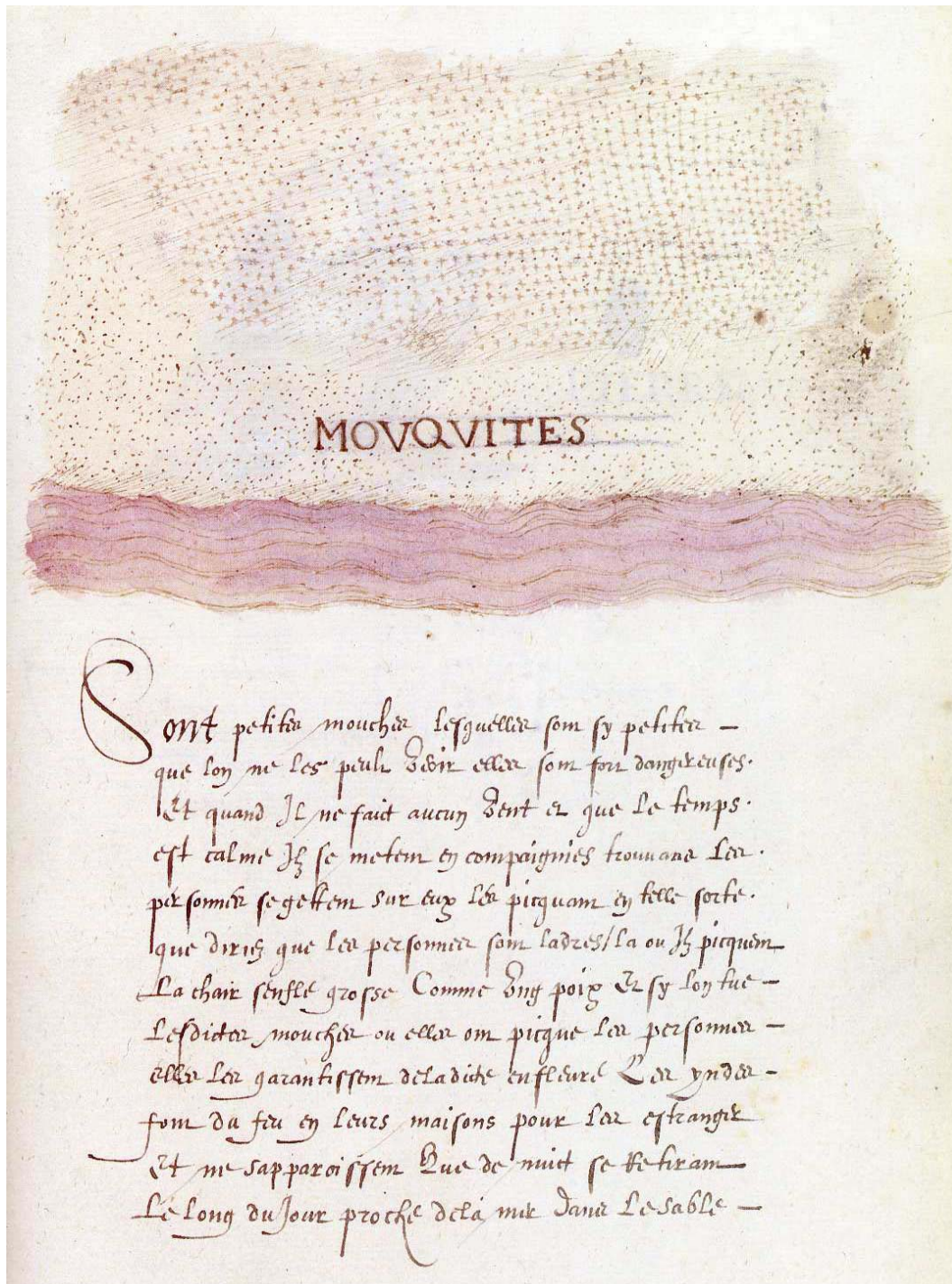
This fish is very vicious in the sea so that when a sailor throws himself in the water for some reason this fish turns on his back and tears out a leg or an arm and eats it. fig. 38 (2 of 2)



### TORTVE (TURTLE)

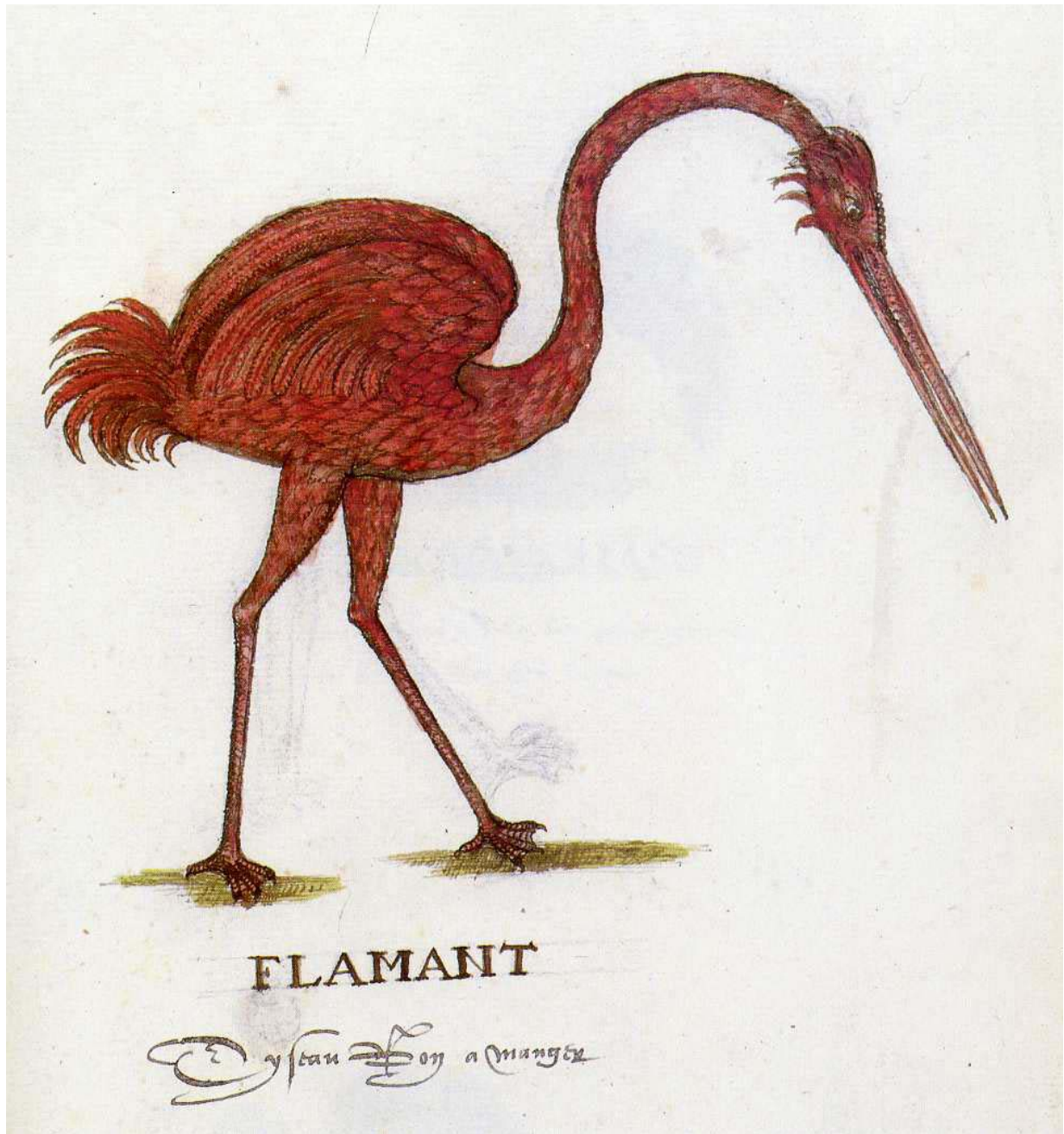
This fish is four feet long and two and a half feet wide. According to the reports of sailors it can live up to a hundred and fifty years. It is found on Cayman Island and lives in the sea as well as on land. It lays a large number of eggs and is good to eat. fig. 53 (1 of 2)





### MOVQVITES (MOSQUITOES)

They are small flies which are so small that one cannot see them, they are very dangerous. When there is no wind and the weather is calm, they come in droves attacking people, stinging them in such a manner that one would take them for lepers. Where they bite, the flesh swells up like a pea and if one kills said flies where they have stung, this protects them from the swelling. The Indians make a fire in their houses in order to keep them away and they only appear at night, retreating during the day close to the sea in the sand. fig. 72



**FLAMANT (FLAMINGO)**

Bird good to eat.

fig. 75 (1 of 2)





### CASIQUE (CACIQUE)

This type of man is called Cacique. He is very much like a king to whom is paid honor and obedience and, to be recognized, they wear a ring hanging from their nose and a band on the forehead as you see it here on the picture, band and ring of gold, not tolerating — he as well as his subjects, as is their custom — any hair on their face or on their private parts, keeping only the hair on their head which they grow long to protect themselves from the heat of the sun. fig. 81



### HINDIANE (WOMAN OF THE INDIES)

This woman chases the flies with a little bell hanging from a tree branch, afraid that when they bite their children, they will cry, for seeing their children cry makes them very sad, having visions that at that time the devil is in their body. The flies, although small, astonishingly sting the Indians which causes a large swelling like a pea, but being killed immediately and on the bite, they are cured. fig. 82





### HINDES DE IHONA (INDIANS OF IHONA)

When the Indians have defeated their enemies, they make them lie down on the ground then pound on them and, after that, give them a blow on the head with their sword. When the blood starts flowing, they hold it back promptly, thinking that by this means the body will make a better roast for a solemn feast, calling this a deed of prowess. fig. 85





### HINDE DE LORANBEC (INDIAN OF LORANBEC)

These Indians [perhaps the Cusabo Indians of South Carolina] dressed in skins are extremely skillful in battle on account of their strength, as the English could tell fighting under Sir Francis Drake in 1586 when they attempted to conquer this land, but were forced to weigh anchor and retreat because of the resistance they encountered. Its location is between Florida and Terre Neuve [Newfoundland] at 36½ latitude. fig. 90



**COMÈ LES  
ESCLAUES  
NAIGRES  
TRAUAillent ET  
CHERCHENT LOR  
AUX-MYNES EN LA  
TERRE NOMMEE  
VERAUGUE**

**(HOW THE NEGRO  
SLAVES WORK  
AND LOOK FOR  
GOLD IN THE  
MINES OF THE  
REGION CALLED  
VERAGUA  
[PANAMA])**

This region is very dangerous. The negroes live there only a short time and no day and night passes without rain, lightning, and thunder because this land is so close to the equinoctial line. Being not fertile in goods, it has however a great deal of good gold. The King of Spain permits the Spaniards in the Indies to settle to build mines and own the gold in them as long they pay him the tribute of a fifth of everything they find, of gold, silver, as well as

of precious stones. The Spaniards do not force nor permit the Indians to work in the mines for fear they should know the value of the gold for, knowing it, they would go to war and chase them out of the country. The Spaniards buy a great number of negroes from Africa to serve them as slaves and when the negroes have finished a day's work in a group of eight or ten, there is at the exit of these mines half a barrel filled with water in which they wash the gold. Then they put it in an iron bowl and place it on the fire to dry it. When it is dry, they take it to the Major-domo, whom they call "Maître d'hôtel," in order to see and know from the weight how much it is. They have to give him, as tribute, the value of the gold amounting to the weight of three ducats for each day. If it happens that they do not find in one day the weight in gold of three ducats, they are liable nevertheless to pay the tribute to the Major-domo. If it happens also that they recover a larger amount, it will be their gain.

fig. 100-100v. French text continues to a second page, not reproduced here.

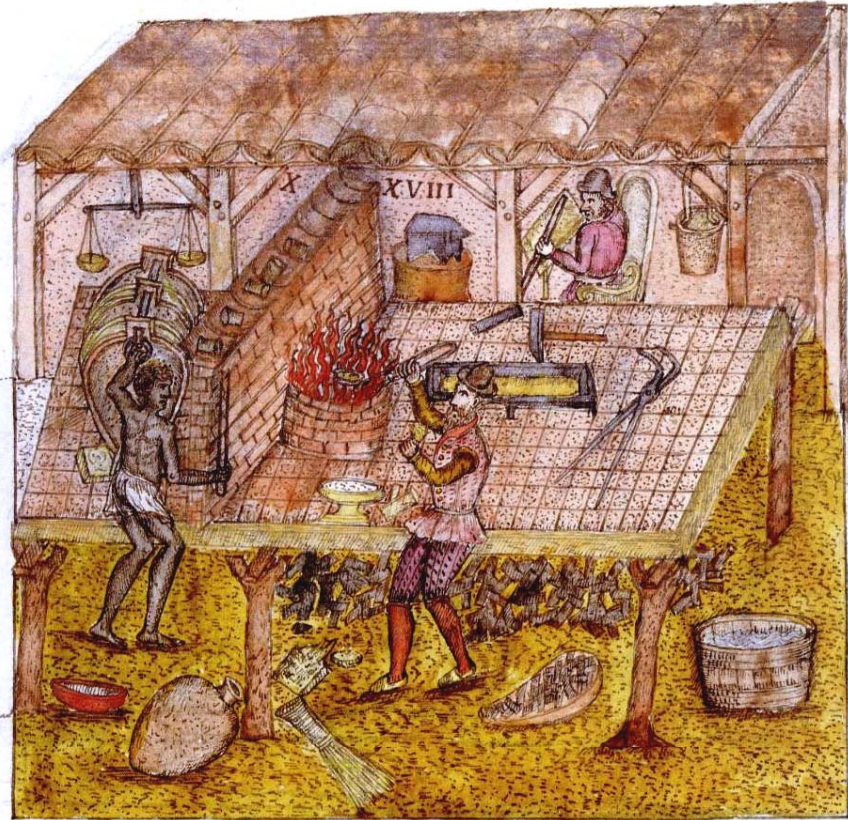


Comè les esclaves naigres traualleient & cherchent lor aux mynes en la terre nommee veraugue  
Ceste terre est fort dangereuse les naigres y demeurent peu de temps & se passent jour & nuit qui ne pleuvent avec grand esclaire & tonnerre  
Nause l'air de la terre est pueuse de l'air de la mer & de la terre, pour  
forter & de la mer. Mais y a grand nombre de bon or. Le Roy d'Espagne  
permet aux espagnols qui sont aux yndes de s'y habiter pour faire  
mines & avoir lor & estam, en l'air de la terre & luy paient la cinquième part  
de l'or, de l'argent, & de tout ce qu'ils trouvent, pour l'or d'argent, qui pèse plus.



LA FORGE  
ROIALE ET  
ORDINAIRE OU  
SE FONT LOR  
PROUENANT  
DES MYNES /  
EERIGEE PAR  
LE ROY  
DESPAIGNE / A  
FIN DELEUER  
SES TRIBUTZ

(THE ROYAL OR  
ORDINARY  
FORGE WHERE  
THE GOLD  
COMING FROM  
THE MINES IS  
MADE. ERECTED  
BY THE KING OF  
SPAIN  
TO LEVY HIS  
TRIBUTE.)



It is not permitted nor legal for anyone, whoever it is, negro, Spaniard, or Indian, to have a forge or furnace to smelt the gold coming out of the mines. They are obliged to bring it to the Royal Forge to pay the tribute to the King of Spain which amounts to a fifth of everything. Having paid the tribute to the Major-domo, called Maître d'hôtel, who receives the tribute, he stamps the gold of the coins with the arms of the King of Spain in order to show that

the tribute has been paid and adds above the value of the gold after it has been assayed, namely whether it is worth twenty, twenty-one, or twenty-two cents so the people know its price. When it is found that there is no royal stamp by the King of Spain and the tribute has not been paid, the gold is confiscated and everything else, such as silver, precious stones and pearls, before passing from the Indies to Spain, they must register at the *contrestation* the amount of gold, silver, gems, and pearls they take out of the country.

fig. 102-102v. French text continues to a second page, not reproduced here.

La forge Roiale & ordinaire ou se font l'or prouenant  
des mines & exigee par le Roy de Espagne a fin de leuer  
ses tributz

Il n'est permis ny loisible a quel que personne que a son tan  
naitre Espagnol que yndien d'auoir forger ny fourneaux pour  
fondre l'or venant des mines de son subiect d'apporter fonder  
Jaluy alaq fonte Roiale pour en estre paye le tribut au  
Roy de Espagne qui se monstrent au cinquieme de son travail pour  
le tribut le Magua d'homme appelle me d'hostel qui reau  
Jaluy tribut Margue l'or des vingts & armer du Roy de Espagne  
pour monstrent le paiement du tribut qm en ont fait &  
boute appose dessus a quelle ballure et l'or grand l'essay  
en est fait d'auoir sil est de vingt. vingt, vng ou vingt deux  
Cazah & ffm l'or par sonner d'argent le prix a quoy il est



**CÔME LES  
YNDIENS ONT  
ORDINAIRE-  
M[ENT]  
DES  
JLLUSIONS  
DU MALING  
ESPRIT**

**(HOW THE  
INDIANS  
USUALLY  
HAVE  
VISIONS OF  
THE EVIL  
SPIRIT)**

The Indians are much tormented at night by visions of the Evil Spirit whom they call in their language "Athoua." They do not dare leave their houses at night — only when day has come — and this is because they have no belief nor education and do not worship anything like the peoples of Barbary, Guinea, and Brasil.



*Come les yndiens ont ordinairement des visions du  
du Maling Esprit*

*Les yndiens sont fort dormants la nuit par vision du  
maling esprit qui appelle en leur langue athoua &  
nossem sortir de leurs maisons durant la nuit  
Et le jour ne sort de son & a leur proutin acousé gmb  
nom mille ceoiance ny d'enseignement & nadorins ego  
quel conquire Comme peuvem faire les nations de  
barbarie qu'on ne ny du desir & estans Eng Jour couché  
en la maison d'un yndien & sortans de nuit fust qu'il*

Sleeping one day in an Indian's house and leaving it at night, he begged me to go back into the house, saying that he sees Athoua — equal to the Devil. Asking me the next morning the reason for my fearlessness and boldness, I answered him that he must believe in the crucified Jesus Christ up above who would deliver him of all his diabolical visions if he firmly believes in him. Hearing this, he told me that the one up high was not good; he only sent cold, rain, and scorching heat while the one down on earth was good to them, giving them their daily food like bread, wine, meat, fish, fruits, and other goods from the soil itself and that when they die they are buried there. Whereupon I answered that God alone is the creator who created heaven and earth and warms it and makes the fruits come out thanks to which they have their nourishment.

fig. 111-111v. French text continues to a second page, not reproduced here.





# CANAV DE COI LES HINDES VONT ALA PAICHERIE ET COMME JLZ PESCHENT LE POISSON

## (THE CANOE WITH WHICH THE INDIANS GO FISHING AND HOW THEY CATCH FISH)

They go to the sea with their canoe and fishing-line, attaching the line to one side of the canoe. This done, they take their fishing lines and place one over their ears and the other in their mouth. Then, feeling that the fish is caught, they quickly pull in their fishing line and the fish with their hands. fig. 120