

## Vignette one

## MAALAN AARUM

Maalan Aarum, the old, old aarum-tid (historian) for the larger of two villages, stood beside the sachem (village leader) near the Big House in a clearing.<sup>1</sup> ~ They watched the women who were tying the last rush mats into place high on the roof.

Two older boys came up to stand on the other side of the sachem. After a few minutes of watching the work, the boy nearest the sachem asked, "Why do we build the Big House this way?"

The sachem immediately replied, "Because we have always built it this way."

Maalan felt the tightness behind his ears. He thought to himself, "I should say something. The children will not know the truth."

Maalan knew the original Big House had stone walls about chest high. He also knew that the real reason that this Big House was built "this way" was because the arched poles could be pushed into holes in the soft earth and because enough loose stones to build walls chest high were hard to find nearby.

Yet he stood silently by. He did not correct the sachem because he did not want to embarrass the man who was married to his daughter. He did not want to embarrass the man married to his daughter because he shared their tepee.<sup>2</sup> ~

To escape the troubling situation, Maalan said, "I am going home." Then he turned and walked on the path connecting the north village to the south village on the other side of the muddy waterway. As he walked he reflected with sadness that the sachem, in whose tepee he lived, did not know about the stone walls of the original Big House.

Maalan saw a group of older boys and girls playing around a small pond of water left behind as the waterway was drying up. While he walked onward, he continued to think:

"Those children will not know the truth about their past. They will not know about the stone walls on the Big House because I, the aarum-tid, did not tell them. I did not even tell the people in our tepee because, when I was a beginning aarum-tid forty-one summers ago, people around a campfire laughed at my very first attempt to tell a story. The story was about the stone walls, chest high, of the original Big House.

---

<sup>1</sup> Big house

<sup>2</sup> Tepee and wigwam

"The people around that campfire had responded with laughter. Then they had made insulting comments to everything I said that evening. I had to withdraw in shame without finishing the first story."

Maalan stopped at the top of the steep path leading down to the stepping stones across the muddy ground. He turned toward his right rear to look at the Big House again. The building, fourteen man-spans long and three man-spans wide, looked like the inverted hull of a very big boat resting near the palisade of the north village.<sup>1</sup> ~

Maalan turned back to look at the stepping-stones and the steps dug into the opposite bank. The steps led up to the path leading to the palisade of the south village where the tepee of the sachem was located. He continued to reflect before he started across the stones:

"After that event long, long ago, I went into the woods to restore my spirits. While there I recalled the words of my teacher, my own dead grandfather, who had said, 'A wise story teller must be very careful to use believable words about the things people see in their world.'

"Then in the most earnest of tone my grandfather had said, 'For us, aarum-tids, believable stories in our quiver are worth much more than a heavy shield of words carried to defend an unbelievable truth.'<sup>2</sup> ~

In the forest forty-one summers ago Maalan realized that the village people had seen only Big Houses with rush mat sides since before his grandfather's birth. They had ridiculed him because they could not believe the original house was built different. That day, long ago, Maalan had made the vow to tell only believable details about familiar things such as the Big House.

Over the years he still told myths like the antics of the trickster rabbit. But for those unbelievable events, he used words and gestures that implied the stories were just delightful fanciful tales.

As he stepped off the stones on the other side of the muddy waterway, Maalan had a sense of regret that he had not told anyone in the village about the original stone walls of the Big House. At that moment he realized that the truth of the past might vanish forever when he died. He was debating with himself, "What is most valuable for the village: the truth of the past or the reputation of the storyteller?"

---

<sup>1</sup> Man-span

<sup>2</sup> Aarum-tid

Maalan climbed the steps in the dirt bank slowly. The bank was only about two men high. Yet when he reached the top he was puffing. He knew he had recently been puffing after climbs, but he was surprised how much more his chest was heaving. He just had to stop and catch his wind. He turned to admire the Big House one more time.

The impact of his body hitting the earth and then rolling down the embankment alarmed the boys and girls playing at the pond. They came running to see what was happening. Maalan rolled to a face up position. The youth looked at his face. Then one boy ran to the Big House to find the sachem. Another boy ran to the medicine man's tepee. Two girls ran together to find the daughter of Maalan Aarum.



Maalan Aarum felt the fingers on his eyelids. Then the eyelids opened without his will. He saw the face of his trusted friend, the medicine man. After a short period of study, the medicine man let the eyelids close.

Maalan tried to open his eyes again. His eyelids seemed to be closed with a will of their own. Finally through a slit in the eyelids, he saw the medicine man's face again. The medicine man said, "Ah, Maalan, my friend, you are trying to scare us. Just when your talents will be needed at the Big House."

The medicine man turned and said to Maalan's daughter, "Bring me a large gourd full of hot water as soon as possible. Then make the fire higher to make an even hotter gourd of water."

Maalan's eyes slipped shut again. But he felt the medicine man take his right hand and place it in the gourd. The medicine man kept his hand in the water too. He rubbed both hands together as if cleaning them. After a while Maalan felt his hand plunged into even hotter water. He opened his eyes. The medicine man continued to clean the hands.

A few moments later the medicine man held up Maalan's hand so he could see his own finger nails. The medicine man turned his own hand so Maalan could see his friend's nails. The medicine man asked, "What do you see?"

Maalan responded, "What am I supposed to see?"

His friend said, "Look at the fingernails and the tips of the fingers."

Maalan saw a slight difference; "Your finger nails are more red than mine."

The medicine man sat back on his heels and thought. Then he said, "Your eyeballs are whiter than they should be." He asked, "When did you start having black solid discharge when you go out to do necessary things?"

Maalan was startled by the question. He had not told anyone about the black solid discharge. Only a medicine man who was also a very good friend could ask about very personal things. He blinked, slowly, as he thought. Then he answered, "I think they started in the moon of breaking snowshoes."<sup>1</sup>~

The medicine man said, "This is the moon of falling leaves. That start was about six moon's time ago. So your condition is not sudden."

Maalan asked, "What condition?"

The medicine man answered, "You are weak from the loss of blood. You have been bleeding inside for at least six moons."

Maalan asked, "What can you do?"

His friend slowly shook his head and said:

"Maalan, some medicine men try many cures. Some of the cures cause pain where there should be none. I do not know of a cure that gives a person longer life. So I do not use cures. Plenty of liquid such as bij with extra blood in it may add a sleep or two to your life<sup>2</sup>.~

"Maalan, you are not likely to feel pain, but you will die before this moon changes. If you are careful and our villages are lucky, you may live to the end of the Big House ceremony."

Maalan's eyes closed again. His head rolled sideways. The medicine man heard him say in an agonized voice, "Oh, this is terrible, just terrible."

The medicine man grasped Maalan's jaw and rolled the head back to center. The medicine man said, "Maalan, my friend, all men must meet death. You have had a long..." Maalan grasped the hand on his jaw and, with surprising strength, pulled it away.

Maalan said, "I have been ready to die for years. But the aarum-tids want me to finish engraved sticks about the old country and the migration."<sup>3</sup>~

"Engraved sticks", asked the medicine man, "like the engraved sticks about the creation and the flood that you made years ago for the powvows."<sup>4</sup> ~

---

<sup>1</sup> Indian moons

<sup>2</sup> Bij

<sup>3</sup> Engraved sticks

<sup>4</sup> Paafa, pavow

Maalan nodded and struggled to rise to a sitting position. The medicine man helped him by grasping Maalan under the armpits, raising him up, and then moving him back against the backrest. When seated facing his friend eyes to eyes, Maalan said, "Yes, remember my name Maalan Aarum means, "engraved years".<sup>1</sup>~ The powvows and the aarum-tids gave me that name over twenty summers ago when I first used the engraved sticks to tell the powvows the creation story. It was really their story, I just engraved it on sticks."

The medicine man said, "I remember. I also remember that you studied and talked to many people for fifteen years before you let others, except me, see the engraved sticks for the flood. I remember how we used to debate which of the old people's stories were true."

Maalan lowered his head. When he brought it back up to meet his friends eyes, he said, "I still am not comfortable about the truth of the engraved sticks about the flood. I still believe the sticks show a mixture of two myths."

The medicine man moved to a more relaxed cross-legged sitting position near Maalan's knee. He replied, "I know. We spent summers trying to understand how the serpent from the deep could be part of the story of the flood. I still think we made the best possible explanation for the engraved sticks.

Maalan said:

All those engravings took years to make. I worked on them nearly all my life as an aarum-tid. Then the group of aarum-tids and powvows from many villages visited me in the flower moon this spring. That is when they asked me to do the engraved sticks for the migration. They also wanted me to train new aarum-tids so villages could have some one engrave sticks to help remember their yearly history.

The medicine man replied, "I remember them. It was an honor for you and our village that they came to visit. You have had all summer. Have you been able to do any thing?"

Maalan shook his head. He said sadly:

Summer was a busy time. I told many stories around the campfires. I have made only a few engravings with verses. The first three are an introduction to the migration. I have had no time to talk to the older people about the migration.

---

<sup>1</sup> Walam Olum

The medicine man said softly:

Maalan, you are the oldest person I know. You have heard many, many stories about the migration. Another reason the people call you 'Maalan' is that you remember exact words forever. I think if you were healthy, you could engrave sticks from what you already know. But now...? How many engraved sticks do you think the migration story will need?

Maalan closed his eyes to think. The medicine man could see Maalan's fingers moving as he counted, so he waited patiently.

Maalan said, "I have three sticks already. The rise of the hunters may take two. The trampling may take two."

The medicine man asked, "What do you mean by 'the trampling'?"

Maalan replied:

When our people adopted a new faith, they drove the people who wanted the old faith from the old country. Those people who left the old country found a rich land here. It was their knowledge of this rich land that guided our people from the old country when they had to migrate. I may use one or maybe two sticks telling about the rich land. Then the actual migration, which I have thought about a lot, may take five or six."

The medicine man was good with numbers. He replied:

"That is eleven new sticks to make. You could possibly get that done if you made one stick a day. That is physically possible for a man who is well but not for a man in your condition. You have the knowledge, but the engraving would tire you. You would not be able to focus a sharp mind to make concise verses.

"But there is still a possible way. The villages, including our own, would like you to train new aarum-tids. Maybe the new aarum-tids could do the engraving and create the verses as part of their training. You, with your engraved memory, could tell the stories they should learn anyway. The new aarum-tids could do the new engravings and create the new concise verses."

Maalan nodded his head swiftly in agreement:

"The north village has already chosen a young man, Pitolo, to replace their aarum-tid who died this summer.<sup>1</sup> ~ Pitolo is related to me. His ancestor of three grandfathers ago was the same man as my ancestor of two grandfathers ago.<sup>2</sup> ~ That ancestor was called Talerman, the speaker of the people, who led our people from the old country.<sup>3</sup> ~

"The young man, Pitolo, has not had much training to be an aarum-tid. My grandson, Azon, has listened to me for many summers. I was going to ask our village council to appoint Azon as the new aarum-tid for the village. I was also going to ask the north village to send Pitolo to learn from me. They could work on the engraved sticks and make the verses for the migration story. It would be a good training for them. Remember you nearly became an aarum-tid when you helped me."

The medicine man leaned forward to say:

Maalan, you are becoming too excited. Please lie down to rest. Evening is coming. I will ask the sachem to call the north village sachem, the powwows, the medicine men, and the war leaders together tomorrow to decide on aarum-tids and training. Please, my friend, rest for now.



Long after darkness came Maalan was still resting in a seating position leaning against the backrest. The tepee was dark. The last of the glowing embers in the firepit were reflecting off the tepee covering. There were one or two people snoring on the other side of the firepit. A couple of the younger children had just come in from the village campfire outside. They were still talking softly by the doorway as they prepared to bed down.

---

<sup>1</sup> Names

<sup>2</sup> .Grandfathers

<sup>3</sup> Talerman

The sachem had come to sit and drink bij with Maalan and to visit quietly. He had said the meeting about the aarum-tids would be in mid morning. He had thought there would be little problem. Then Maalan noted that the sachem took more time at the tepee altar than usual. The sachem, at the very moment, was making sounds of a man in deep sleep.

Maalan's daughter, the sachem's wife, had stood outside the tepee door most of the day. Her response to people wanting to see Maalan had been: "Maalan is alive but weak. He needs rest. Please respect our tepee as a place of quiet refuge for Maalan. He will be at the Big House celebration. Please visit with him there."

When she, finally, had come to kneel beside him, his daughter's face showed signs of stress. She refilled his drink, stopped by the altar, and then slipped into the robes beside the sachem. Maalan could tell, by the sounds of her robe moving now and then, that she was not sleeping well.

Maalan's grandson Azon was sitting cross-legged in the spot where the medicine man had sat in the afternoon. Both Azon and Maalan were sipping on bij. Azon had been told by his father, the sachem, about Maalan's coming death. But neither had wanted to talk about that. They were groping for a more pleasant subject to talk about.

After a long pause Maalan said, "Azon, I want to tell you something you must remember. The original Big House of the Leni Lenape had walls made of stone.<sup>1</sup> ~ The walls were about chest high."

Azon responded:

Grandfather, I can not believe that. Father says we build the Big House in the traditional fashion every year. We do not use stones. Where would we find enough stones to build walls chest high?

Maalan said:

Azon, I am using true words. The first aarum-tid of our ancestors, Bjorn, told the story of the first Big House. In his story the walls were made of stone. The house sat on a rocky place where poles could not be put into the ground. Remember these true words.

"Bjorn", replied Azon, "that is an odd name. Does it mean anything?"

Maalan said, "'Bjorn' meant, 'bear'. He was the son of Talerman."

---

<sup>1</sup> Leni Lenape



Azon took a sip of bij and said:

You have talked often about Talerman. You have told many campfires that the name is precious to Leni Lenape. It is reserved for men with outstanding qualities who develop fame to be a speaker for whole groups of villages. I have heard you say the Leni Lenape have not yet found a second man to earn the name 'Talerman'.

Maalan replied, "I have no doubt that the Leni Lenape will have another Talerman someday. They may have three or four."

Azon said:

I talked about Talerman with Pitolo. Pitolo said Talerman was his ancestor too. He also said Talerman had many names. He was called 'Brave Little Bull', 'Bold Bjarni,' 'Bjarni,' 'Head-Beaver,' and 'Talerman.' What does 'Bjarni' mean?

Maalan smiled, drank the last of the bij, and slid down to rest, indicating the conversation was closing. He said, "'Bjarni' meant 'bear' in the old country."

"But you said 'Bjorn' meant, 'bear'", replied Azon. Azon finished his bij. He reached over to pick up his grandfather's cup. He shook the last drops of bij into the embers and hung both cups on their proper pegs. He had gotten the signal to rest.

Maalan, lying in his robes, responded:

"I have thought about that. We sometimes have two words for the same thing. Usually one of those words is older and rarely used. Either Bjarni or Bjorn must be an older word.

"Oh. That reminds me. Our ancestor Bjorn also told stories about the people in the old country staying in one place for at least seven grandfather's time. They lived in hollowed out houses of earth. You must remember that too."

Azon slipped into his robe and said, "Grandfather, how could civilized people possibly exist if they stayed in one place for even one grandfather's time? You have had a trying day. I will remember your words, but I wonder if your memory will say the same words tomorrow."

Maalan lay watching the reflection of the fading embers. He said:

"Azon, you must always listen to words without making fun of the speaker. Some of those words may be true. But you should discreetly check the words with others because some of those words may be only what the speaker thinks is true.

"I will tell you of my experience today. I truly think I saw it, but others may not have seen the same thing. When I reached the top of the bank and turned to look at the Big House, the sun in the west was still above the treetops. But then the world became gray. I saw the gray stones of the low wall forming row by row on the Big House.<sup>1</sup> ~ I sensed they were coming from a long, long time ago. Then the sun went dark."

If memory of the people faded in two grandfather's time, certainly not even Maalan Aarum knew that those original stone walls had been laid down at least seventeen grandfather's before the first Big House celebration. They were laid down before the sun went dark.



---

<sup>1</sup> Low walls

**HISTORICAL NARRATIVE**

**of**

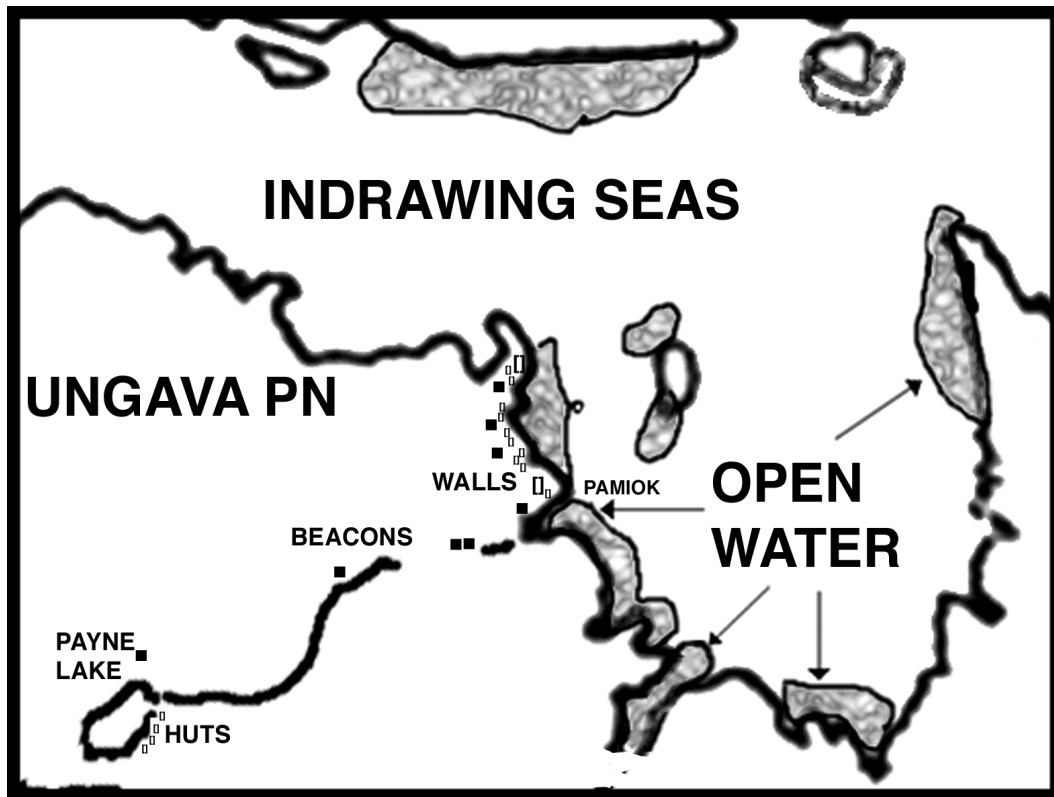
**THE DARK YEARS**

**c 535 f.**



**E. S. 3:1**

## OPEN WATER MARVELS



The open water marvels shown on this drawing of Ungava Bay were derived from Fig. 7 of *The Frozen Echo* by Seaver, 1996. Fig. 7 is a view of Davis Strait from a satellite photograph by ESSA-VIII in February 1995.

Fig. 7 was Xeroxed directly from *The Frozen Echo* book. The Xerox was then scanned into PhotoShop and cropped to show only Ungava Bay. The open-water marvel detail was scaled to match the map above and aligned using Akpatok Island at the base point. Finally the outlines of the open-water marvels, as shown by the satellite, were drawn onto the map.

## DARK YEARS

Krakatoa, a volcano in the Java Sea, erupted with gigantic force in the year 535. Krakatoa's volcanic dust darkened the sky in the Northern Hemisphere for eighteen months.<sup>1</sup> ~

Thirty authorities around the world from Italy to Indonesia recorded the Krakatoa eruption in 535 and the ensuing eighteen months of constant darkness. The worldwide darkness caused the climate to grow colder. The cold climate in turn forced changes to civilizations in Europe and Asia. The result of the increased warfare, chaos, and famine was called the Dark Ages in Europe.

On the North American continent the cold climate forced at least one small change. The summer before Krakatoa blew its top, Big People on Ungava Peninsula loaded eighteen skin boats with narwhal horns, Arctic fox furs, white bear pelts, caribou robes, cages of live gyrfalcons, walrus tusks, walrus hides, and seal tar which was valuable to fill the cracks in hulls of ships.

Sealing tar was a material vital for sailing large ships. Our words "to seal" may come from the use of seal tar. Seal blubber was boiled down to a tarry residue. In the Roman era most boats carried a sealskin sack of tar for repair.

During the same winter that the Big People were making seal tar they also killed walrus. The blubber of walrus was also used to make tar. Besides blubber the walrus provided ivory tusks and strong valuable hides used to make skin boats or rope.

The year Krakatoa erupted the Big People had just stayed through the winter on Ungava Peninsula, south of the Indrawing Seas.<sup>2</sup> ~ The Big People had discovered that the best time to harvest sea mammals was during the winter when they were concentrated at an open-water marvel.<sup>3</sup> ~ Ungava Bay has several open-water marvels.<sup>4</sup> ~ The ancestors of the Big People had discovered these Arctic phenomena at least five centuries earlier.

They had discovered places in the frozen Arctic lands where tides keep the water unfrozen even in winter. Today these open-water marvels still attract walrus, seals, and other sea mammals. Birds still come to be near the sea mammals. Akpatok birds still fly right into the water and compete with ducks and geese for the fish beneath the open water. Other birds still scavenge the residue

---

<sup>1</sup> Krakatoa

<sup>2</sup> Indrawing seas

<sup>3</sup> Open water marvels

<sup>4</sup> Ungava bay

left on the ice. Foxes and white bears still come to hunt both the sea mammals and the birds.

Processing of seal tar was a smelly, slow process, but the Big People could monitor several boiling stations at a time. So the Big People sailed to Pamiok in Ungava Peninsula before winter.<sup>1</sup> ~ They made seal tar through the winter. Walrus tusks and hides added to the value of their over-winter venture.

When the wind came from the southwest, the sailing Big People waved goodbye to those people staying behind near the open-water marvels. Their skin boats rode the fast-moving outgoing tide. Square sails carried the boats into the Indrawing Seas, which were running rapidly east. They sailed to trade with the people in London.

When the Big People docked at London they found the Anglo-Saxons were eager to trade valuable things. The Anglo-Saxons had carried away many things after overrunning some Briton hilltop fortifications in the southwest. The Anglo-Saxon outlook for the future was good. The army had recently killed a formidable foe, King Arthur, at a place called Cammlann. Soon after the Big People docked in London, Krakatoa blew its top.

Three winters and two dark summers passed before the Big People with the skin boats in London tried to sail back to Ungava Bay during the warmest period of the third summer. They encountered a mass of icebergs going northwest.<sup>2</sup> ~ They sailed west to outflank them. In the west they met the icebergs and loose sea ice moving south. The Big People in the skin boats wisely chose not to risk being trapped by loose sea ice jostling them between towering icebergs.

They sailed to a safe harbor and vowed to try again next year. They made the same vow year after year until finally they realized the world had changed. They would never, in their lifetime, be able to sail skin boats into the Indrawing Seas to find those who stayed behind at the open-water marvels.



Back at Ungava Peninsula, less than a hundred people had been left standing on the shore. About one out of five of those people who stayed behind was a woman. The few Big People expected the boats to return in the fall to make seal tar.

---

<sup>1</sup> Pamiok

<sup>2</sup> Davis Currents

Meanwhile they had things to do. They surveyed for better sites with fresh water nearby. They improved the stone walls. They built new stone beacons. They traded with the local people. A few of the Big People walked to the interior of Ungava Peninsula to hunt the caribou herds.<sup>1</sup> ~

When the sky darkened and the boats did not come for winter, or for summer, or for the next winter, the leaders began to worry. Some of the open-water marvels were also freezing over during winter. It became difficult to kill enough food from the sea.

The Big Men built a fire beacon on a small island between the north and the south low wall shelters to guide the skin boats back. Each year they kept a seal-oil fire burning from the thaw in spring to the freeze in fall. They waited in vain for the return of the skin boats and their kin.

The Big Men who hunted the caribou found survival was easier near the caribou herd than near the open-water marvels. The caribou hunters went back to talk things over with their comrades at the open-water marvels. They argued that very cold weather affected the caribou less than the sea mammals, which needed open water to thrive. The Big People who had survived the winter on caribou were well fed. Their health was a strong argument to convince those people barely surviving at the open-water marvels. After much discussion around the boiling pots, most of the Big People moved to be near the caribou herds.

Before they left the open water marvels, the Big People placed a unique column with a pointer at the mouth of Arnaud River.<sup>2</sup> ~ They built Stone beacons to mark a trail up Arnaud River to Payne Lake.

At Payne Lake the Big People built a village. They built twelve houses and a common meeting room. There the Big People continued to hunt caribou and wait for the boats to come. Every year a few Big Men visited the low walls by the open-water marvels to watch for sails. The boats never came.

A few Big Men followed the caribou south in the winter. They discovered the best route was to go west down the Kogahic River to Hudson Bay. That way they could walk more easily on the ice as they followed the caribou south.

After two moon's time of travel, going six hundred miles south of the Kogahic River, the Big People found another open-water marvel.<sup>3</sup> ~ The southern tip of James Bay freezes last and thaws sooner than the ice in Hudson Bay.

Geese use the southern tip of James Bay during flights to and from nesting grounds. The people living around James Bay told stories of mounds of feathers

---

<sup>1</sup> Caribou

<sup>2</sup> Thor's hammer

<sup>3</sup> James Bay

from the molting birds being so high that men would get trapped in them and never get out. The area also has timber, several species of fur-bearing mammals, and abundant fish.

Eventually after a decade of waiting, many of the Big People decided to move on to south James Bay. But first they marked the trail for the Big People who might still come to rescue them. They built beacons along the Kogahic River to Hudson Bay.<sup>1</sup> ~ At the Hudson Bay shore, they placed a pair of stone beacons south of the Kogahic River to signal potential rescuers to go south.

The climate of the world had changed. Compared to other locations Ungava Peninsula became a very difficult place to live. Few footprints of men passed that way. Fewer men stopped to stay. The stone beacons and stone walls were a puzzle. There were plenty of loose stones lying around, so there was little need to dismantle the low walls or stone beacons to get stones to build temporary shelters. The beacons continued to stand. Freezing rain and thawing sun very slowly disassembled the stone walls standing in a bleak, forbidding wilderness.



---

<sup>1</sup> Stone beacons



## Vignette two

## THE AARUM-TIDS

The next morning the powvow and the medicine man of the south village arrived first at the campfire in the center of their palisade. The morning was cool so they remained standing close to the fire, warming their deer skin coverlets and leggings. Soon the war leader of the north village joined them. The war leader spoke, "I just heard about Maalan Aarum. Are you sure he is dying?"

The medicine man replied, "To the best of my judgement he will not survive the Big House celebration. You have been away for a while. Did you have good hunting?"

The war leader replied:

I and a few other men took some young boys two sleeps west to the shores of Michigamme.<sup>1</sup> ~ It was good training for them. They built canoes and learned more about fishing. Today's decisions appear to be simple. Pitolo is our new aarum-tid. He needs to learn many things.

The sachem of the north village walked up as the powvow asked, "It was a shame that a strong young man should lose a foot. What happened?"

The war leader replied"

Yes, I thought Pitolo would be our next war leader. Five winters ago, the men and boys were hunting on snowshoes in deep snow. The snow looked flat on the surface. No one suspected a mother bear was hibernating in the light brush underneath. Pitolo's snowshoe crashed through into her lair right in front of her mouth. The men killed the bear swiftly, but Pitolo was badly mauled. His strength saved him where other boys would have given up the spirit. He will make a good aarum-tid. He questions all things. I understand you may choose your sachem's son, Azon. He has a stiff right leg. What happened to him?"

The powvow picked up the conversation:

---

<sup>1</sup> Michigamme

As a small boy Azon was hunting rabbits alone on a summer day. He did not see that the rushing stream had undercut a riverbank in the spring. He went to the very edge of the overhang to aim at a rabbit downstream. The bank gave way. He would have just learned a good lesson, except a heavy stone rolled out of the opened bank. The stone crushed his knee.

The medicine man continued:

He was trapped most of the day before his father found him. I did what I could. He had great pain when I straightened the leg. Because he cannot hunt like the other boys, Azon has listened to Maalan for years.

The powwow for the north village walked into the group. The men sat down. The men of the south village chose the south side of the campfire, leaving spaces for the men yet to come. The war leader asked, "Pitolo has been telling us the stories that Azon tells him. What does Maalan Aarum mean when he says that geese ruled our ancestors?"<sup>1</sup> ~

The south powwow replied, "Maalan Aarum says our ancestors used the word "ruled" for anything that controlled their lives. During the first years when the first ancestors were at Evergreen Land, their lives depended on the geese.<sup>2</sup> ~ If the geese came, life was good. If the geese did not come, the people were very hungry."

The war leader of the south village came up to sit with the south men. The north war leader asked, "Everybody talks about Evergreen Land as if it were just north of here. I have walked through many evergreen forests north of here and have not found it. Where is it?"

The south war leader, an older man, said:

We really do not know. I was with Maalan Aarum when he made a quest to find Evergreen Land. We journeyed to the salty sea in the north. The men there remember the name, Evergreen Land, but no one was sure where it was exactly. Maalan finally decided that the warfare that killed ten sachems must have destroyed our ancestor's villages too."

The north powwow said, "That must have been a long journey."

---

<sup>1</sup> Geese

<sup>2</sup> Evergreen land

The south war leader said, "It was. But we hunted our way up and back in two winters. Maalan Aarum was delighted to visit with the northern aarum-tids during the summer camps."

The north powvow replied:

You must have hunted through our country. Maalan and I have figured out that our village usually moved into hunting country that your village had left two years before. Our ancestors have been north of your ancestors during at least two grandfather's time. We caught up this winter because your village did not hunt south for the past two years.

The south war leader said:

There were many villages and many trails. Perhaps we took a different trail. Maalan told me this spring that we had never seen the people of your village until we met. That is one reason the men in our village think the people in your village say words with an accent.

The north sachem said:

Our aarum-tid told me, before he died, that a long, long time ago, the ancestors of the two villages had been separated by six sleeps of rowing for seven grandfather's time. Words of separated people change over that much time and distance. The old aarum-tid also said all the people of your village came to Evergreen Land in the first wave of the migration.

The south powvow said, "The people from the other area in the old country came in three waves during the following three years. Each wave of people had to move away from Evergreen land to make room for the following wave. Maalan thinks that most of your ancestors were in the third wave of people."

The north sachem replied, "So, that is why our ancestors always were two winters behind your ancestors."

The south powvow said, "My grandfather said life was more pleasant just after leaving Evergreen Land. Villages could set up at the edge of the water where the breeze would keep the flies away. No village had to build palisades."

The south war leader explained:

That pleasant living changed during the period of unexpected chaos. Our ancestors had not expected an enemy as vicious as the wolfpacks. The Peaceful One, a great man, was able to slow the war.<sup>1</sup> But, since then, each village appoints war leaders, like me. We war leaders know that palisades on hill tops and villages located close to each other help to restore order.

The north powwow asked, "Why do we build palisades in the summer when our villages are larger and we have no palisades in the winter when we are divided into smaller hunting camps?"

The south war leader was annoyed. The question was dumb. Still he replied with a calm voice that did not reveal his true feelings, "Because the human wolfpacks do not usually hunt in winter."<sup>2</sup> We have lost few people after the snow comes. The most dangerous time is before our people can get behind palisades after the snow melts."

Pitolo and the medicine man of the north village came up. The north medicine man said, "We were looking at the Big House on our way here. I think the size of the big house is correct. Everyone should be pleased with the arrangements."



The Big House had been constructed of slender poles, three man-spans long, set into the ground in two lines. Similar to a wigwam, the men had lashed two slender poles together at the small ends. Working against a temporary bucking post held by a man near the tie point, men on each side had bent the poles until the ends aligned with the prepared holes. Then the men had raised the poles, dropping the ends into the holes, and making an arch.

The men had lashed slender poles horizontally at shoulder height between the arched poles to hold them upright. Then they had cut poles as high as from the ground to the fingertips of a man's upraised hand. They set these posts as braces under each arched pole. The base end of each brace post was a man's forearm away from the base of the arched poles. The top of the brace posts were pushed against the arched poles and lashed. A small piece of wood was lashed, slightly

---

<sup>1</sup> Peaceful One

<sup>2</sup> Wolfpacks

below knee height, between the arched poles and the brace post. These crosspieces would support the benches.

Then the men withdrew. The women moved in to make the benches, to organize the fire pits, and to cover the Big House. The women lashed small poles horizontally between the arched poles. Then they lashed rush mats to the small horizontal poles. Moving up the arched poles by the width of a mat, they continued until they had shingled the roof with the rush mats.

In the coming day, the two powwows were going to hang the masks. Each village powwow held a set of twelve masks, which he hung when his village made a Big House celebration. Because the two villages were making a celebration together, the village leaders had decided to hang all twenty-four masks. Each village would hang their masks on their side of the Big House.

In the past each village had carved two large faces on poles near the two ends of the Big House. The poles were located two man spans from the end of the Big House on the centerline with the fires. The faces painted red and black were facing toward the ends of the Big House. The masks faced the direction where the red sun, the light of the world, arose, and where the sun went down into blackness to get into the boat to sail under the earth to come up again in the east.

Both villages wanted to carve and paint the large masks. A long night of discussion around the campfire had resulted in an agreement to have the north village, the smaller village, carve the more important face looking east. The leader of the Big House gained stature by convincing his comrades in the south village to be accommodating hosts.

The Big House celebration was a village happening of giving thanks, feasting, visiting with other families, exchanging gifts, telling of visions, and refreshing hopes. After the final feast, the people would leave the Big House and not go into another Big House for a year.

A leader from the larger village had decided to put on the Big House celebration. He had invited three people, two from the small village and one from his own, to help perform the traditional leadership roles. One leader took charge of the hunting. Another leader would make all the arrangements for seating, water, firewood, and food. The third man would arrange for the ceremonies, the dances, and other people activities.

The activities would last for twelve nights. The first evenings in the Big House would be devoted to thanking the Great Spirit for the blessings of the past year. Then for a few nights the wisdom of the powwow, the medicine man, the sachem and, finally, the aarum-tid would be heard.<sup>1</sup> ~ There would be intervals to do

---

<sup>1</sup> Sakkyndig

necessary things between the endless talks. Women, children, and men would take those opportunities to exchange newly created clothes or tools to honor one another. There would be opportunities for dancing, visiting, flirting, and eating.

The summer had been a good one. The flower, strawberry, raspberry, and wild rice moons had passed in peaceful activity. The palisades had not been tested. The young men had escaped danger during their quests. Even the Big House was put together sooner than anyone expected. There were a few more sleeps until the full moon would arise. Then they could start the celebration. The people of the two villages in the friendly woods were thankful for the pleasures of living.



Maalan Aarum and Azon stepped out of the tepee, followed by Azon's father, the sachem. The three people moved to their spots around the campfire. Azon's father sat to the right of the north sachem. Maalan, moving to the opposite side of the campfire, sat next to his friend, the medicine man. Azon sat between Maalan and Pitolo.

The sachem of the north village took his expected honor to start the decision making. He asked, "Why are we here?"

Azon's father replied, "Maalan has only a few sleeps left before we have his feast. We invite your new aarum-tid, Pitolo, to come every day to learn all he can from Maalan."

The north sachem said:

We leaders have already discussed asking you for the same chance. We accept your invitation. Starting this very day, Pitolo will come to listen to every word from Maalan's lips. Now I believe the south village must also select a new aarum-tid.

The south powvow said, "I propose Azon to be the new aarum-tid for our village after Maalan." The sachem, war leader, medicine man and Maalan Aarum all nodded together.

Maalan's friend, the medicine man, said, "Azon will be our new aarum-tid. Maalan may be able to tell his stories at the beginning of the Big House, but he will live a few days longer if Azon can perform most of the aarum-tid tasks during the Big House. Do all of you agree?" Nine heads nodded.

The north sachem smiled and said, "Just like excellent venison, 'cut and dried'. I suggest the rest of us withdraw to give the aarum-tids time to talk about history."

Maalan Aarum raised his right hand, palm toward his face. The men all watched Maalan. He said, "You all know that, in the past, I engraved sticks for the creation story and the flood story using a sharp tool. This is the tool I have kept in my medicine bag since my mother gave it to me." He lowered his hand revealing a small blade of copper, shorter than his longest finger. Maalan continued, "This copper knife came from my ancestors.<sup>1</sup> ~ It was made seven grandfathers ago. It keeps a sharper point than other copper. I am honored to give it to the new aarum-tid, Azon, who will need it to engrave sticks."

With his left hand Maalan lifted Azon's right hand. Then he laid the copper knife gently on Azon's palm. Azon slowly closed his right hand. He tried to speak. His lips quivered, but words would not come from his mouth.

Azon's father rose, saying, "Remember this. It may be the last time our new aarum-tid cannot find words."



Maalan Aarum, Azon, and Pitolo left the palisade. They walked slowly along a trail until they came to a log at the edge of an opening in the woods. The grass in the opening was still green. Beyond, toward the sunset, was the shimmering water of a lake. They sat on the log in the shade with a slight breeze cooling their skin.

Maalan said, "What a beautiful place. I may spend the rest of my life here."

Pitolo replied, "I am not up to making jokes about death today. But because you brought it up, I think aarum-tids do live longer than sachems."

"Why do you think that," asked Azon.

Pitolo responded, "The aarum-tid, who died this summer, was only the forth aarum-tid since the ancestors were in Evergreen Land."

Azon replied, "You are right. Our village has had twenty one sachems during the same time."

Maalan smiled. He said, "I do not believe aarum-tids live longer. Think about it a little. Why would villages have more sachems than aarum-tids?"

"There was the period of warfare when ten sachems died in a few years," responded Azon, "And the aarum-tids, like us, probably could not fight."

---

<sup>1</sup> Knife

Pitolo said, "Sachems are picked when they are already old men. Aarum-tids are selected as young men, so their memory will cover a longer time. The first aarum-tid for my ancestors, Awasos, was only a baby when he was carried to Evergreen Land."

Azon's eyes flashed, "Awasos? Grandfather, long ago you told me that name meant some kind of an animal. What was it?"

Maalan Aarum replied, "The people near the salty sea in the north told me it was a word used, by people even further north, to mean 'bear'.

Azon said, "The first aarum-tid of our ancestors was named 'Bjorn'. You told me that it meant, 'bear'. Is there a tie between Awasos and Bjorn?"

Maalan Aarum smiled, nodded, and said:

"Yes, we all descended from Bjarni, the father of Awasos and Bjorn. Bjarni was a nickname meaning 'little bear'. But you are jumping to the end of the story. The beginning is more important. If the beginning is not clear, the ending cannot be seen.

"In the beginning of the story there were many ancestors. Most of our ancestors were the Leni Lenape, the pure men from a decent place, but some ancestors came from the K'nistenaux, the spiritual people, and the Ojibwa, the greatest people<sup>1</sup>~.

"The K'nistenaux and the Ojibwa are smaller bands of a much larger crowd of people called Algän s.<sup>2</sup> ~ The Algän s came to this land seven grandfathers before the Leni Lenape. The Ojibwa prefer to call themselves 'Anishinaubag'. The Anishinaubag say their name means 'the original ones'.

"Our Leni Lenape ancestors all migrated to this land where they met the Tunit, the big caribou people, the meat-eaters and, unfortunately, the wolfpack people. Small bands of Leni Lenape men did come to live in Algän villages, starting six grandfathers before the big waves of the Leni Lenape migrated. The small bands migrated at many different times by many different ways. So the Algän people had many of our Leni Lenape ancestors within their bands. Leni Lenape children growing up in Algän villages became Algän people.

"At this time, our villages have mostly Leni Lenape descendants also having many Algän ancestors among us. The aarum-tids in the Algän villages told a different migration story than we do. Our people, who

---

<sup>1</sup> Word meaning

<sup>2</sup> Albans



descended from Algän ancestors, repeat the Algän migration stories. So we hear many migration stories in our own villages.

"In the past the Leni Lenape aarum-tids have not told the Lenape migration story clearly. A migration story on engraved sticks is needed for the Leni Lenape people. In the brief time we have left, I want us to make a Leni Lenape migration story on engraved sticks.

"When I talked with the older aarum-tids as a younger man, I learned that all of our ancestors, the Algän s and the Leni Lenape, had once lived in the same houses in the distant land to the east. I thought the migration story should start with those houses. So this summer I began to carve engraved sticks for the migration.

"In the time left to me, I want to teach both of you to draw engraved sticks and to compose a verse to go with each stick. For example, I have started the engraved sticks for the migration story. Here are the first three engraved sticks. First I will tell you a story about when our ancestors built those houses. Then I will tell you the words I have chosen to go with each engraved stick. Listen to my story. Try to think of the words to describe each engraving.



**ENGRAVED STICKS 3:1 -3:3**



## FACTUAL FICTION

## AARUM-TID

Aarum tid meaning, "Yearly-time" was the title of the tribal historian. The historian made engravings of the outstanding events for each year. He composed verses for the engravings and recited them during the Big House ceremony. The repeated use of the historical title "Aarum-tid" in the *Walam Olum* is strong evidence that it is not a hoax. As centuries passed the words "Aarum-tid" morphed into "Olumapie."

**(Return to Aarum-tid place)**

## ALBANS

Farley Mowat proposed the voyages of the Albans. (Mowat, 1998/2000) Evidence to support Mowat's hypotheses includes the Ojibwa and Cree traditions, which tell of coming to this land a millennium ago from a land across a salt sea in the east. (Bial, 2000)

A supplemental hypothesis is that when the Albans fled from Iceland ahead of the Vikings, they sailed in two directions. Some of the Albans on Iceland may have chosen to sail to northern Norway where they remain today as the Sami (Laplanders). Evidence to support the supplemental hypotheses includes the similar conical hats worn by women in Labrador and Lapland, ceremonial coats with needlework trim, crossbows, canoes, tepees, and wigwams. All of these items, which may have originated with the Albans, are shown in the *HNAI* in the chapters for Cree (Vol. 6), Southeastern Ojibwa and Micmac (Vol. 15). Also the use of the catapult in *Erik's Saga* implies that the Albans used European weapons against the Vikings. (Magnusson, 1966) **(Return to Albans place)**

## BIG HOUSE

The Lenape held Big House celebrations until 1924. (*HNAI*, Vol. 15, Fig. 13, p. 232) The Michigamme (Michigan) Big House in the story is similar to the restored Big House in Waterloo Village, New Jersey. ([http://www.waterloovillage.org/lenape\\_village.shtml](http://www.waterloovillage.org/lenape_village.shtml)) The location is conjecture but within the historic migration routes of the Leni Lenape. (Hyde, 1962)

(Return to Big House place)

## BIJ

The Indian word "bij" may have derived from the contraction of "blod vann" meaning, "blood water." In the story the word, "bva" is conjecture for "blod vann" words in transition. **(Return to Bij place)**

## CARIBOU

It was no problem for a hunter to sneak up on a caribou. Often caribou herds walked straight at a hunter. A wise hunter had built a rock pile to hide behind as the caribou herd walked past. Mowat wrote about a modern episode of waiting for many hours as caribou walked past. (Mowat, 1952, pp. 65–67)

Caribou are curious animals. Sometimes men would sit patiently on a rock near caribou. Soon the caribou would be curious enough to walk closer. The men could bring down caribou using the "wait and see" method. Ingstad, 1966, wrote about the "wait and see" hunting for caribou. He was a game agent for caribou in Alaska. (Ingstad, 1966, p. 344)

Caribou travel in herds and follow a seasonal migration pattern. The Tunit had to harvest large numbers of caribou during the migrations so they moved massive stone blinds forming a funnel into the caribou route. They hid behind the stones and jumped out at the right moment to scare the caribou herd into a narrow defile. Hunters standing beside the defile used spears and bows to drop caribou. Other Tunit pulled the dead caribou away.

Century's later Tunit in kayaks killed the caribou by lancing them as they swam across a stream. The current floated the bodies away from the kill site. The caribou bodies were fished from the water or temporarily stored under the cold water. **(Return to Caribou place)**

## DAVIS CURRENTS

Davis Strait lies north of the Atlantic Ocean between Greenland on the east and Baffin Island on the west. Davis Strait also lies above the continental shelf. South of Davis Strait, the floor of the ocean plunges to the deep depths of the Atlantic Ocean. When the tide is rising, large volumes of water moving slowly in the East Greenland Current of the Atlantic Ocean are jammed into the smaller, flatter volume of Davis Strait. The water flow in south Davis Strait moves faster than over the depths of the ocean. The momentum of the flow pushes the icebergs north into Davis Strait.

Ice is also calved from Baffin Island, the west Greenland glaciers, and from Lancaster, Jones, and Smith Sounds. This ice moves south through Davis Strait to collide with the East Greenland icebergs floating north. The icebergs swirl in a massive counter-clockwise eddy in Davis Strait. When weather and ice permits, the jumbled ice peels off and moves south along the Labrador coast. Thus the shores of west Greenland are usually ice free, while the east Labrador coast a thousand miles further south is encased in a jumbled mass of ice lasting into summer.

**(Return to Davis Currents place)**

## ENGRAVED STICKS

The engraved sticks are copies of the pictographs of chapter 3 of the *Walam Olum*. (See *Walam Olum*.) They are used in the stories to divide major sections of the narration. In the following vignettes a verse, similar to the *Walam Olum* verse, is created to go with the engraving. The verses end the episode for the particular engraving.

The wording of a few verses has been changed because the Old Norse translation appears to give a better understanding to the Lenape words. Also east has been changed to west in a couple of verses. Rafinesque was a strong believer of the west to east migration across the Bering Strait. He may have changed the original Lenape words to fit his belief, but he left other clues indicating the people were going west, not east. The changed words are surrounded by [ ] symbols.

**(Return to Engraved Sticks place)**

## EVERGREEN LAND

The first verse of the Walam Olum, chapter 4 says:

Long ago, the ancient Lenape  
Came to Evergreen land.

Rafinesque and nearly everyone since him assumed "Evergreen Land" to mean the Alaska forests. But the pictograph implies that the evergreen tree dominated the landscape. The forests around James Bay would also qualify as "Evergreen Land" and the evergreens dominate the landscape.  
**(Return to Evergreen land place)**

## GEESE

The second verse of the Walam Olum, chapter 4 says:

The White Eagle had been the pathfinder  
Hitherto for all of them there.

The pictograph shows an indistinct bird that looks more like a sea gull than an eagle. The bird does have a hooked beak. The original word "Wapallanewa" can be divided into "Wapalla" meaning, "White" and "newa" for the bird. Algonquin's often named birds by the bird's call.

MacKenzie, one of the first white man into the northern woods recorded the K'nistenaux and Algonquin words for white geese as "wey wois" and "woi wois". It appears that his scribe was using French spelling for the sounds, so the Algonquin word would have sounded like "we wa" to English ears.

"The two syllable "Newa" is closer to the names for white geese than it is to the three syllable names of an eagle which were "makufue" or "mequiffis."

One hypothesis is that the man who made the *Walam Olum* pictograph was no longer in white goose country, so the bird was drawn using a sea gull as a model. When the story was told in Indiana in the 1800's the eagle was probably the favorite bird to both the Lenape speaker and the

translator, so the Lenape to English translation probably resulted in an eagle. **(Return to Geese place)**

## GRANDFATHERS

A grandfather is used as a measure of approximately 50 years of time. The seventeen grandfathers are equal to 850 years. The grandfather time unit was selected solely for the reader's convenience and has no relation to Algonquin methods of telling past time.

**(Return to Grandfathers place)**

## INDIAN MOONS

The names of Indian moons appear to vary from tribe to tribe. An Ojibwa version of moon names is used throughout the text.

### THE INDIAN MOONS (MONTHS)

The moon of the rising spirits	January
The moon of the suckers (The fish begin moving upriver.)	February
The moon of the snow crust (Because the sun covers the top of the snow with a fine crust. It is a good time to travel.)	March
The moon for breaking snow shoes (Because the snow disappears and snowshoes are often broken.)	April.
The flower moon	May
The strawberry moon	June
The raspberry moon	July
The whortleberry moon	August
The moon of the wild rice	September
The moon of the falling leaf	October
The freezing moon	November
The moon of little spirits	December

**(Return to Indian Moons place)**

## INDRAWING SEAS

There is universal agreement among historians that the "Indrawing Seas" referred to Hudson Strait. The tidal surge in Hudson Strait can rise thirty-eight feet or higher. The current in Hudson Strait can move faster than men can row. Early explorers wrote about whirlpools and the roaring of the tides. Adam De Bremen wrote of an episode where the crew of Harald the Hardrada's boat rowed hard to escape the Indrawing Seas. (De Bremen, 1070) **(Return to Indrawing Seas place)**

## JAMES BAY

Jesuit Albanel was one of the first Frenchman to reach James Bay. His description of James Bay is summarized below. (*JRAD*, 1953)

The southern sump of James Bay is the body of water farthest south in Hudson Bay. The western side of James Bay is swampy. Although the ebb and flow of the tide occurs at the south end of James Bay, the area can be described as "land-locked" water. Rivers retain fresh water at their mouths, and fresh water extends for a long distance into the bay.

The sea water recedes a great distance at low tide. Albanel estimated the distance to be over forty miles. In the vast area where the water left, all that could be seen was mud and rocks with most of the surface clear of water. At low tides the rivers, flowing out over the mud and becoming lost in the mud, could not float canoes.

The open-water effect is created by different circumstances than a surging tidal flow. The climate at south James Bay is 10 to 15 degrees Fahrenheit warmer than Hudson Bay. Warm weather systems sweeping off the plains of North America pass over southern James Bay. Streams, running under the snow, add warmer water to the south tip of the bay. Wild animals, birds, and plants leave a residue of manure, feathers, leaves, and shattered vegetation on the ice, which catch the sun's warmth. The cumulative effect of these factors is to slow the freezing and speed the thawing of the water at the south tip of James Bay.

**(Return to James Bay place)**

## KNIFE



Azon's knife in the story is one of a batch of annealed copper knives sold by Norvege merchants to Greenland hunters, c1130. A companion knife was found by Plummet's (1985) team within the stones of a long house, designated UNG 11B, at the north end of the open water marvels in Ungava Bay. European manufacturing methods of c1120 made the knife. Other artifacts found in the same long house included, 50 glass beads from two locations, an arrow shaft for an iron arrowhead, two wooden handles shafted to use iron tools, and a thumb-sized wooden head. Migrating Norse could have carried all of the items found by Plummet. That hypothesis is more viable than Plummet's explanation that an Eskimo hunter walked to Greenland to trade for the knife and carry it back home. **(Return to Knife place)**

## KRAKATOA

David Keys covers the gigantic explosion of Krakatoa in detail in his book, *Catastrophe*. This book was the basis for a video documentary of the same name, which is part of public television's "Secrets of the Dead" series. (PBS Secrets) **(Return to Krakatoa place)**

## LENI LENAPE

Leni Lenape told translators that the words meant, "real men". "Leni" is a transformation from the Old Norse word, "hreina," which means, "pure or decent." "Ape" is derived from the Old Norse words meaning, "aa byy" which means, "to dwell in a place." So "Lenape" means, "decent place" and "Leni Lenape" means, "pure (men) from a decent place."

The "pure (men) from a decent place" may have come from a real decent place, Hreinsey, ("sey" means, island) in Greenland, which was named by the Vikings a millennium ago. **(Return to Leni Lenape place)**

## LOW WALLS

The Big People built winter shelters by overturning their skin boats upon two low stone walls. Each site features two low stone walls fifteen to eighteen feet apart. The walls extend from thirty-six feet to over ninety feet.

Plumet published carbon 14 data that indicate the foundations were built during the five centuries before the Dark Ages. The same data show a five-century span of occupation before the dark ages. There was nearly a five hundred-year gap in occupation of the low walls. Then the next occupation, covering four centuries, centered on the Little Ice Age. (Plumet, 1982) **(Return to Low Walls place)**

## MAN-SPAN

A man-span was the distance from center fingertip to center fingertip when a mature man spread his arms wide. When women did the measuring, as they did for tepees and wigwams, the "man-span" was shorter than a true man's span. **(Return to Man-span place)**

## MICHIGAMME

Michigamme (Michigan) is the "middle lake basin." "Mi" means, "middle". "Chi" is derived from "sjø," which means "lake," "gumme" means, "basin." Michigamme is the lake lying in the middle between, Ki-chi-gamme and the other big lake to the east of Michigamme, which was named after the Huron tribes who lived on the north shore. ("Ki" means, "great")

The villages in the story had hunted far south of Ki-chi-gumme through the forests east of Michigamme. The waters of Michigamme were less than two sleep's walk to the west

The Lenape and their associated tribes did migrate through Michigan. Hyde suggests there was a tribal division after leaving Michigan, with some Lenape tribes moving east. Other tribes went further south into Ohio before turning toward the east. (Hyde, 1962)

**(Return to Michigamme place)**

## NAMES

The names of the Alban, Greenland, Inuit, and Akomen people were selected from recorded name lists of the period. All people in the story are fictional, except for those mentioned in the Factual Fiction section. The Talerman in the story is fictional. **(Return to Names place)**

## OPEN-WATER MARVELS

The open-water marvels are called "polynya" in modern Arctic books. Polynyas are areas that remain ice free, or nearly so throughout the winter. (Mowat, 1998/2000)

The primary conditions for some polynyas appear to be a high tidal surge, a narrowing of the main flow channel, and a shallow sea floor before the water reaches shore. (See Ungava Bay.)

Today satellite photographs clearly show the open-water marvels in Ungava Bay. (See the OPEN-WATER MARVELS.)

**(Return to Open-water marvels place)**

## PAMIOK

North of the Arnaud River mouth is a low ridgeline extending, at low tide, to islands lying in Ungava Bay. At this place between the large open water marvels, there is a wide ice corridor connecting land to sea ice. On shore near the ice corridor, the Big People built several of their low wall shelters.

The Norse named the island Pamiok, meaning "nice point". On Pamiok Island are three sets of low rock walls. Two of them are seven man-spans in length and three man-spans wide. One set of low walls is thirteen man-spans in length and four man-spans wide. Each site consists of two parallel rock walls three or four man-spans apart.

The medieval Norse boats, made of wood, were very heavy compared to skin boats, had more curvature, and the wood segments which could break with sidewise pressure were held together by nails. So the medieval Norse

boat was probably not rolled on top the low stone walls. Lee gives the best descriptions of Pamiok Island and the low stone walls. (Lee, 1968)  
**(Return to Pamiok place)**

## PAAFA, PAVOW

"Paafa" in Old Norse meant, "father", the title for Catholic priests The use of "Paafa" for "local priest" in Greenland and the transformation from paafa to Powvow in Akomen is conjecture.  
**(Return to Pave, Pavow place)**

## PEACEFUL ONE

The Walam Olum, chapter 4 lists the Peaceful one after "ten sachems, a period of war and chaos". Five generations later the "Historian" and the "Author" are listed with the notations "Written records began" and "Writing red record". Then parallel versions of the experiences are listed with the "Author" appearing to go with the people who moved east first.  
**(Return to Peaceful one place)**

## SAKKYNDIG

The word "Sakkyndig" is a modern Norwegian word meaning, "expert." The word may have derived from a combination of "sak," used in words for knowledge, and "hyn," used in words for skill. The *Walam Olum* called a leader "Sakima." The French called a village leader a "Sachem."  
(Toye, 1959)

The sachems were more of a law keeper than a leader of the village. Their expert knowledge of the affairs of the village was their reputation.

The sachems knew about past decisions. They made judgements for disputes that came before them. They represented the villages when official guests from other villages visited. They presided over village councils. They encouraged enforcement of the decisions made. The sachems had little authority, other than earned reputation.

Roger Williams wrote in 1644:

...at my now taking ship (for England in 1643) at the Dutch Plantation, it pleased the Dutch Governor (in some discourse with me about the natives) to draw their line (origin) from Iceland because the name SACKMAKAN (the name for Indian Prince, about the Dutch) is the name for a Prince in Iceland." (Sherwin, 1940, p. 338)

The translocation of the Sakkyndig's duties, as established by King Haakon in Greenland in 1261 to the village leaders of Eastman Land, is conjecture with no supporting evidence other than the similar roles described for both cultures. **(Return to Sakkyndig place)**

## STONE BEACONS

During the centuries when they used the low stone walls, the Big Men also fabricated stone beacons about five feet in diameter and ten feet high. The stone beacons on Ungava Peninsula stand near to the low stone walls and the open-water marvels. Lee wrote excellent documentation of the stone beacons in his survey of the northeast coast of Ungava Peninsula. (Lee, 1968) **(Return to Stone Beacons place)**

## TALERMAN

Talamend III, a Leni Lenape called the speaker for the people, met with William Penn during the treaty meeting of 1683 that created the state of Pennsylvania. Over a century later a missionary used Indian sources to describe Talamend as " ... an ancient Delaware Chief who never had his equal. He was in the highest degree endowed with wisdom, virtue, prudence, charity, affability, meekness, hospitality, in short every good and noble qualification... **(Return to Talermand place)**

## TEPEE AND WIGWAM

The Algonquins used two types of houses in Eastman Land: a conical house covered with hide or birch bark, usually used in a stationary camp during the summer, and a smaller dwelling with an arched roof resembling

a skin boat turned upside down. The small dwelling was used during the winter hunting when frequent moves were made. As the story relates the Norse named the conical house, " Tepee" and the other house "Wig wam".

**(Return to Tepee place)**

## THOR'S HAMMER



Thor's hammer still stands

**(Return to Thor's hammer place)**

The unique column with a pointer standing near the mouth of Arnaud River has been called Thor's Hammer. The base, standing over eleven feet tall, weighs more than twenty-four men and has a pointer on top. The pointer, weighing as much as three men, aims upriver. The capstone on top of the pointer weighs as much as a man.

## UNGAVA BAY

Ungava Bay lies to the south of Hudson Strait. Ungava Bay is a shallow bay. The northeast shore of Ungava Peninsula near the Hudson Strait has several open-water marvels because of its geography. The peninsula, on the west side of the bay, restricts the currents through Hudson Strait. As the tide rises in the western Atlantic Ocean, the deep volume of water is shoved into the shallower Hudson Strait. Where Ungava Peninsula narrows Hudson Strait, the water is forced to surge into Ungava Bay.

In winter, warmer water from the Atlantic Ocean is driven under the ice toward Ungava Peninsula. The tidal water comes in like a driven wedge lifting the ice near the peninsula and surging to the surface through the cracks. After rising several feet on the incoming tide, the almost freezing water is then sucked down and away by the out-going tide. This surging

and purging of nearly freezing water keeps large holes in the ice unfrozen.  
(See open-water marvels.) **(Return to Ungava bay place)**

## WALAM OLUM

The words "*Walam Olum*" are derived from "Maalan Aarum," which means, "engraved years." (Sherwin, 1940). The *Walam Olum* is a manuscript of pictograms and verses first published in 1836 by Rafinesque. However, the man had a reputation of falsifying data to enhance his stature with scientific peers. He claimed the original pictograms, on bark, were given to a doctor by an old Leni Lenape Indian. When Rafinesque got the bark pictograms from the doctor in 1821 he was told they were memory devices for verses of a song. (Brinton, 1885)

Rafinesque found a Lenape man who could say, in Lenape, the verses for the pictograms. A Monrovia Pastor who could speak Lenape wrote the verses onto paper in the Lenape language. Then, over many years, Rafinesque translated the written Lenape verses to English. (Brinton, 1885) Some of the Lenape accept the *Walam Olum*. Other Delaware tribes are adamant that the *Walam Olum* is a white man's hoax. (Oestreicher, 1994)

The *Walam Olum* has five chapters. The first chapter is a creation story. The second chapter is a story of a flood. The third chapter is a story of migration across ice. The fourth and fifth chapters are genealogies of the leading chiefs, with an occasional mention of a place or event. Many people, including those claiming the *Walam Olum* is a hoax, assume the fourth and fifth chapters represent a serial progression of chiefs. But chapters four and five start at similar times and progress through similar major events in the same order. So people in two different tribes of Lenape may have composed separate pictograms and verses for chapters four and five. The story tells that Pitolo and Azon are the first historians for chapters four and five.

Whether or not the Lenape created the *Walam Olum*, one thing is impressive: the creator of chapter 3 knew about events in Greenland from 1000 to 1348. In chapter 3, verses 1–6 describe the houses of Greenland and the division of the men into either homebuilders or hunters. Verses 7–10 describe the flight of the Greenland Odin followers from the

imposed Christian religion. Verses 11–13 describe the rich land found by the Odin followers and the hunters in Akomen. Verses 14–20 describe the migration across ice. **(Return to Walam Olum place)**

## WOLFPACKS

"Wolfpacks" refers to a group of people different than the Algonquins who surrounded them. Hyde described the people, who ate their way across Ohio, as behaving similar to wolfpacks. The story conjecture that the wolfpacks also ate the people of Michigamme is supported by strong circumstantial evidence.

The fear of aggression by the wolfpacks was their only connection to this Algonquins in this story, so "Wolfpacks" was used throughout the story, rather than the modern names of the people. For those interested enough to research further, the names of the wolfpack people should be immediately recognizable by their location south of Lake Ontario.

Adams, 1951, Coulter, 1993, Hyde, 1962, and Morison, 1972 all testify to the reality of the fear of aggression from the wolfpacks into historic times.

**(Return to Wolfpack place)**



## WORD MEANING

Many words used in the text are related to Old Norse. A pattern is followed in the word derivations below.

If the modern spelling of an Algonquin word has a very similar spelling and sound as an Old Norse word, then the Old Norse meaning will be given directly. For example,

"Tepee" (teppa) means, "enclosure"

If the modern spelling of an Algonquin word has major changes from an Old Norse word, then the Algonquin word is shown as derived from the Old Norse word before the English meaning is given. For example,

"Caribou" is derived from "Kare" meaning, "raking," combined with "bu" meaning, "cattle."

"Aarum tid" means, "Yearly time."

"Aa-byy" means, "Abide" or "to live at."

"Algonquin" means, "Alban kin," "Algonquin" is a combination of "Algän," derived from "Alban" (The original English spelling was "Algän.") and "quin," which was derived from "kin," which means, "descendants."

"Ausinn" means, "Source or fountain."

"Anishinaubag," derived from "ausinn aa bye" means, "source abode."

"Azon" is modern Algonquin, meaning (in English) "John."

"Caribou" means, "raking cattle." "Caribou" derived from "Kare" meaning, "raking," combined with "bu" meaning, "cattle."

"Eastmain" derived from "ost" meaning, "east" and "man" meaning, "people."

"Kichigamme" means, "Great sea water." " Kichigamme" is a combination of "Ki" meaning, "great," "chi" derived from "sjø," which means "lake," and "gumme" meaning, "basin."

"K'nistenaux" means "Christian multitudes." "K'nistenaux" derived from "Kristen" meaning "Christian" and "naux", which derived from (Gallic) "slough" meaning "multitude."

"Leni" is derived from "hreina," which means, "pure or decent."

"Lenape" is derived from "hreina" meaning, "decent," and "aa byy" meaning "abode."

"Leni Lenape" means, "pure (men) from a decent place."

"Maalan Aarum" means "Engraved years."

"Michigamme" means, "middle sea basin." "Michigamme" is a combination of "Mi" meaning, "middle", "chi" a morph of "sjø", which means "lake", and "gumme" meaning, "basin"

"Ojibwa" is derived from "hoegsta," meaning "greatest."

"Olumapies" is a morph from "Aarum-tid,"

"Pitolo" is modern Algonquin, meaning (in English) "Peter")

"Tepee" means, "enclosure."

"Walam Olum" is derived from Maalan Aarum.

**(Return to Word Meaning place)**