

HISTORICAL NARRATIVE

of

THE HOUSES

c 480 to 1000



E. S. 3:1

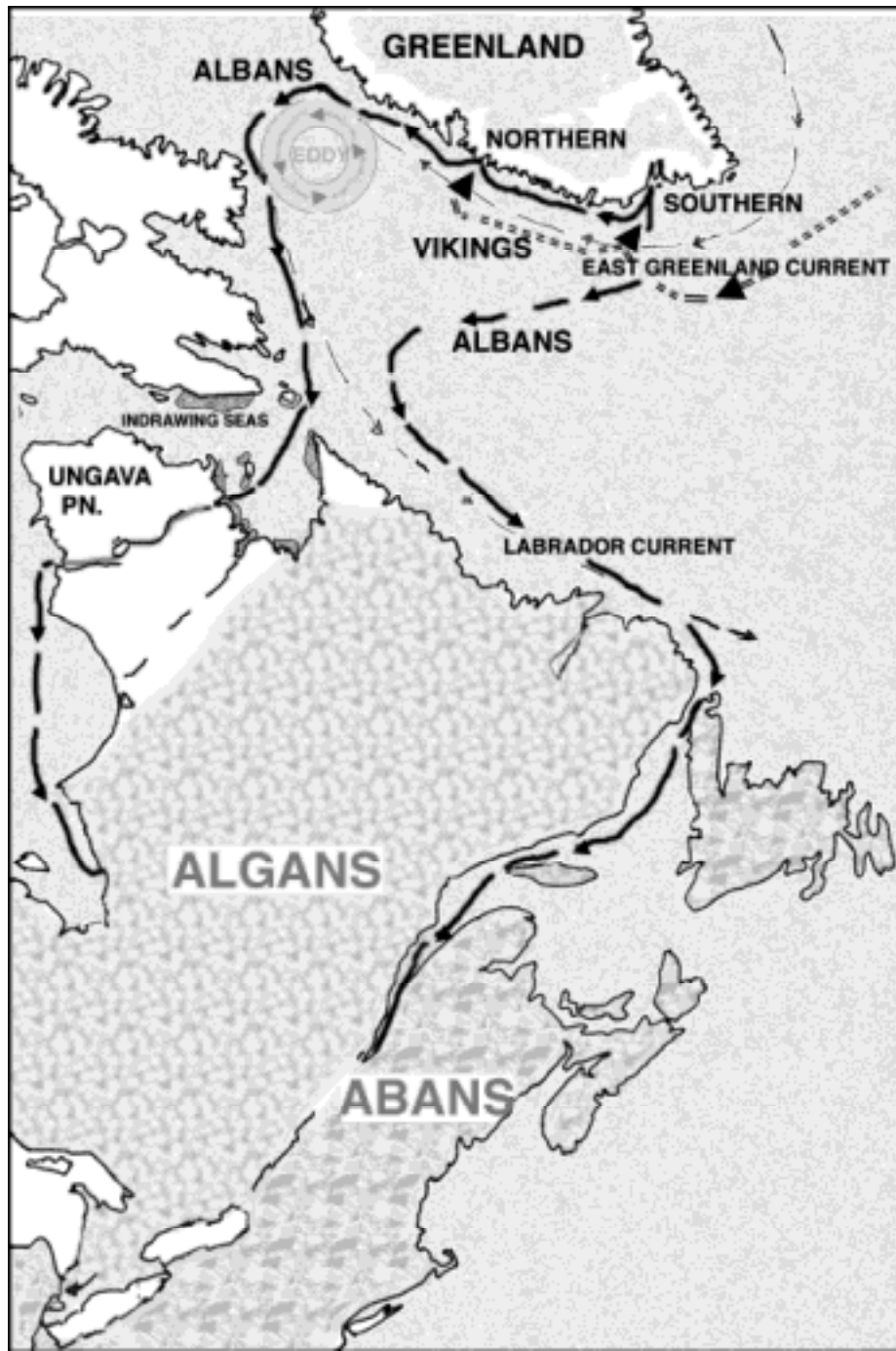


E. S. 3:2



E. S. 3:3

FLIGHT OF THE ALBANS



In 985 AD the Albans fled Greenland ahead of the Viking fleet. Some sailed west to the Labrador Current and then south to the St. Lawrence. Others sailed north with the current around the eddy and then south to Ungava. As the centuries passed the Alban name morphed into "Algän" and "Aban."

THE HOUSES

A half-century before the dark years and far away from the Michigamme woods, Saint Ninian, a Catholic priest, ran a missionary effort from Candida Casa on the shore of Solway Firth on the southwestern border of what is, today, Scotland. Ninian's cross had equal horizontal and vertical arms with 'tied' ends, a design implying that Christians are intertwined with each other. He and his fellow priests established many churches among the Picti, who lived in the eastern lowlands of what would become Scotland.^{1~}

Then came the dark years.

A half-century after the dark years, the Picti were fighting their neighbors, the Angles, the Gododdins, the Britons, and the Albans (Scoti). The Picti and the Albans had similar racial and cultural backgrounds. They were tough people who could endure pain, cold, and hunger longer than most people could. They were not big. Most of them were smaller than other people. Yet, they were very brave. They were loyal to their friends and deceptive to their enemies. Their hair and eyes were black. The color of their sharp faces was dark brown.

The Picti and Albans had come to Pictland by different routes at different times. Their linguistic heritages were slightly different. The Picti spoke the P-Celtic (Briton) language, and the Albans spoke the Q-Celtic (Gaelic) language. The Albans in Ireland and in the islands west of Pictland had been a menace to the Romans, who gave the Alban pirates the name of "Scoti."^{1~}

Starting about two decades after Krakatoa exploded, the Albans made major migrations to western Pictland over several decades. They established a kingdom in the western hill country.

Even in the turmoil of war, the faithful priests, who followed Saint Ninian's example, worked faithfully after the dark years to solidly establish Christianity among the Albans and Picti. Most authorities agree they were Christian cultures by the end of the sixth century. But the two tribes fought on for a century more.

A major battle between the Picts and Angles happened in 685 at Dunnichen Hill. The Aberlemno Stone depicts the victory. The weapons shown were horses, lances, shields, helmets, swords, and, perhaps, maces. In the most important spot in the center of the engraved stone, three men are depicted: a sword man in front and two lance men defending him. After the battle of Dunnichen, the Picts established a relatively secure southern border.

Then came the Vikings.

¹ Word Meaning

About thirty years before the battle of Dunnichen Hill, the pagan Vikings had already sailed into the Northern Islands. The first visits were for trading, but the Vikings soon learned there were faster ways to gain valuable metal, stones, coins, gold, silver, and valuable slaves than by trading for them. They began to take what they wanted.

The Vikings had seen the defenses around the ports. Wise Vikings did not sail a war ship into ports with those defenses. But the Vikings pulled their longboats onto nearby shores. Then they walked swiftly toward the unfortified villages behind the defenses looking toward the sea. The Vikings surprised and killed or scattered the Albans in the Northern Isles. The scattered Albans fled to the Alban enclave next to Pictland or to Tillie. Tillie was an island, shrouded with secrecy to all but Albans, six days sailing to the northwest. It was an island of productive, green grasslands nestled among glaciers and volcanoes.

In 729, after winning a major sea battle against the Albans, the Vikings overran the Northern Islands. Then they began to attack Pictland on the north and east coasts and the Albans on the west coast. The Albans abandoned the islands west of Alba and sailed to Tillie or crowded inland.

Out of the chaos of war on all fronts, a strong man, Kenneth I, was able to use his mixed heritage, half Alban and half Pict, to unite the two Celtic tribes. When they finally united as “Alba”, the two tribes had been fighting each other for six centuries.^{2~}

They still had to face the Vikings on three coasts. The Albans, now including the Picts, developed new fighting tactics. The three man teams, similar to those on the Aberlemno Stone, carried war slings and crossbows to confront, without personally touching, the wall of steel formed by Vikings advancing behind overlapped shields.^{3 ~} The Albans also developed and used a quickly moveable battlefield catapult.^{4 ~}

The Viking waves continued to roll over the shores. Most Albans, when they could, fled to Tillie. During the same time period, the Irish Albans, also fleeing the Vikings, sailed to Tillie. So many of the Picts abandoned Alba for Tillie that a historian wrote:

"By page three of almost any one-volume History of Scotland the Picts disappear."^{5 ~}

² Alba

³ War slings

⁴ Catapult

⁵ Vanished

In about the year 850, a man named Noddodd captained a single Viking boat to Tillie. The Vikings saw the dreaded defenses ringing the ports of the island. Respecting Alban opposition, Noddodd raided isolated villages and sailed the Viking ship away from Tillie as winter approached.

Gardar Svavarson was the second Viking to lead a boat to Iceland. Gardar and his crew wintered in isolated Husavik of Skjalfandi Bay on the north shore of Tillie.

Gardar sailed away and Floki, son of Vilgerd, sailed back to Tillie. The Viking crew stayed through a cold winter at place now called Vatnsfjordur. From that cold experience, the Vikings called the island "Iceland." Circumstances and Alban resistance forced Floki and his crew to winter over for a second time on the remote islands off the coast. When he reached Norvege harbors, Floki "spoke ill" of Tillie.

Next came another set of Viking boats led by two half brothers, Hjorleif and Ingolf. After one winter, Hjorleif slave's killed him in an ambush. Ingolf struggled for three long, cold winters in remote locations. Similar to the previous Vikings explorers, he could not gain a foothold on the land. But this time, Ingolf sailed back to Norvege to assemble an invasion fleet.⁶ ~ Many Albans on Iceland, sensing the impending doom, fled further west to fjords beneath glaciers in a place we call Greenland. Others chose to flee north and east to find shelter in the forests much further north than the Viking fjords.⁷ ~ Iceland became a Viking land.

Nearly two centuries later, in 985, Erik the Red, a Viking, arrived in Greenland.⁸ ~ By that time, the Albans had been sailing across Davis Strait for a century or more. On Ungava Peninsula the Alban explorers had discovered the stone beacons left by the Big People. The Alban Explorers found descendants of the Big People still following the caribou herds. The vast size of caribou herds meant there was no need to compete for food. The Big People had little to fear from small men. So the Big People were, basically, a friendly race, willing to trade Arctic knowledge for companionship around the campfires.

⁶ Norvege

⁷ Lapland

⁸ Erik the Red

The Albans called the Big People “Tunit”.⁹ ~ The Tunit told the Albans about the good hunting in south James Bay. The stone beacons, five centuries old, guided the Alban explorers across Ungava Peninsula and then south along the Hudson Bay shore to a rich hunting and fishing area on the east side of James Bay.

The Albans leaders fully expected that the Vikings would follow them to Greenland. So, the Albans decided that, when the Vikings came, the Albans would sail west to the Arnaud River on Ungava Peninsula. Then, they would walk across the peninsula, go south, and start a new life in the James Bay. Advance Alban scouts established outposts and surveyed the land. They found rivers coming from the east, the south, and the west. They called the widest river from the west the "Alban" river.¹⁰ ~

Erik the Red was exiled from Iceland for three years as punishment for killing a man. When he arrived in Greenland, he too respected the overwhelming force of Albans in most fjords. Erik knew his chances of surviving were very low if he sailed a single boat into an Alban fjord. So, during those three years of exile, he kept his boat on isolated islands at the mouth of the fjords.

Some Albans decided to sail away during the summers while Erik the Red was exploring in northern Davis Strait. Those Alban families, from southern Greenland, sailed southwest to Newfoundland.¹¹ ~

After the third winter of exile, Erik the Red returned to Iceland to gather a fleet of twenty-five knarrs to invade Greenland. While he was away, the rest of Albans sailed away from Greenland. Because half of the Albans had already gone, there were less than 250 Alban families, about 1800 people needing to leave Greenland. The Albans sailed in a fleet of large skin boats, which made several round trips.¹² ~ The Albans chose the fastest sailing route across Davis Strait to Arnaud River. From there, they carried their belongings across Ungava Peninsula, rebuilt their skin boats on the shore of Hudson Bay, and sailed south to James Bay.

A sea phenomenon, maybe a strong storm, an earthquake tsunami, or a sudden calving of massive icebergs from the melting glaciers, swamped eleven of Erik the Red's ships. When Erik the Red and the thirteen other ships arrived in Greenland they found evidence of former people, but no one was in the tuft houses that were still standing.

⁹ Word meaning

¹⁰ Albany River

¹¹ Greenland

¹² Skin boats

In south Greenland there is an area that is known today as Julianhaab. This area was the main settlement of the Viking Greenlanders of Erik's fleet and the Vikings from Iceland who came afterwards. Another Viking settlement was located about 400 miles north. The Viking boatmen said it took "six days rowing in a six man boat" to get to the Northern Settlement.¹³ ~

On the modern maps Godthaab Fjord lies to the north of Godthaab. The fjord was originally named Ranga Fjord. A small arm of Ranga Fjord goes northeast around a peninsula and narrows to an end ten miles inland. The remains of an old Norse farmhouse lie on the north side of the bay. The house, rebuilt many times, has interior walls nearly an arm's length wide, instead of the usual narrow walls only a forearm wide. The wider walls were in place before the first Vikings arrived.



The Albans in Ungava, Labrador, and Gaspé were sure the Vikings would come to find them, so the Albans stayed alert. Most of the Albans lived in James Bay. Life there was better than the older Albans could ever remember

In the following years, the Alban explorers from southeast James bay rowed eastward up a river as far as they could. Then, going southeast, they crossed a divide and followed the water to St. Jean's Lake. From St. Jean's Lake, the Saguenay River flows into the St. Lawrence waterway near the Gaspé region. St. Jean's Lake became the summer meeting place of Alban villages from the James Bay shores and the Gaspé region.

The Alban people developed a living pattern that would continue for nearly a millennium.¹⁴ ~ As winter came, and the threat of the Vikings receded over winter, the Albans divided into smaller hunting units of extended families. The smaller groups hunted through the woods. They went upriver to the headwaters. In the headwater areas they would visit, in passing, other hunting groups who had come up other rivers. Then the hunting groups passed each other and crossed over to another river. They hunted down that river to the mouth. They arrived at the mouth of the river in time for the fish runs. Thus, many extended families walked from one shore of Ungava or Labrador Peninsulas to another shore during a winter. Then the small hunting camps joined other hunting camps to make a larger summer camp on the new shore. The groups for the summer camps varied

¹³ Northern Settlement

¹⁴ Winter hunting

from year to year, so summer was also a good time for festive visiting and courting.

The Alban men also came to the shores so they could watch for Vikings. The Alban leaders agreed that the time to attack the Vikings was before they found the good hunting grounds of James Bay.



Vignette Three

The FIRST VERSES

After Maalan Aarum had told Azon and Pitolo about the Leni Lenape driving the Algän s from the houses in the land to the east, he paused and took a sip of bij before he said:

This is a good place to discuss the engraved sticks. I hope you have been thinking about concise verses for each stick. The verses will help you remember the story just as the engravings will help you remember the verses. I will tell you my verses. If you have questions about them, please ask me right away. Here is the verse for the first engraved stick.



"After the rushing waters
(had subsided),
The Lenape of the mound [tue]
Were close together,
in hollow houses,
Living together there."

Pitolo's tongue pushed out to moisten his lips. Maalan Aarum saw the motion and asked, "Do you want to ask about something Pitolo?"

Pitolo hesitated, collecting his thoughts, then he replied

You used the word 'tue' instead of 'tulpe' as the old aarum-tid of my village did when he told about the houses in the land to the east. I know 'tulpe' means, 'turtle'. I assume 'tue' is a shortened version of 'tulpe'. Are you talking about "Turtle Land" to the east?

Maalan Aarum also hesitated, picking his own words carefully. Then he replied quietly:

Pitolo and Azon, this word 'tue' is one example why you must be very diligent to find the old meanings of words. The old language uses 'tue' to

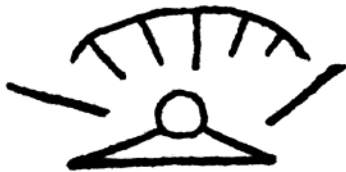
mean, 'mound'.¹⁵ ~ Today we do not use 'tue' everyday, but we do use the 'tulpe' word more often. The tulpe did not live where our old ancestors did. The Leni Lenape came from a cold, snowy, freezing country. But when the ancestors came to this land, they discovered an animal shaped like a mound. They called it a 'tulpe', meaning a 'mound animal'.

"If you say the verse using the word 'tulpe' instead of using 'tue', your listeners will believe our ancestors came from Turtle Land. They did not.

"They will also believe our ancestors had the same totem, the turtle, as the wolfpack people. The ancestors of the wolfpack people with their turtle totem did come from a warm climate.

"The wolfpacks are powerful people and, unfortunately, some of the Leni Lenape believe the wolfpack power comes from the turtle totem. So some of our own people are willing to believe the land to the east was called, 'Turtle Land'. Our ancestor's land was really called, 'Mound Land'. Your role as aarum-tids is to tell the correct stories over and over, and to speak out when you hear someone using words that are not true.

"Because I have already mentioned the cold, snowy, freezing country. Here are the words that go with the second engraved stick."



"It freezes where they abode.
It snows where they abode.
It is cold where they abode."

Maalan Aarum saw the questions on the faces of Azon and Pitolo. He responded before they asked. Maalan said:

"I know my story did not really mention the cold, snowy, and freezing weather. I also realize that it is cold, snowy, and freezing here, but not all the time. When our ancestors left the old country, the cold, the snow, and the freezing occurred all the time, even when the sun was bright on the longest day. But that story comes later.

"Here are the words I chose to put with the third engraved stick. Actually, I picked the words first. The engraving was done to go with the words."

¹⁵ Word meaning



"At this northern place
They speak favorably
Of mild cool (lands)
With many deer and buffalo.

Azon shifted his position. He looked at the engraved stick intently. Then he asked, "Grandfather, I could see something in common with your words and the first two engravings. But, I confess, I do not see mild lands nor many deer or buffalo in this engraving."

Maalan Aarum replied:

"I am pleased that you can already find things that should be improved. Many of the stories the old people told me talked about how the ancestors in the old land dreamed of the mild land with many deer and buffalo which their hunters had described. The ancient Leni Lenape wished they could find a way to move their whole villages to be near the animals.

"Long ago I, too, could not think how to make an engraving showing the thoughts of our ancestors wishing to see many animals in mild lands. Then I met an old man, beside the north salty sea, who had sailed on the salty sea and who also had walked among the animals. I asked him to make me engraving, showing the thoughts of the ancestors wanting to see animals in a mild land. This is an engraving he did for me. I have kept it all these years.

"See the three cross marks on the vertical stick? Those represent twenty notches on a measuring stick."

Pitolo said, "I see three cross lines. I do not see twenty notches."

Maalan said:

The lines go through the vertical line. The line at the top is for the northern location of the old homeland. The next two lines are for ten and twenty notches. A line drawn through the vertical line means ten notches. A short line to the left or right of the vertical line would mean only one notch. Two short lines meant two notches, like counting with fingers. That was the way those sailors who measured the North Star kept track.

Azon replied, "You have lost me. What are the notches and what are they for?"
Maalan answered:

My understanding is that the stick the sailors used to measure the North Star had notches on it. A sailor out on the water could go east or west on a line the same distance north or south from home if the height of the North Star above the horizon was in the same notch as when he started. If the North Star made him use a different notch, the sailor had to adjust the course. If the sailor knew how high the North Star was at his destination, he could sail down the coast until the North Star height was the same height. Then he could travel for days toward his destination, even if he could not see land.

Pitolo said, "Let me see if I understand the engraving. "These three marks tell us a hunter went south from wherever the old home country was. Then if he saw twenty notches difference when measuring the North Star, the hunter went west until he found deer and buffalo. Is that right?"

Maalan Aarum said:

Yes, in a simple way. A hunter could not go in a straight line because of rivers and hills. But when he got to the deer and the buffalo, he measured twenty notches further south than when he left the old homeland. The southern land was warmer with a mild climate even though the winters were cold.

Azon had an eager look on his face. He asked, "Because we see deer and buffalo in our land, is the old homeland twenty notches north of here?"

"Yes." Responded Maalan, "and about a moon's time east of here, if we could walk on water."

Pitolo was not fully convinced. He asked, "Where are the many deer and buffalo in the engraving? I see only two small blips on a line."

Maalan Aarum said, "The old sailor who had also walked among the buffalo said the engraving is like the real thing. He said that there is so much space, the land is so flat, and the distance is so vast that even many, many animals appear to be small blips on the land.

Pitolo snorted, "Well, your explanation does help me to remember the verse for this engraved stick. But no one else will be able to say the verse just by looking at the engraving."

Maalan Aarum smiled and said, "That is why you and Azon will be respected aarum-tids."



A voice called out "Maalan". Maalan recognized the war leader. He suspected the purpose of the visit. Yet he responded, "Come, we have just reached a place to pause." Maalan stacked the sticks together and slipped them into his medicine bag.

The war leader came into view along with the war leader from the north village. They all took time to do the small talk visiting of any social gathering. Finally, Maalan Aarum asked, "Did you need something I could give?"

"Yes", said the war leader of the south village:

"After the Big House celebration we will be dividing our villages into small hunting camps. The hunting camps will be moving into new territory. Those camps from our village will be hunting south toward the river where big people live behind earthen walls. Our women want better farming land. The north camp will be hunting east, near to the wolfpack people. They hope to find the salty sea in the east. Our men, especially the younger men, need to be reminded of the lessons we have learned about fighting.

"I ask you to tell the story about the big fight. There are many lessons from the big fight that they need to know."

Maalan Aarum tilted his head to one side, but Pitolo spoke first. "Why do you want to tell the young men about the big fight? The Leni Lenape lost the big fight and left the land. They did not return to this land for seven grandfather's time."

Maalan Aarum raised his hand and said:

I am impressed, Pitolo, that you know your history. The old aarum-tid of your village taught you well. But a few Leni Lenape came back to this land, peacefully, only one father's time after the big fight. Many more came during the seven grandfather's period.

Turning to the war leader, Maalan Aarum continued:

I agree with Pitolo. What kind of people would repeat stories of a big fight they lost? Also the weapons used then are not the weapons you use today. How will the story help the tactics?

The war leader responded, "There are lessons in winning, but there are more in losing, The value of training, of choosing the ground, of following a leader, of planning, of patience, of courage, and many more can be accented by the story."

Maalan took two large breaths, thinking about the request of the war leaders. They waited patiently. Then Maalan let out his breath and said:

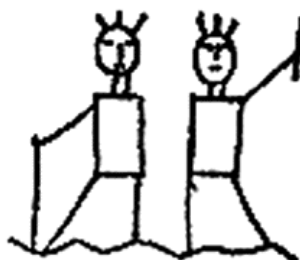
"I have told the story many times in the past. I keep hoping that you would forget about it. I prefer to tell about the Leni Lenape who returned to this land after the big fight.

"But, I will tell the story again, especially for Azon and Pitolo. They need to know all of our history, the good and the bad."

After the war leader departed Maalan Aarum said to Azon and Pitolo:

I did not make an engraved stick about the big fight. As a Leni Lenape I prefer to forget the fight we lost. But I also prefer to forget the fight because our ancestors fought on both sides. A family lives better if memories of fights are left in the past.

Maalan reached into his medicine bag and pulled out another stick.



He said:

This engraving is about the lives of our Leni Lenape ancestors in the land to the east, but it also explains one of the causes for the big fight. I have not made a verse for this stick yet. So when I will tell the story about the big fight tomorrow around the big campfire, listen and try to think a brief verse to go with this engraved stick. But do not say any words about the big fight!



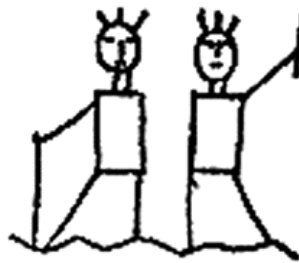
"After the rushing waters
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Were close together,
in hollow houses,
Living together there."



"It freezes where they abode.
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"At this northern place
They speak favorably
Of mild cool (lands)
With many deer and buffalo."



Engraved stick 3:4

FACTUAL FICTION

ALBA

The Albans held the northern and western islands of Scotland where they used skin boats for fishing and trade. They had persisted to hold the high country in western Scotland against the Picti aggression. The Picti held most of the lowlands of Scotland. After becoming united, the two tribes called themselves. "Alba." **(Return to Alba Place.)**

ALBANY RIVER

The Albany River, a major waterway, flows into James Bay from the west. One of its tributaries is the Little Current River. The Norse name for the river was Geysavann meaning, "swift flowing water." The English spelled the river's name as "Chichewan" before they changed the name to "Albany" in honor of the Duke of York and Albany who was a stockholder in the Hudson Bay Company.

In the story the Albans name the river after themselves. Then the Norse re-named it to Geysavann. The subtle irony is that, in later centuries, the river was again re-named the "Albany River" to honor a man connected with Albany in Britain. **(Return to Albany River Place.)**

CATAPULT

A conjecture is that the Albans modified the siege catapult to create a light, mobile battlefield catapult. The catapult was basically a long pole with a short cross axle one-fifth of the distance from one end of the long pole. The catapult team lifted the pole and axle to head height and then secured the axle to two "A" frames. A basket was slung onto pegs extending from very near the short end of the pole. The vertical dimension of the basket was short enough so the basket would clear the ground when the pole was vertical. The horizontal dimension of the basket was about the same as the vertical dimension, but was rounded to clear the ground during the swing. A massive weight of stones, perhaps half a ton or more, was loaded into the basket, raising the long end of the

pole into the air. Then a team of men pulled on ropes attached to the long pole to wrestle it down to waist level. A latch held the long pole in place.

A heavy missile, weighing one tenth of the massive weight, was fastened to the long end of the pole. When the latch was released, the massive weight in the basket dropped, snapping the pole upward and slinging the missile. The missile soared in a graceful arc to land with a crushing blow on anything at the end of the arc.

The Albans may have modified the catapult tactics by loading the basket from several lighter baskets of stones carried onto the battlefield. They may have also learned that a sheep paunch filled with jagged rocks was more effective against massed fighting men than a large stone. When the paunch hit, the jagged rocks would recoil, bursting the paunch and spraying a large area with rock shrapnel. The catapult men may have learned that aiming for a spot behind the opposing battle line was most effective. Many warriors had no shielding for their backsides.

The battlefield catapult description is similar to one demonstrated in a video documentary on ancient weapons. The battlefield catapult in the story was smaller and more mobile. The swinging basket to hold a massive weight accumulated from smaller weights was probably used in fluid battlefield engagements. (PBS, NOVA) **(Return to Catapult Place.)**

ERIK THE RED

Erik the Red and his son, Leif Eriksson, are historical men described by the *Graenlendinga* and *Erik's Sagas*. **(Return to Erik the Red Place.)**

GREENLAND

Ingstad described the Greenland fjords, churches, and houses. The written records of ninety houses and four churches in the Northern Settlement were used for the story instead of data based on recent excavations that have not yet located all the sites. (Ingstad, 1966)
(Return to Greenland Place.)

LAPLAND

The people of Lapland share many traits with the Indians of Northeast America. The Lapps used the tepee. The Lapp women of 1800s wore five-panel conical hats, the same as women in Labrador did in the 1800s. The Lapps wear black clothes tailored similar to the black clothes of the Micmac and the Cree, except the Lapps decorate with bright red cloth instead of the golden trim. **(Return to Lapland Place.)**

NORTHERN SETTLEMENT

Today the largest city in the Northern Settlement is Godthaab.

In historical references the northern area is called the "Western Settlement." The label is curious. The settlement does lie slightly more west (5 degrees) than north (4 degrees) of the Eastern Settlement. But, in this part of the world, one-degree north covers the same distance as two degrees west. A boat would have to sail eight degrees west to equal the distance of sailing four degrees north. The Vikings were more precise in measuring latitude (north-south) than longitude (east- west). The coast dictated the sailing distance to the west. To the Vikings, the settlement at the end of six days rowing was known as the "Northern" Settlement. **(Return to Northern Settlement Place.)**

NORVEGE

Most European books give the old spelling of Norvege as "Norbege". The "Norbege" spelling was a medieval Spanish creation. The Norse preferred to use "Norvege" meaning, "King's way". **(Return to Norvege Place.)**

SKIN BOATS

Mowat wrote good descriptions of large skin boats. He also included detailed illustrations of them. His illustrations were developed from existing Irish ships sailing with canvas skins rather than walrus hide. (Mowat, 1998/2000) **(Return to Skin Boats Place.)**

VANISHED

Magnusson (2000) quotes Ted Cowan who wrote:

By Page Three of almost any one-volume History of Scotland, the Picts disappear. And it always used to amaze me that nobody asked what on earth happened to them. After all we are talking about three-quarters of the population of north Britain.

(Return to vanished Place.)

WAR SLINGS

Fighting on the treeless plains of Alba posed a challenge. Arrows were light to carry, but precious. Shields and armor could stop arrows. War slings were used to fling heavy missiles into opposing enemy ranks. The repeated pounding caused by heavy jagged missies was an effective means to discourage and disorganize a massed enemy.

The slings worked best in a siege setting where stones could be piled up before the battle. The Albans created sling teams with two to four bowmen matched to a sling man. Each Bowman carried forty pounds of stones in baskets along with a crossbow. When the battle started, the bowmen placed their baskets near the men with the slings and took up defensive positions or returned to a supply area for more stones. Within the limits of the stone supply and the efforts of the bowmen, the slingmen lofted continuous barrages of heavy missiles. When the enemy shields were lifted to defend from the falling missiles, the men with the crossbows had a chance to drive their bolts into the enemy.

This description of the war sling is conjecture based on fragments of information including the mention of war slings in *Erik's Saga* and of "...arrows and stones" in historical records of battles fought between Albans and Vikings during the fourteenth century.

(Return to War Slings Place.)

WINTER HUNTING

A description of the winter hunting and summer camps is given in the *HNAI*. The longest straight-line distance, from Eastmain to the Atlantic

shores of Labrador is 860 miles. Doubling the distance estimate, because of terrain, requires daily movements of less than ten miles a day. That amount of travel is well within the ability of people walking all day, every day. (*HNAI*, Vol. 6, p. 170) **(Return to Winter Hunting Place.)**

WORD MEANING

"Ranga" is a variation of "rang" which is the same as "rank", meaning "straight."

"Picti" is a Roman word meaning "painted".
(Return to Picti Place.)

"Scoti" is a Roman word meaning "pirate."
(Return to Scoti Place.)

"Norvege" is a Norse word combining of "Nor" meaning, "King" and "vege" meaning, "way."

Makinack" was the Algonquin word for "turtle." "Makinack" was transformed from "megin" meaning, "main" and "aki" meaning "land." Algonquin mythology has the turtle associated with the earth ("main land")

"Tunit" is an Eskimo word for "caribou people" and/or "big people".
(Return to Tunit Place.)

"Tue" is Norwegian for "mound."

"Tul" was defined by Rafinesque as "Turtle" in three compound words in the *Walam Olum*, chapter 3. The second and third syllables in each word is "ape" transformed from "aa byy" meaning "to abide". Thus "tue" meaning, "mound" would better define a place to live than "tul" meaning "turtle."

"Tulpe" is the Lenape word for "sea turtle".

Either "Tulpe" is transformed from "tue" meaning, "mound" and
"by" meaning "be",

Or

From "thurr" meaning, "dry" and "by" meaning "be" (See
makinack--myth) (**Return to Tue Place.**).