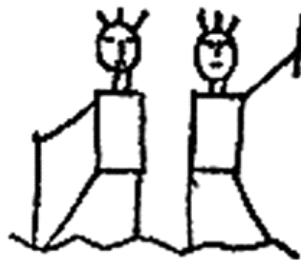


HISTORICAL NARRATIVE

of

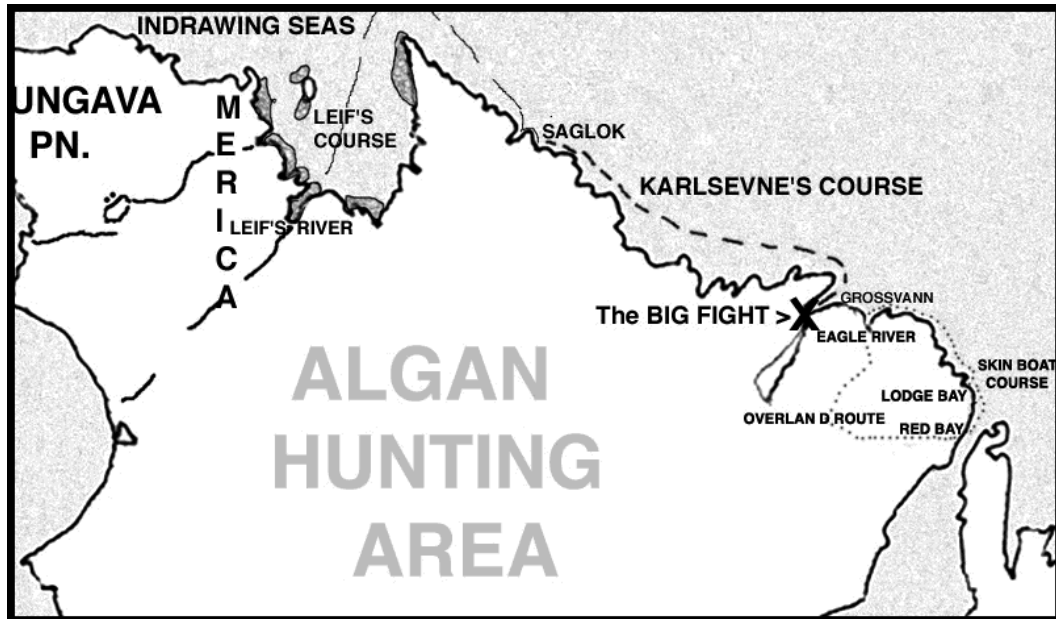
The BIG FIGHT

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THE BIG FIGHT MAP



Karlsevne's error in navigation to Leif's River was compounded when he sailed four days beyond the known latitude and then settled for a winter while the Algäns collected canoes, warriors and catapults.

BIG FIGHT

About two decades after the Algäns fled Greenland, their scouts on Ungava Peninsula watched from a discreet distance as Leif Eriksson's ship with thirty-five men ran aground in mid-river when the tide ebbed away.¹ ~ Leif was the second son of Erik the Red.² ~ He had gone hunting to get away from the endless chores of farming in Greenland.

By this time the Vikings had learned that the drift in the ocean just west of Greenland flowed northward along the coast. Then the flow swung in an arc toward the west. Sailing upon the flow within the sea, Leif had found a stony land covered with ice. He also learned the drift in the sea was colder and flowed to the south. He floated on the south flow and found a wooded land. After he left that land, Leif had a northeast wind. He sailed before the wind, across the Indrawing Sea flowing west, until they entered the river.

The Algän scouts kept a discreet watch through the winter.³ ~ Although they were preparing to kill this small group of Vikings, the Algäns were pleased when the ship sailed away the next spring. The Algäns knew a missing ship would just encourage other Viking ships to come looking for it.

The Algäns expected another Viking visit. They were correct. Thorvald, Erik's oldest brother, came back the next summer with thirty men. They landed at Leif's River and stayed in Leif's huts. After staying through the winter, Thorvald's men began to explore further afield. They explored west up Leif's River and down the slope into Hudson Bay. The Algän scouts backed away. The Viking explorers did find a grain storage building, but nothing worthy of plundering.

As they had done in Iceland and again in Greenland, the Algäns tried to avoid contact with small Viking exploring parties. But something went wrong. Thorvald and his men took their longboat to explore eastward from Leif's River. Possibly a strong favorable wind enabled the Viking longboat to sail unexpectedly into a small fjord. The longboat cut off nine Algän men who had been out to sea in canoes. The men tried to hide on shore under the canoes, hoping they would blend into the sand. But the Vikings espied the three canoes. When the Vikings came closer, the men sprang from under the canoes. Eight of the men turned to confront the Vikings, while the ninth Algän scout ran to his canoe. Viking swords

¹ Leif's River

² Sagas

³ Word Meaning

and axes cut down the eight, but the Algäns fought long enough for their fastest scout to get away.

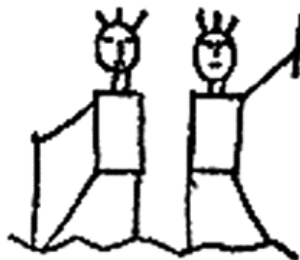
The next morning a loud voice, from an Algän who had learned Norse in Iceland, shouted to the Vikings to "... return to your ship with all your men, and leave the land with all speed." Then countless Algäns in canoes rowed toward the Viking longboat. The Vikings set their shields in place. The Viking longboat with shields in place was nearly invincible to men in small craft and armed only with arrows. Still, Thorvald was hit by an arrow and died. The Viking longboat did leave the land.

The following summer, Thorstein Eriksson sailed to recover Thorvald's body. He took the same ship, his wife, and twenty-five men. Wherever they went, they saw an overwhelming force of men and canoes so that no cove, bay, or fjord was safe. Thorstein's boat returned to the Northern Settlement in the first week of winter. Rather than admitting their lack of courage, they said they did not know where they had been all summer.

Then a friend of Leif's, Torfinn Karlsevne, led three ships of settlers to settle the lands Leif had found. Torfinn followed Leif's sea route, north along the Greenland coast until drift in the sea flowed west. Then the fleet sailed across until they could float on the colder flow south along the stony and wooded lands. Unfortunately, Torfinn's fleet sailed straight south across Indrawing Seas when the tide was ebbing out. So they drifted east of the Labrador north promontory. They sailed to a fjord on the east coast of Labrador. No Algän scouts were watching the upper Labrador fjords because the Algäns had not foreseen a Viking landing on the rocky, ice-encased Labrador shore. The Vikings stayed through the short summer and a long, difficult winter in the fjord they called "Struamfjord." In the spring they went searching for a better location. They sailed for four days and found a good place. The place had a river running into a lake, which ran into the sea. They named it "*Hope*."¹ They built huts.

Half a moon's time after the Vikings arrived; nine skin canoes came into the bay. The men in the skin canoes seemed to be surprised to see the Vikings, but they stayed to talk. The men in the canoes were swarthy with broad cheeks, large black eyes, and black hair. After visiting for part of the afternoon, the men with the skin canoes left.

¹ *Hope*



Haki, the old man in the Algän village on Eagle River, was the village chief. Everyday he sat in front of his arched hut in the morning, sucking marrow from deer ribs. Every day someone or other usually came by to talk. He did not change his habit, even on the morning after the nine canoes came back with alarming news about the Vikings.

He did, however, change his clothing. Instead of the durable deerskins, he put on his best ceremonial clothes.¹ ~ On that day he wore black woolen pants and jacket that came down to his hips. The jacket was trimmed with red cloth. The Two red strips, spaced about four fingers apart, went around the bottom hem of the jacket and then up the front on either side of the opening.

The jacket was held shut by three red ties. A single red cord edged the outside of the collar. Small red balls were sewn to the cord about every three fingers. Two red cords went around each biceps.

Haki was proud of the outfit he had received from his father, but it was beginning to show wear. His wife was sewing a similar outfit, for Haki's eldest son, but finding the brilliant red dye in this land had proven to be very difficult.

Haki could hear the "thwack," "thwack" sounds of his wife and daughters cutting the hut apart. He saw that the women of the other thirteen huts were doing the same thing. He saw the two canoes, carrying his two sons, almost out of sight around the land to the northeast.

In the open space between the huts near the shore, the women were loading the two skin boats with children and needed gear.² ~ Women on shore were passing bundles along two lines to the women standing waist deep in the water near the boat. They handed the bundles to the women in the boats. They stepped carefully on the ribs of the boat and placed the bundles in each end of the boat. They carefully placed the bigger, more solid items on the ribs of the boat.

The eight escort canoes, with their blunt ends and sturdy crossbar between the high center points on the sides, were ready. The older and lame men, who were going to safety by canoe, were already sitting low in the centers of the canoes.

¹ Black clothes

² Women's Boat

Three distinct groups of men, boys, and older girls were working around the huts. A fourth group was already moving out of the village toward the ridgeline between Eagle River and the river to the south.

As Haki expected, today none of the villagers had time to talk. So, he had time to think. Many thoughts flitted through his mind. He thought:

"I can not believe the Vikings are close to my village. As a young man I helped row the skin boat when our family left the remote house on the little bay beyond the peninsula in another land. We were so near to the glacier that I, a naive boy, thought the Vikings would never come. But my father knew better. Because father was alert, we left in time. We sailed out skin boat to Ungava Peninsula.

At that time my father told me that the Vikings would follow, but they would not come until after, maybe, my grandsons had grandsons.

Father was wrong. We fled the remote farm just a few summers before my oldest son was born. Now that son is in the canoes going toward the Vikings. Not a full generation has passed."

The Algäns fleeing northern Greenland had landed near the Tunit people. Then Haki had hunted, with others, from Tunit country through James Bay to the strait in the south. Finally, Haki came to Eagle River with other hunters.

In the Tunit country all of the Algäns had been very frightened. They planned to pull back out of sight and let the Vikings find only frozen barren lands. At James Bay the Algän leaders were undecided about what to do. They could not decide if the Vikings would come from the big salty water to the north or from the north or south through the forests. They planned to have armed men coming out of the forests in the spring to watch the shores during the summer. The Algän leaders in the strait were sure the Vikings were coming from the eastern sea.

Ever since Algäns could remember, the Vikings had always plundered bountiful Algän villages on coasts. No matter how far the Algäns fled; the period of time between invasions was getting shorter. The Algän villages along the strait were like beacons for the Vikings. But the Algäns had strong war leaders. They had the war slings and catapults ready.

Haki had thought this spot would surely be the last place for the Vikings to find. The coast north and south was mostly rock. There were few people on the coast, even in summer. There was ice on the sea from the start of winter to the start of summer, sometimes beyond.

Twenty summers ago, on the very spot where he sat, he was wed. He and his wife loved each other and they loved the spot. Unlike most hunting families, they come back to the spot every summer.

Haki believed the Great Spirit had created his perfect paradise. But, now the evil serpent from the deep must have guided the Vikings to the waters north of Eagle River.

The village council last night went better than Haki expected. The hotheaded men quickly realized the village could not arm enough warriors to win in an attack before ice comes. He was able to advise the leaders that soon the Vikings would be frozen in place. They probably would not know how to hunt the forests through the winter. The ice would last through the spring, so they would be there until the start of summer. The winter freeze gave the Algäns time to prepare if a battle was required. The war leader, Haki, and several of the older men put together a plan that might work.

His wife came to stand quietly behind him. She had taken his cue and dressed in her ceremonial outfit too. She wore a black skirt, which fell just below the knees. It had two bands of red cord at the hem. The cuffs on her black jacket were two red bands. Her jacket front was lined with a red band a finger wide, and a design similar to the design on his collar.

She wore a cap that rose above her head in a conical fashion and ended in a peak about a head higher. The bottom of the cap, similar to a hood, fell almost to her shoulders. The hood covering captured the long black hair and held it back. A neat fringe of black hair framed her white face, making it appear nobler.

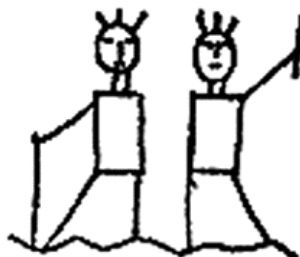
Around her neck hung a choker necklace with a cross. The cross was nearer to her head than the small circle of shell, with a hole as large as a woman's little finger, which hung on her second string of beads. Haki had given her the shell circle on their wedding day. A larger circle, with more shell showing around a bigger hole, was on the brooch holding her jacket together. He had given the brooch to her on the day of their twentieth summer together. He had told her the brooch was to show, once again, his unending love.

The women's boats were leaving a wake as the sail tightened and the oars settled into a rhythm. The escort canoes were bobbing around the skin boats. The flat front of the canoes lifted them over the white crested swells of the ocean. The two canoes that had gone to the northeast were out of sight. The last strong young women were slinging the mats and the poles of the huts onto their backs.

Behind Haki, the grunts of his own daughters lifting the hut pieces meant they were nearly ready to go. Haki had learned, long ago, the wisdom of a stoic face. Still, he and his wife had shared this earthly paradise for twenty summers. To

return to a peaceful village in this spot next spring was an impossible dream. Haki felt his own emotions and wondered about hers.

She raised her hand to rest on his shoulder. He reached across his chest and squeezed her hand. He felt her fingers tighten firmly on his shoulder. Then her fingers relaxed. It was time to go.



The Eagle River Algäns sent six men in two canoes to the north headland, the land between them and the Vikings. The men were scouts only. They vanished when the Vikings, walking overland, came their way

The Eagle River Algäns sent the sturdy men and women of the village to walk west along the ridge near Eagle River until they passed over the ridges where the rivers were small. Then they turned south to walk down to Red Bay on the strait. The young boys and girls stayed there.

The men had a meeting with the men who knew catapults. A strong war leader, the catapult men, and many men, who know about war slings, hunted back to Eagle River during the winter.

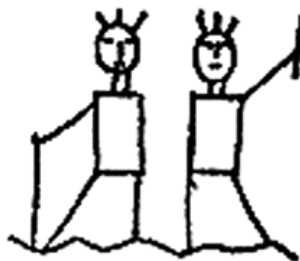
The men in the canoes who went south with the skin boats visited with all the villages along the way to Lodge Bay. They asked for fighting men and canoes from each village. The old men, the lame, the women and the babies from Eagle River stayed in Lodge Bay.

The canoe men rowed back to Eagle River guiding seventy-five canoes from the other villages. Time was important. The ice was forming in the inland streams.

The men built forty arched huts in four groups of ten far into the woods so the Vikings could not see them from the sea. Eighty women, two for every hut, cooked and performed camp duties. When all the men, hunting their way overland, arrived at Eagle River in early spring, there were over three hundred men and eighty canoes.

The strong war leader and the catapult men instructed the fighting men how to make, take about, and move battlefield catapults. Then the men practiced with them and the war slings. At first the men found war slings difficult to use, but they saw that the slings would be better than hunting arrows in a fight against massed men with shields. The slings could loft heavier missiles faster than

arrows. The men learned to concentrate a mass of missiles. The crossbow men practiced shooting their arrows to arrive on target just before the rocks landed. A Viking raising his shield to stop the rocks would expose his chest to zinging arrows.



That winter the Viking settlers had a better stay than they had at Struamfjord. Then, in the late spring, so many canoes came into the fjord that the Grossvann looked as if the sea had been sowed with coal. The visiting Algäns wanted to trade.

The Algäns preferred red cloth. They continued to trade even as the Vikings reduced the amount of red cloth per fur pelt. When the red cloth ran out, the Vikings offered milk. The Algäns noted that the Vikings were not really a trading party.

Meanwhile, black eyes saw where the Viking's huts were, where the longboat and the two big boats rested, how many men were around, how the land laid and where the most stones were located. Late in the afternoon a Viking bull got loose and charged the visitors. The bull's action was a good excuse for the visitors to run for their canoes and row away.

Less than a moon later, the Viking settlers again saw the fjord swarm with canoes. The canoes came ashore at low tide when the longboat and the big boats could not sail over the barrier to get to the sea. The swarthy men jumped out of their canoes onto the beach. They grouped together and began to advance toward the huts. The Vikings took their shields from their boats. The boats, without full crews and shields, cast off and rowed to deeper water. The Vikings formed battle lines, expecting an onslaught of arrows. Arrows were dangerous, of course, but still part of a Viking workday. Suddenly, the air was filled with missiles. The heavy rocks hurtling out of the air were more punishing than the expected arrows. The Viking advance stopped.

Torfinn saw that the attackers raised a very large globe, closely resembling a sheep's paunch, on the end of a pole. The globe flew from the pole and over the Viking battle line. The globe made a terrible noise when it came down just behind the battle line. At least one man, Thorbrand Snorreson, died with a flint stone piercing his head. Many more Vikings were "stung" from behind.

The Viking boats rowed even further from the catapult. The Viking battle line broke. Frantic men ran for the shelter of crevices and ridges in the hills beyond the huts.

Pregnant Freydis, Leif's half-sister, observed the fleeing men with disdain. She picked up Thorbrand's sword, and turned to face the Algäns. She pulled up her blouse to show her breasts. She beat the sword upon the left breast. The Algäns stopped the advance. The Algäns had been Christians for over six grandfather's time. They believed good Christian men did not kill women. They would not kill this one.

While a few Algäns guarded against the Viking men huddled in the rocks, the rest of the Algäns scoured the huts, taking what they wanted, including the pelts they had traded. Then they rowed away.

The Vikings who survived were sure that they had been attacked on all sides. Slowly the true nature of the battle became clear. The attackers made a surprise landing from water against Vikings standing in place to defend their homes. The attackers had caught Vikings inside a fjord. The attackers had floated in mobile battlefield catapults and had concentrated, somehow, a huge amount of rock for the war slings. The Vikings understood if they continued to stay at *Hope*, they would have to live always in a state of siege warfare. The Viking colony withdrew.

The defeated men tending their wounds were embarrassed to sail into Greenland as losers. So they stopped at a place they knew, Struamsfjord, to regroup. They stayed through another cold winter and an ice-encased spring.

Another problem arose. The single men had been braver than the married men who were first to run during the battle. The single men tried to claim the wives of the married men. The Viking camp soon divided into small groups and there was much disorder.

When they were loading their boats in the spring, some of the Vikings called the place "Saglok."¹ ~

Through the long cold northern winter the Algän scouts had watched the Viking camp at a distance. Finally, the scouts were relieved to see the Viking ships sail away from the Labrador promontory.

But there were still concerns around most Algän campfires. These last Vikings had stayed three winters. If past were prologue the Vikings would be back, maybe, with an invasion fleet.

The next summer the Algäns observed the same woman, Freydis, using Leif's ship and a small crew, land at Leif's River. An Icelandic knarr, a bigger boat with

¹ Saglok

fewer people and less warriors, came along. The Algäns decided to back away and let their visitors stay without hindrance or help.

The Algän scouts, shivering through another long, cold vigil on Ungava Peninsula, saw disunity in the Viking camp. But even the scouts could not believe what they saw one day in early spring.

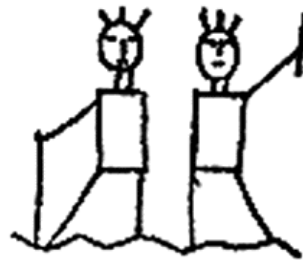
Freydis hoping to make some gain from the venture may have become irrational. She began to think the larger Icelandic ship should be hers. She exhorted her crew to kill the Icelandic people. Freydis's crew did kill the Icelandic men, but they refused to kill the five women. Freydis picked up an axe and struck the fatal blows to the five women.

After witnessing the episode, the Algän scouts were once again relieved to watch the Vikings leave their land. The Vikings did not seem like good neighbors.

Back in Greenland the Vikings reached the conclusion that the ocean lands of the west were not worth settling. They had found no people to plunder. In fact, they had found few people. The Labrador shore was mostly rock, encased in ice for a much longer time than Greenland.

After staying a winter in the ice bound ocean lands, some people, like Freydis and the single men with Torfinn, were pushed into unreasonable acts. Then there were those people in skin boats who floated in catapults and concentrated a massive amount of battlefield missiles. They turned a village in any fjord into a death trap.

The only compelling reason to return to the ocean lands in the west was for wood. A group of armed men could land, harvest wood, and sail away before winter. Wood was precious in Greenland.



Vignette four

MAKING A VERSE

The orange leaf flickered in the soft breeze. It detached, fluttering down, stem first, to stick like a feather in Azon's hair.

Azon felt the leaf. He ignored it. He was watching Pitolo's dark form in the distance, lurching along the trail. Without his left foot, Pitolo's walk, with a stick and the other foot, was a long ordeal. "We could move faster if I could help him," thought Azon.

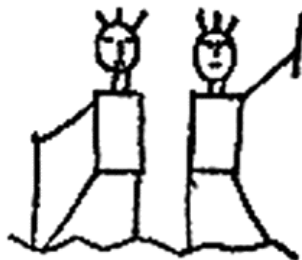
The thought reminded him of the discomfort in his own right leg. He was sitting on his left leg, with the right leg extended out and behind him. Still, unlike Pitolo, he did not need a stick to limp along.

Neither Pitolo nor Azon could keep up with the people during moves to new hunting camps. They were able to walk, by their own efforts, into camp one or two sleeps late. They knew the elders, in both villages, had not abandoned them because they often found a dead hare or a quail "lost" by the hunters. They used the "lost" game for nourishment until they could limp into the villages. They always made it to the new camp and, thus, passed the crucial test. If they could make the moves with the village, they were worth keeping.

Because both had just become aarum-tids, the villages would treat them the same as before, except young hunters would serve as their companion during moves of the camps. Their knowledge would be too valuable to risk on a preventable twist of fate.

When Pitolo had, at last, reached Azon he extended a hand to help Azon up. Pitolo said:

What do you think Maalan Aarum had in mind? He gives us an engraved picture of two men side by side. Then he spends all of the time, last night, telling a story about the big fight. But he asks us to make a verse about the engraving without mentioning the fight. Is he rational?



Azon steadied himself before he said:

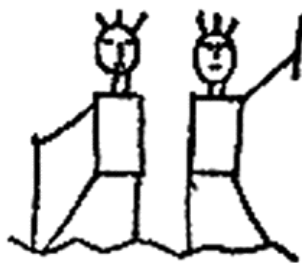
I think so. Remember his hesitation to talk about the big fight. Maybe he thinks what he engraved on the stick is more important. The two men on the stick are not fighting. Both are missing an arm. It looks like they have two legs, but maybe the two lines on the inside mean one leg divided. I do not know what they are doing.

Pitolo started on a small path along the bank of the waterway. He guessed:

I think the missing arms indicate the men are related. The man on the left has his stick on the ground. He may be a man who works in the dirt with the women. But I wonder what the other is holding in the air.

Azon followed up the path, saying, "I think that the man on the right may be playing a game. Maybe he is measuring the height of the North Star. He could be a hunter."

Pitolo stopped at a spot opposite four maidens on the opposite bank. The maidens were sewing moccasin leather together. Azon recognized that his sister was one of the maidens. The maidens did not look at Pitolo or Azon. Pitolo said, "Let us sit here and agree on what the verse should be."



Maalan Aarum met the boys outside of the tepee. He led them through the doorway. Each one took a ladle of liquid from the boiling pot. Then the boys followed Maalan Aarum to his backrest. Azon sat in his usual area next to Maalan. Pitolo carefully walked around the firepit and lowered himself to the ground on Maalan Aarum's left side.

After a few moments of talk about small things, Maalan Aarum held out his hand for the engraved stick asking, "What verse did you two make?"

Azon nodded to Pitolo who said, "We talked about the engraved stick this morning. We could not find a connection to your story last night, except the part when the second son went traveling. We agreed to say;

"The growing boys divided into those who worked and those who traveled."

Maalan Aarum's eyelid narrowed. After a moment his voice was calm and pleasant as he said, "Well done. You have captured some of the meaning of the engraving,-- growing, dividing, work, and travel. Actually, I composed my verse first. Then I made the engraved stick. My verse was:

'As they journeyed, some being strong, some rich, they separated into homebuilders and hunters.'

Pitolo replied, "I can see, now, about the separation into homebuilders and hunters. But I cannot see the journey, or some being strong, or some rich. What am I missing?"

Maalan Aarum lowered his gaze to the stick and then raised his eyes to Pitolo saying, "It is not your fault because you do not yet have the knowledge, but I know that, in the old land, the homebuilders were strong and the hunters often rich. The word "journey" is about passage through life, not traveling."

Pitolo asked, "What do you mean by strong and rich?"

Maalan replied, "A strong man was one who had a stout home with, perhaps, many other huts, animals, and many people working for him. A rich man had the freedom to live as he chose."

Azon commented, "The engraved stick seems to show nothing that we heard during the big fight story last night."

Maalan Aarum took a large breath and let it out slowly. He said, "I wanted to tell you about the hunters, but the war leaders wanted the big fight. I was hoping you would realize that the people coming to this land by boats were the hunters. They left the stronger homebuilders behind in the land across the sea."

Azon politely responded:

Grandfather, you have knowledge that does not match our experience. In this land all the men in all our villages go hunting. They all live a life they choose. The women move the homes with the men. Being a homebuilder does not make a man strong. That is women's work.

Maalan Aarum replied:

"That is why it is important for you to learn the correct verses for the engraved sticks. Someday someone will ask, 'Where was there a people where the strong were homebuilders and rich were hunters?' Then that someone with more knowledge than our people have may be able to discern the land of our ancestors.

"Next I will tell you more about the hunters. I think you both need to learn to engrave sticks. So, after you hear my story, I want each of you to make an engraved stick and think of a verse to go with it. Azon, you have the copper knife that stays sharp. Pitolo, I believe your aarum-tid had a brooch with a pin that stays sharp. You can use the pin as an engraving tool."

Pitolo said, "I have seen the brooch, but I have not tried the pin as an engraving tool. If you are correct, I will use it."

Maalan Aarum replied, "Good. Now listen closely. The next story I will tell came from ancestors nine grandfathers ago.



ENGRAVED STICK 3:4

"As they journeyed,
some being strong, some rich,
they separated into
homebuilders and hunters"

FACTUAL FICTION

BLACK CLOTHES

The black clothes with needlework trim and conical hats worn by the people of Northeast America may have been associated with the Algäns who may have reached Northeast North America around the millennium. These black clothes can be traced in drawings and photographs from 1817 to 1900 in illustrations in the *HNAI* (Vol. 6, pp. 111, 220, and 224; Vol. 15 pp. 115 and 130) (**Return to Black Clothes Place**)

HOPE

"*Hope*" means "tidal lake" where a river runs into a lake before the water spills into the ocean. A high tide was needed for the ships to be raised onto the lake. The Vikings probably called the approach to *Hope* "Grossvann." "Gross" means "large." "Vann" means, "water." Today, modern maps show Grosswater Bay to be a sea approach to a tidal lake. The water emptying into Grosswater Bay best meets the requirements of *Erik's Saga* description of *Hope*, "a river into a lake, and the lake into the sea." (Magnusson, 1966)

The location of Grosswater Bay for *Hope* was selected for the story after a careful re-reading of Enterline. He glossed over the Saga phrase "sailed for a long time" and picked a location further north for the Karlsevne's second over-winter site. Enterline needed a more northern site because he believed that Karlsevne knew the correct latitude of Leif's huts. (Enterline, 1972) Karlserne might have known Leif's information but may have decided Leif had not been capable of determining exact latitude.

Except for Enterline's location, most authors locate *Hope* much further south than Grosswater Bay. But Carlson sketched a map found on the Spirit Pound Stone #1. The map is similar to the east coast of Labrador from Newfoundland to Grosswater Bay. The runes on the stone say, in runes, "Vinland, Hoop, Take, two days." (Carlson, 1998)

It would take two days for the Norse boats to sail that distance. Whoever carved the stone knew Norse runes, Vinland, Hoop [*Hope*], the sailing

time, and enough details to draw the islands in Grosswater Bay. Thus, the two independent determinations of *Hope* imply strongly that *Hope* was in Grosswater Bay. **(Return to Hope Place)**

LEIF'S RIVER

Enterline proposed that Leif Eriksson landed at the River of Leaves. Enterline's location corresponds to the descriptions found in *Graenlendinga's Saga*. The latitude of the mouth of the river matches what was described in the saga, as does the existence of a large tidal surge.

Also, the saga tells of an island north of the mouth of the river, which would be Gyrfalcon Island at the River of Leaves. Fell searched diligently from Labrador to Massachusetts for islands north of river mouths. He reluctantly concluded there were none.

From the mouth of the river of leaves, the travel directions of the subsequent saga trips follow existing coasts closely.

The only discrepancy between Enterline's location and the location described in the saga is the phrase "... never any frost all winter." There would have been frost at the River of Leaves, even in the warmest year. But no one else has resolved that issue either. (Enterline, 1972)

Later scribes of the saga may have misunderstood a statement made in reference to the open-water marvels and changed "no [water] freezing" to "no frost".

Enterline's location of Leif Eriksson's landing is the most probable choice. **(Return to L:eif's River Place)**

SAGAS

The saga description is edited from the *Graenlendinga and Erik's Sagas*. (Magnusson, 1966) **(Return to Sagas Place)**

SAGLOK

The Viking men had been decoyed away from Leif's huts because the description of Leif's River appeared to match Struamsfjord, but Leif's huts were not found there. So they may have labeled the location as "false knowledge". See word meaning. **(Return to Saglok Place)**

WOMEN'S BOAT

The women's boat, the umiak, was historical and was used in modern times. (It may still be in use.) Freuchen described the operation of a women's boat. (Freuchen, 1953)

Kent drew an excellent sketch of the women's boat. (Kent, 1930, p. xxi)

The loading of the women's boat is counter-intuitive. The load goes into the bow and the stern. The women stand on the ribs in the center to row. Putting load in the center may cause the boat to buckle in rough seas.

The boat's use in the story is fictional. **(Return to Women's boat Place)**

WORD MEANING

"Aban" morphed from "Alban". ("l" is a changeable constant from place - time to place- time. A sound in the same location in a multi-syllable word can be either "l", "n", "r" or omitted in a similar dialect.) The French and English heard the "Aban" syllables south of the St. Lawrence River. But, by then, "Aban" had already been combined with the Norse "aki" meaning, "land" to define the "Abanaki" tribe.

"Algän" also morphed from "Alban". The English in the Hudson Bay region spelled the sounds they heard as "Algän. The "kin" syllable, to form "Algonquin", could have been either Norse or English. The story assumes "kin" is a Norse word
(Return to Algän Place)

"Grossvann" is combined from "Gross" meaning, "large" and "Vann" meaning "water."

"Hope" means, 'tidal lake'.

"Saglok" is combined from "Sagn" meaning "tradition (knowledge)" and "lokke" meaning "decoy (false)" to be "false knowledge."