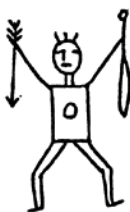


# **HISTORICAL NARRATIVE**

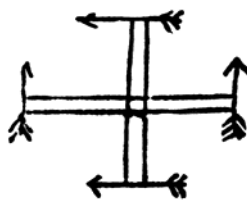
**of**

## **The HUNTERS**

**c 1015 to 1066**

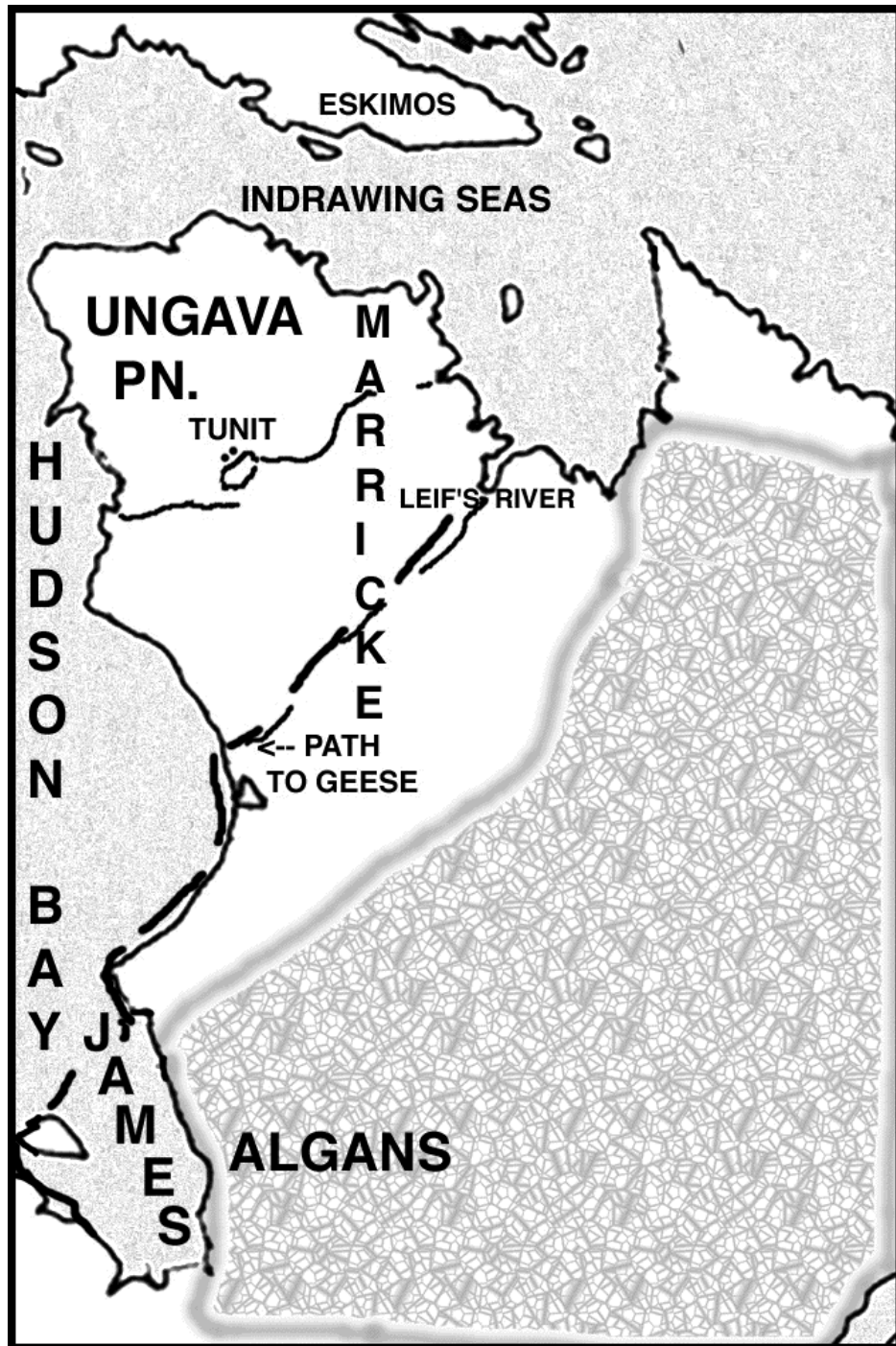


E. S. 5



E. S. 6

## MAP OF THE HUNTERS AREA



The young Norse men who stayed behind in Marrike near Leif's River after loading timber boats explored in all directions but avoided the Algän area.

## The HUNTERS

In the first generation after the Vikings' arrival in Greenland, 280 farms occupied all of the inhabitable land. By the third generation there was not enough space for all the young men. The Viking men separated into homebuilders or hunters.

The homebuilders also hunted, but they used their homes as a base of operations. They went to the north to hunt sea mammals where they swarmed around the interface between water and ice. At home they also hunted local caribou, Arctic foxes, and birds. They participated in the two seasonal seal harvests.

Their home was made of turf on a farm where domestic livestock were kept. The livestock were raised for wool, fur, hides, milk, and meat. The animals needed daily care, and the cows were brought into the home during the winter.

The hunters were young men, probably second, third, or fourth brothers who would not inherit the farm nor be likely to marry the eldest daughter of another farmer. These men, similar to Leif, hunted and explored. They lived in temporary shelters near hunting or fishing sites.

The hunters ventured everywhere. They went to the east shores of Greenland. They went north along the west coast of Greenland.

There were no icebergs in Davis Strait during those summers because of the warm climate of the first two centuries after the year 1000, so the Viking hunters went west by boat. At first, they thought they were exploring islands in the ocean. They called them "ocean lands." The word they used was "Marrike."<sup>1</sup> ~ Some hunters traveled west to the end of Marrike land. Some went south along the east coast of Marrike.

A decade after Freydis's slaughter of the Iceland women, a new generation of Greenland hunters arrived at Ungava Peninsula. Every year more of these Greenland hunters stayed behind after knarrs loaded wood and departed.

The Alban scouts watched, but saw no permanent settlement. Still many Viking hunters, especially those, who went south of Marrike, were never heard from again.

The hunters who decided to explore north had better luck surviving. They found the stone beacons, the low stone walls, the open water marvels and the plentiful sea mammals. They found and visited with the Tunit near Payne Lake and with the Eskimos.<sup>2</sup> ~

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<sup>1</sup> Word meaning

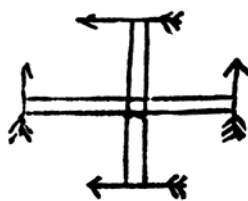
<sup>2</sup> Payne Lake

The Viking hunters walked upon the soaked, algae covered plateau of the land of caribou and named it "Ungava".<sup>1</sup> ~

The Tunit advised against traveling toward James Bay.<sup>2</sup> ~ Nevertheless, a few Viking hunters did find it. Those who returned alive, with scars, brought back the warning: "Stay away from the east side of the big bay to the southwest of Marrike."

But the young Viking hunters saw the geese formations heading southwest. The geese favored the swamps on the west side of James Bay. The Hudson Bay sea ice forms quickly at the beginning of winter and stays in place until late spring. There is a large island and two smaller islands at the north end of James Bay. The ice and the islands make an ice bridge from the west coast of Ungava peninsula to the promontory on the west side of James Bay. The ice-to-shore transitions are unpredictable because wind and temperature variations create unexpected water areas near shores. But by hauling canoes on sleds, bold bands of Viking hunters found that crossing the ice bridge was relatively easy.

On the west side of James Bay, they harvested the birds during the molting season. The following winter some of hunters walked back to Ungava Peninsula thus avoiding the Alban peril to the southeast. A few of the hunters stayed in the lands west of James Bay. There were other people in the area, but the country was big. There was enough food for all. The Viking hunters visiting in the villages enlivened the conversation around the campfires.



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<sup>1</sup> Word meaning

<sup>2</sup> Tunit

On the east coast of Labrador, in the fourth decade of the millennium, a Viking battle fleet prowled around Davis Strait. The fleet had rested briefly at Foss, in Greenland. Foss was a large farmhouse and a set of buildings in southern Greenland that became a “court farm.”

During that era the people committed to the Vikings called themselves and their land “Norvege.”<sup>1</sup> ~ The King of Norvege used a “court farm” anytime he was traveling in Greenland. Then, using local pilots, the Viking fleet had tried to follow the route of the Viking hunters westward. In 1070, Adam De Bremen wrote part of the story:

“... that enterprising Northmen's Prince,  
Harold, (sic) who explored the extent of the  
Northern Ocean with his ship, but was  
scarcely able by retreating to escape in  
safety from the gulf's enormous abyss,  
where before his eyes the vanishing bounds  
of earth were hidden in gloom.”

After retreating from the gloom of the fog hanging over Hudson Strait in springtime, Harald's battle fleet sailed south to warmer waters where they found:

“...an island in that ocean discovered by  
many, which is called Vinland, for the  
reason that vines grow wild there, which  
yield the best of wine.<sup>2</sup> ~ Moreover that  
grain unsown grows there abundantly,  
if not fabulous fancy, but, from the  
account of the Danes we know to be  
a fact.”

As far as the recorded journals of Europe were concerned, Harald's battle fleet had “vanished” for two years. When Harald returned to Norvege, he imposed secrecy. No one was to say anything to others in Europe about the things seen in the western ocean. All Norvege journals were stripped of any mention of the western ocean.<sup>3</sup> ~

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<sup>1</sup> Word meaning

<sup>2</sup> Vinland

<sup>3</sup> Secrets

Adam went on to say:

“Beyond this island [Tillie/Iceland],  
it is said there is no habitable land  
in all that ocean, but all those regions  
that are beyond are filled with  
insupportable ice and boundless  
gloom, to which Martian thus refers:  
'One day's sail beyond Thule the sea is  
frozen.'”

Adam and Martian apparently described sailing north instead of west from Iceland. Surely there were people in Harald's court who knew the authors wrote confusing directions.

Then, in a single year, disaster overtook Norvege. Harald tried to also claim the throne of England. He assembled an invasion fleet and sailed to England. There Harald was killed in battle at Stamford Bridge in 1066. Two hundred and seventy-four of three hundred ships (92%) in his battle fleet were destroyed. This event caused the surviving Vikings to think that it was wise that the rest of Europe continue to believe the western ocean was surrounded with “boundless gloom” and an “enormous abyss.”

After Harald died in England, Norvege entered into a sixty-four-year interval called the post-Viking period.<sup>1</sup> ~ Norvege people became known as Norse. The major Norse ships were the cargo knarrs rather than the dragon longboats. A few Norse ships may have sailed to Greenland, but the primary focus of powerful Norse families was on solidifying control of Norvege.

The few Norse ships that sailed west did not stop at Greenland. Using a latitude device and sun compass for navigation, they sailed on the East Greenland Current westward into the Labrador Current.<sup>2</sup> ~ Then, they coasted south past Newfoundland and Nova Scotia until they could swing north into the ice-free ports of Norumvege.<sup>3</sup> ~

Returning from Norumvege was relatively easy. Ships caught a wind across the Labrador Current to the Gulf Stream. Then, even if a decent wind never came, the ships had a free, but maybe slow, ride home.

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<sup>1</sup> Viking or Norse

<sup>2</sup> Kimal

<sup>3</sup> Norumvege

But living in Norumvege had complications. To the east was a stubborn group of small brown-skinned people with black eyes and black hair. Those black haired people also wore black clothes from top to bottom. The Norse called them "Meget myrkt", the people of much black.<sup>1</sup> ~

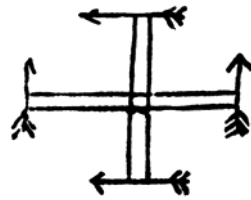
In the woods to the north were people calling themselves "Aban". The Norse swiftly learned that they were allowed to build ports at the mouths of rivers and trade with the Abans as long as they were peaceful. The Abans wanted black cloth, red trim, knives, kettles, and other useful items.

The Norse called the people in the forests to the north "Abanaki".

The Norse treated the Abanaki with great caution. The few Norse among the Abanaki hoard were a long way from home.

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<sup>1</sup> Word Meaning



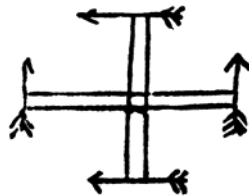


## Vignette five

## The FIRST ENGRAVINGS

Azon was seated on the top of the embankment near the palisade of his village. The fingers of his left hand held a small rectangular piece of wood. Carefully, he traced a pattern into the wood by moving the sharp copper knife along the first traces he had made.

Pitolo worked his way up the steps in the path. He turned around to see if any maidens were near by, but they were all near the cooking fires around the Big House. He lowered himself to the ground beside Azon. He laid down a stick with arrows engraved upon it. Pitolo said, "I sure had trouble thinking of what to make."



Azon studied the stick for a while, then he asked, "Why did you not show an arrow for each direction?"

Pitolo's reply was swift, "I did, but then it looked like the hunters were going in circles."

Azon replied, "But these arrows show them going only in two directions."

Pitolo retorted, "The hunters mostly went north. They were in the east and mostly went west. Let me see your stick."

Azon passed his engraved stick to Pitolo.



Pitolo said, "You have good engraving talents. You even gave solid legs to the man. He is holding a paddle and an arrow. This must be a strong hunter."

Azon reached for his engraved stick, saying, "Thanks. We should join grandfather. He says we have much work to do."

Maalan Aarum held an engraved stick in each hand and smiled, saying, "A very good start. May I hear your verses? Azon, you first."

Azon recited, "The strongest, the most united, the purest, were the hunters."

Maalan Aarum narrowed his eyes. He said, "There are some who would disagree with you. Your words do not describe the true world, but just your idea of the hunters. Pitolo, I hope your verse is more factual."

Pitolo said, "The hunters showed themselves at the north, at the east, at the south, at the west."

Maalan Aarum smiled. He said:

"How concise. Into your factual little verse you packed many moon's time of exploring. I had wanted to choose just the best engraved stick and verse, but, today, I will choose both engravings because one has the better stick and the other the better verse. So I will put both engravings into the medicine bag. In the future you, both, and your grandson's grandsons will use these sticks to tell the stories I am giving to you."

"During last night I prepared two more engraved sticks for the story I will tell you today."

Maalan handed a stick to Azon. "The first is an engraving of a powerful fat man sitting on his bench in mound land.



The fat man is the best and strongest man of the Lenape in the land across the sea to the east. I show three hair on his head because the man, like a powwow, could talk to the Great Spirit in three ways."

Pitolo asked, "In what three ways?"

Maalan Aarum replied, "By speaking directly to the Great Spirit. By talking to his son, the light of the world, who we call Gee Hiz, and by talking to a special spirit who also comforts each person."

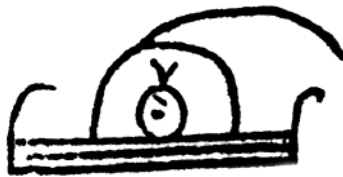
Pitolo asked again, "If the Great Spirit got the message by using any of those ways, why did the man not talk directly to him every time?"

Maalan Aarum answered, "The old powvows told me the three ways were the same as the one way."

Pitolo asked yet again, "But...?"

Maalan Aarum raised his left hand, palm outward, to stop Pitolo's question. He said, "I am an old man trying to tell you the about the past I know. You will have plenty of time, as I did, to discuss this matter with the powvows. We need to get on with the stories."

He handed the second stick to Pitolo.



Maalan Aarum said, "The second engraving shows a troubled spirit leader sitting in the doorway of his mound. He has been turned upside down. The strong wind is blowing the smoke away and bending small trees. You cannot see it in the engraving, but I will tell you that his followers pleaded with him to go to Akomen."<sup>1</sup> ~

Azon asked, "Do you mean the Akomen where we live?"

Maalan Aarum paused to think a brief while. Then he said:

"I am not sure they called the land 'Akomen' at that time. An older word they might have used was 'Merica' which meant something like 'lands in the sea'. But let us use 'Akomen' so we do not confuse our listeners. Remember Akomen is a big place. I think the people of the east were asking to go to an area west of Eastman Land which is a long way north of here.

"I want each of you to make a verse for the stick I gave you. Then I want each of you make a second engraved stick showing a grieving, trembling, torn and broken people leaving their homeland.

"After you listen to my story today, I want you to create a verse for your stick."

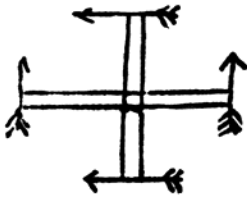
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<sup>1</sup> Akomen

Maalan Aarum took a long sip on his ladle of bij. He shifted position so he could sit straighter. Then he started, "About nine grandfathers ago..."



"The strongest.  
The most united,  
The purest,  
Were the hunters."



"The hunters showed themselves  
at the north, at the east,  
at the south, at the west."

### Engraved Sticks 3:5 & 3:6

## FACTUAL FICTION

## AKOMEN

The people in the *Walam Olum* were going to a land called "Akomen." (Brinton, 1885). *The Native American Place Names in Massachusetts* has these listings:

"Accomac, early place name of Plymouth, means 'land on the other side, or beyond the water.'"

"Accomemeck, of which Massassoit was sachem" (Douglas-Lithgow, 1909/2001)

Accom- words are also found in Shawnee, Mahican, and Leni Lenape name listings in the *Handbook of North American Indians (HNAI)*. (HNAI, 1978) **{Return to Akomen place}**

## KIMAL



The Vikings used a handheld device, 4.7 inches long by an inch wide, to determine latitude. The Arabs called similar devices "Al Kemal." The Vikings may have called their device simply a "Ki mal." {See word meaning.} The Kimal was more precise and versatile than the Al-Kemal which could only determine one preset latitude. (Slaughter, 1957)

The height of the North Star above the horizon varies with the latitude of the viewer. The viewer held a Kimal tethered by a set of necklaces which established a set distance from his eyeball. He rapidly scanned along the horizon until he saw the North Star in the slit. The viewer then lowered the Kimal until the North Star peeped through the hole. The viewer then thumbed a slender needle up the notches on the center prong until the needle looked as if it was on the horizon which was seen behind the

Kimal. Then he clamped the needle in place with his thumb. The viewer then made an accurate count of the notches using lamplight.

This Kimal was calibrated by adjusting the necklaces so that the distance from the hole to the bottom of the solid crosspiece was the same as the distance as from the Kimal to the eyeball. Known measurements on the ship's deck and main spar created an equal sided triangle to verify that the Kimal was in calibration. The exact latitude, in degrees, was not required. The correct Kimal notch required to sail a given latitude was easier to remember and simpler to determine.

The Kimal is shown in the Beothuk chapter of the *HNAI*, Vol. 15, p 104, fig. 5, left. Kemal Re'is, a great sea captain, was the uncle of Piri Re'is, who drew a map including North and South America in 1513. (Hapgood, 1966, Note 1, page 209). **{Return to Kimal place}**

## NORUMVEGE

Norumvege was a real place for the Jesuits in Arcadia. They mentioned the name many times as a place in the neighborhood and used the location of Norumvege as a basis for directions. The location was across the bay from Port Royal, Nova Scotia. See word meaning.

The center of Norumvege was somewhere between St. John's River and the Kennebec River. The entire area between St. John's River and the Kennebec River is called Norumvege in the book. **{Return to Norumvege place}**

## PAYNE LAKE

Payne Lake, in the center of Ungava Peninsula, has a set of twelve rectangular foundations with indications of stone floors, one foundation for a larger building, and evidence of a dam and a causeway for wheeled carts. (Lee, 1968) **{Return to Payne Lake place}**

## SECRETS

Astri Stromsted wrote that the Norwegians imposed secrecy on all voyages to the western ocean. The voyages and the secrecy may have

begun during the reign of Harald Hardrada and reached maximum levels during King Haakon's reign. (Stromsted, 1974)

Adam De Bremen may have gotten away with his report on Vinland because it was buried in Church records in a country outside of Norse control **{Return to Secrets place}**

## TUNIT

The word "Tunit" is still used by the Arctic and sub-Arctic peoples to identify the builders of the large stone artifacts in the north country.  
**{Return to Tunit place}\_**

## VIKING OR NORSE

The point when Vikings stopped being Vikings and began to be Norseman had been recorded to be the death of Harald the Hardrada in 1066.  
(Pearson, 1998)

In real life the one lifestyle did not end abruptly nor the other begin suddenly, but the death of Harald the Hardrada does appear to have happened at a time when the men of the North stopped expanding and started to fight with greater intensity among themselves.  
**{Return to Viking or Norse place}**

## VINLAND

Adam De Bremen wrote about Vinland and grapes before the *Graenlendinga* and *Erik's Sagas* were written. De Bremen got his information from the King of Denmark who may have just returned from a trip to Vinland. The King of Denmark was a half brother to Harald Hardrada. Vinland (a.k.a. Norumvege, Akomen, Akonsee, Kanal Dal, and Massachusetts) may have referred to many locations along the shore from Newfoundland to west of Rhode Island. (Stromsted 1973)

Physical evidence of Norse contact in the area is provided by at least eight stones with rune inscriptions from the area. (Carlson, 1998)

Circumstantial evidence is provided in the *HNAI*, which states, "A sharp linguistic and political division between the western and eastern Long Island Indians is clear and archeological sites seem to cluster at the opposite ends of the Island." The eastern Algonquins may have been descendants of Norse that sailed directly from Norway. The Lenape, on the west end of Long Island, may have been descendants from the Greenland Norse. If this hypothesis were correct, there would have been a distinct difference in language and culture, but the two cultures would still appear to be Algonquins to modern researchers. Thus, the *HNAI* describes a situation that supports the hypothesis. The implication is that the eastern Algonquins lived in Vinland (before it became Akomen); the western Algonquins walked in later from northern Akomen. (*HNAI*, Vol. 15, p. 215)

**{Return to Vinland place}**

## WORD MEANING

"Kennebec" is a combination of "kjenne" meaning "know(n)" and "bekk" meaning, "brook."

"Kimal", a conjecture word from "ki(kke)" meaning "peep" and "mal" meaning "picture".

"Marrike" is a combination of "Marr" meaning, "Sea", and "Rike" meaning, "land" "Ocean Lands" was a name for the lands in the oceans west of Greenland. (Stromsted, 1973). **{Return to Marrike place}**

"Meget" meant "much."

"Micmac" is a transformation from "meget myrkt" meaning "much black." **{Return to Micmac place}**

"Myrkt" meant "black."

"

"Norvege", meaning "King's Way," is the old name for Norway. "Nor" meant "King" and "vege" meant, "way." **{Return to Norvege place}**

"Norumvege" is equivalent to "Norvege". "Um" means "on," So the original Norse name may have meant "King on (the) way."



"Port Royal" was mistranslated by Verrazano, 1524, from "rolig" meaning calm. The harbor is an enclosed bay which would have usually been calm.

"Tunit" means, "caribou people" and/or "big people" to Eskimos.

"Ungava", the land that "hatches streams." "Unga" meant "hatching" and "aa" meant "stream." **{Return to Ungava place}**