

HISTORICAL NARRATIVE
of
The CROSS and The WORLD
c 1050 to 1250



The STONE TOWER



The Stone Tower: This stone tower, still standing in Newark, Rhode Island. Is similar to twenty-one (21) remaining lavabos which were built in Europe about the time of King Haakonsson. Nineteen (19) had the same access door arrangement. Slanted vertical marks which might be short twig runes have been found in the construction but the runes are not yet fully understood.

The CROSS and The WORLD

After the first meeting of the Algäns and the Christian Norse, their uneasy alliance slowly developed into solid friendships. Over time, men with black eyes learned to trust the blue-eyed men who had converted to Christianity.

The blue-eyed Christian men from a young Christian culture with minimal knowledge in doctrine had met a 450-year-old Christian culture which had forgotten even more doctrine. But they were Christians. They had the same Great Spirit. They did not make false images of the Great Spirit. They described their Great Spirit with words meaning "pitying, charitable, overruling, guardian and merciful Spirit." They never took the Great Spirit's name in vain or spoke it in a profane oath. They buried their dead, believing the spirits would rise to a better land. They had the same cross for their personal symbol.

As the years went by the Algän people accepted more and more Norse hunters. The natural attractions of youth resulted in babies. The older women observed that, as the babies grew, black hair and eyes were nearly always present. The noses grew bigger, the cheekbones higher, the bodies taller, and often the skin was whiter, almost as white as the Norse. Babies were babies. The Algän women loved them all.

The Norse and Algän hunters developed a working hunting language.¹ ~ The Norse hunter observed that the conical shelter over a family fire was usually enclosed with hides. So, he called it a "teppa," meaning, "to enclose" in his language.² ~ The Norse men found the little arched huts were warmer, and so seemed stronger, than the earthen mounds back in Hrein Fjord. Staying in a little arched hut was like having a private little nook away from the cares of the world. The men called the arched hut "viigi kvam" meaning, in their language, "stronghold nook." To the chagrin of the Norsemen, the women sharing their robes in the huts could never pronounce the "v" correctly. Also they slurred pronunciation between words. There were better things to do in the robes than to get pronunciation correct. So, in the mornings, the Norse smiled ruefully as they heard the women talking about moving the "wigwams."

A group of adventuresome Norsemen tangled with the wolfpack men. When the fight was over, a Norse man saw the war club of the wolfpacks for the first time. He picked the dreaded club up from the still hands of the dead wolfpack man and looked at it. With surprise he said, "Well, it is just a tømme hake." As the years passed the word tømme hake was used to describe any war club having a

¹ Norse Words

² Word Meanings

wooden handle and a heavy object at the end. Even the metal or stone axe carried by all Norse became better known as a "tomahawk".

When it came to naming places, the Norse had a knack of giving a location a distinctive descriptive name based on the attributes of the site.³ ~. As they explored around the shores of James Bay, the Norse gave the rivers names. There are twenty-three rivers flowing into James Bay. The Norse named at least eight of them: the Attawapiskat, Ekvann, Geysavann, Kapiskou, Nemiscau, Norvege, Mus, and Sludd. They also named Hemna bay. Soon even the Algän hunters were using the Norse names.

As decades passed, more and more Norse men settled along the Sludd River on the east side of James Bay. The area became known as Eastman Land because of the influx of Norse hunters. For centuries the blue-eyed Norse men had known they were descendents of "men from the east." Still, the wives were black eyed, black haired women from the local Algän villages.

As time went on, many a Norse hunter realized that he was hearing only part of life. In the evening, everyone else around the campfire, including his own children, were talking but they were not speaking his language. Many young Norse men longed for women who could speak their language. Even older Norse men, who loved their faithful Algän wives, wanted more Norse women in the village, so their own grand children would learn more of the Norse language.

Occasionally, the Norse blue-eyed hunters out of Eastman Land would meet blue-eyed hunters from the Blond area on the west shore of James Bay. Both groups enjoyed the pleasure of visiting in the Norse language. They often talked about their distant relatives still in Hrein Fjord. The trading relationships of the people of the Blond Area and the Eastman Land improved.

The religious tenants of Christ and Odin became less important than beliefs favoring good hunting. With no high official dictating religion, faith became personal. The Great Spirit also blessed the spirits of the animals.



About 1100 an astute blue-eyed trader from Hrein Fjord traveled through both Eastman Land and the Blond Area. Numbers were his strong trait. He estimated there were about five hundred families of Christians in all of Greenland, but there were about one thousand black-eyed Christian families in Eastman Land. Also there were about a thousand more young families in the region, who lived in their

³ Word decoding

own wigwams. They acted like Christians and might become Christian converts with more exhortation. Even the two hundred blue-eyed families in the Blond area on the west side of the big bay showed a willingness to have a Christian powwow.

The next summer, the blue-eyed trader and his trading goods embarked on a boat headed to Hrein Fjord. There a ship from Norvege was preparing to sail home. The trader exchanged his caribou, moose, and bear hides for cloth, knives, and beads. The ship's accountant made the explorer "give" ten percent of the hides and ivory to the church. The church collector, who was on board, promised the tithe would be given to the Bishop in Bergen, Norvege.

The angry trader hunted down the ship's captain. The trader complained that the church was not fair because the church took tithes only from Hrein Fjord traders. To the west in Marrike there were nearly three times as many Christian families, living in a far richer country. They were trading many more goods with each other but they did not tithe to the church. They were getting away with it!



In the year 1112 Bishop Erik Gnipsson came to Hrein Fjord. But then he soon left to establish the Bishop's residence at Sandnes in the Northern Settlement. The Northern Settlement had only about one hundred and eighty families at the time compared to about four hundred in the Hrein Fjord area. The Bishop, in his black robes, left the Northern Settlement and went west to "Vinland" in 1121.

Bishop Gnipsson actually went to Leif's River on Ungava Peninsula and not to the "Vinland" of Norumvege. Bishop Gnipsson, his guide, and four men walked upriver for ten sleeps. Then they looked down on Hudson Bay from a flat ridge not over eight hundred feet above sea level. They hiked down to Hudson Bay in three sleeps. The guide and the men built a canoe in half a moon's time. A moon's time after landing at Leif's River, the man in the black robes was on his way south in a swift canoe. He rowed to meet the Christians in the Eastman Land.

When the advance scouts told the people in Eastman Land that a man in black robes was coming, six canoes with six rowers each rowed out to meet him. These rowers were the most respected men in Eastman Land. They wanted to be baptized.

Bishop Gnipsson never came back to Hrein Fjord. But for decades after he "vanished," the tithes that came to Europe from Hrein Fjord were mostly furs. A list of natural items sent to the archbishop in Amsterdam included elk, black bear,

beaver, otter, ermine, sable, lynx, glutton, and wolf. These furs came from animals found in the Eastman Land, but not around Hrein Fjord.

Bishop Arnald was appointed Bishop Gnipsson's successor in Hrein Fjord in 1125. Nine years later Bishop Arnald also left Hrein Fjord to join Bishop Gnipsson.

Meanwhile Norse men from Norumvege, who had hunted through the winter north along the Abanaki ridges, and who had stayed at the summer camps in the Kanal Dal, heard about Bishop Gnipsson's fame. The following winter, the Norumvege men hunted to Eastman Land to ask him to relocate into Norumvege. There were many Norse in Norumvege. Surely, the Norse sailors needed religion more than the pious Algäns.

So Bishop Gnipsson moved to a location on the Penobscot River in Norumvege. As he aged, the people from both the north and the south came to him for the succor of a strong faith. When Bishop Gnipsson died, the title of Bishop was passed on to his most deserving follower. A tradition began.⁴ ~ The "Bishop" was still providing succor when Captain John Smith visited the area in 1614



After the post-Viking period Norvege entered into an even more vicious 110-year civil war. During the civil war Norvege had twenty-four different kings. Twelve of the kings had reigns of about a year or less. Most Norse ships were needed in Norvege during those struggles. The fear of being without protection against enemy battle fleets reduced the number of Norse ships sailing to Norumvege.

Finally, a king named Haakon Haakonsson came to power in 1217.⁵ ~ He remained on the throne for forty-six years. During Haakon's reign the Norvege navy became, once again, the most powerful in the world. King Haakon was known throughout Europe for his fame as a great seaman.

King Haakon also tightened Norse secrecy. Snorri, the Icelandic saga writer, never mentioned Haakon going to sea except for the last doomed voyage. Snorri recorded that there were many more things he knew of Haakon's deeds, but he was not allowed to write about them. King Haakon Haakonsson was so effective in squelching any recorded information about the western lands that his voyages

⁴ Bishop Gnipsson

⁵ Haakon Haakonsson

there are mostly conjecture. Snorri may have known of the following deeds, but he was not allowed to write about them:

Haakon sailed to Hreinarfjord in 1247. He stayed at the other "court farm," Tjodhildstad. Haakon left a team of officials and a Bishop, Olaf, in Hreinarfjord.⁶ He also left strong orders that the fjords around Hreinarfjord should become part of Norvege to which they should pay taxes. Hreinarfjord and the surrounding area were to be his Eastern Settlement. Then, after he was sure his officials and the bishop knew their duties, he sailed away from his "Eastern Settlement" to his "Western Settlement" at Norumvege.



The civilizing progress at Norumvege was promising. The Norumvege Norse readily agreed they were already part of Norvege. They were also willing to call themselves "Haakon's Man," which meant "Haakon's people." Within a decade the words "Haakon's Man" were also used to designate all the lands where Haakon's people walked.

Haakon's ships went exploring, using local pilots. They went south along the coast of Haakon's Man until they came to a protected bay with a river flowing in from the west. The river started in the white pine area back in the small hills to the west. The straight-growing white pines were already being used for masts on ships in the King Haakon's great navy. The people of Haakon's Man had already built a dock system to load timber onto knarrs. They named the area for the many small hills along the river. They called it "Massachusetts" which means "the place of the many hills."

Haakon explored further south. After his ships sailed around a large bay, the coast went toward the west. Several good bays were bypassed because the local pilots kept talking about the better features of the area with the narrow passage or, in their words, the "Narragansett."

King Haakon was well pleased with Narragansett. He arrived at the start of fall and stayed a whole moon's time. He was favorably impressed with the climate and the colors of Narragansett's trees. Then Haakon's fleet sailed for home.

During the nine-day voyage home, Haakon had time to reflect. He had these things to consider. First, the European world knew very little of his Western

⁶ Bishop Olaf

Settlement. For over two centuries the Norse sailors had been doing an effective job of being silent about the western lands. He liked it that way.

Second, he did not like the state of affairs in Europe. The Moslems had captured Jerusalem in 1244. The Pope had asked Haakon, the captain of the world's greatest fleet, to lead the crusade to free Jerusalem. He had declined. He was, at the time, planning the trip west.

Third, in 1245 the first council of Lyons had deposed King Fredrick II of France. King Fredrick II was Haakon's friend.

Fourth, the Pope or a Church council might also depose him. If that happened what would be the status of churches in the Western Settlement of Haakon's Man?

King Haakon may have pondered the fact that no one in southern Europe, including the Pope knew the western churches were there. He liked it that way. He decided to strengthen the Norse code of silence. As far as the world knows, from written records, the greatest navy in the world rowed up and down the fjords of Norway.

But for many centuries two kayaks were displayed in each of two Norway churches. The kayaks were "taken when Haakon was beyond Greenland." Historians think the kayaks were taken in a fight, but people who could make a kayak in less than half a moon's time might have easily exchanged them for more valuable items, such as cloth, thread, and beads. (In fact, Eskimos did trade five kayaks for cloth, thread, and beads, three centuries later.)

However the kayaks were obtained by Haakon, the fact remains, he "was beyond Greenland." The next spring Haakon's fleet, carrying a Bishop, carpenters, and stone masons sailed directly from Bergen, in Norvege, to Narragansett in Haakon's Man by using the Kimal and the sun compass.

For the next twelve years, Norse ships plied the ocean from Norvege to Norumvege, Massachusetts or Narragansett. A church was started in Narragansett. It was styled similar to twenty-one known northern European churches. The stone lavabo, with eight archways and a solid stone keep above, was built first. A wooden sanctuary was built to serve until the cathedral could be built of stone. This church was to be the first and the finest in "Haakon's See."



Vignette nine

The MEASUREMENTS

After he finished telling all he knew about the cross and the world, Maalan Aarum said he needed to nap. He walked to the tepee, ducked his head, and entered. Pitolo and Azon took a ladle full of meat and broth from the pot over the fire outside of the tepee. Azon nodded toward the palisade entrance. They quietly walked out of the palisade to their favorite spot of grass on the south bank.

Azon's sister and a maiden from the north village sat near the steps on the north bank. They were dressing out deer hides.

As they ate Azon and Pitolo watched the activity. Then the food, the sun, the warm, light breeze, and the aftermath of last evening's Big House celebration took effect. The two aarum-tids napped also.

Some time later, Azon awoke suddenly, alarmed. A maiden was standing in front of his eyes. Another maiden was near by. Then he recognized the moccasins belonging to his own sister. So, he relaxed and started to roll on his back. His sister said, "Azon, please sit up with your back to us."

He did. He felt a hand touch him on the right shoulder and then "walk" across his back to the left shoulder. He assumed the hand belonged to his sister. He also assumed her hands placed the deer-hide string on his forehead and made it taut to the back of his head. But when his sister said, "Thanks, Azon," he turned around to notice that his sister was standing a little too far away to touch him.

They all heard Pitolo awaking. Azon's sister said, "We want to measure him, too."

So Azon nudged Pitolo and said, "They want you to sit with your back to them." Pitolo's smiled with pleasure and said, "Gladly, I am always ready to please maidens, especially if they notice me." Azon's sister moved in to measure Pitolo. When she finished, the two maidens walked to a grassy spot near the path to the palisade.

Pitolo sat stretching and then he reached for his walking stick. He asked, "What is the purpose of the string around the forehead?"

Azon was getting up. He said, "Mother says that, if she knows the length of a string around the forehead, she knows how long the coverlet, jacket and leggings must be."

Pitolo shook his head and said, "These last few days, I think I am losing my mind. Measuring a forehead to make leggings is as crazy as building a stone place for powvows."

Pitolo started to get up. Azon reached to give a hand. He commented, "I agree. Building a stone tower for the powvows is crazy. Powvows must move with the people of the village. But we better go. It is late in the day. It is almost time to get to the Big House."

The two maidens still stood beside the path between the bank and the palisade. When Pitolo turned and made the first skip along the path, the quiet maiden stepped back into the path and walked toward the palisade ahead of him. Azon's sister stepped into the path also. But she turned toward Pitolo, held up her string with one knot, and said, "Pitolo, the outside measurement for your leggings is two strings, less a fist-thumb." She held up a fist with the thumb extended. She continued, "The inside measurement for the leggings is a string plus a fist-thumb." The sleeve lengths and the coverlet length are one string. Your jacket length is one and a half strings."

Then Azon's sister swung around and walked up the path. As the maidens walked along, the bottom fringes of their long skirts swished from side to side.

Pitolo stood still and watched the maidens walk away. He said, "I never noticed her before."

Azon, who was anxious to hurry, snapped back, "I thought you noticed them all. She has been in the tepee, or around it, every time you came. She is my sister."

Pitolo's words were brusque, "I have seen your sister." Then, as he skipped along, he added softly, "I just never noticed..."

Pitolo and Azon found Maalan Aarum sitting up, but resting asleep against his backrest. His ladle had spilled a small amount of liquid. Azon picked the ladle up to refill it. Pitolo soaked up the liquid with moss.

Pitolo saw the engraved stick first, lying just beyond Maalan's left fingers. He picked it up. Azon and Pitolo studied it,



Pitolo said, "I see the cold, snowy, stormy, freezing climate and the people who view the Great Spirit in three ways. The rest I do not understand. What do the three heads mean?"

Azon said, "I do not know. What are the little lines under the heads?"

Maalan's voice caught them by surprise; "I do not know either. I carved the stick a long time ago. I found this stick in my old medicine bag. I think the engraving was for the hunter's story, but I think we can maybe use this engraving after the 'Brave, Little Bull' story."

Maalan Aarum continued, "My next stories are about our family ancestors. While we, personally, should know about our ancestors, the entire Leni Lenape people is interested only in the important events affecting all of them."

Pitolo asked, "What are those events?"

Maalan answered, "We have only two important events left. They are the Leni Lenape discovery of this rich land and the migration."

Azon said, "Grandfather, we do not know the details of those events so we cannot help you decide on the number of engravings."

Grandfather said:

"I have told the migration story many times. I think the story can be told using only seven engravings. I can almost see what the engravings should be.

"But the discovery of the rich land was done by small groups of people throughout the span of six grandfather's time. During that time people in this land and in the old land lived from day to day with little change. The most important event was the slow unfolding of Leni Lenape life in the rich land of this country."

Azon said, "A good aarum-tid would make a hundred engraved sticks."

Pitolo replied, "They would all say the same; 'Twenty men came from the land in the east. They thought the land was rich. They took black-eyed wives, and raised black haired children here. '"

Grandfather said, "Pitolo is correct. The story is important, but the repetition is not."

Pitolo was making rapid calculations, with his fingers. He said, "Wait a bit. Twenty men each year for six grandfather's time are the same as sixty villages like ours. Where are the villages?"

Maalan Aarum smiled and responded, "Actually, if you include the black eyed women and the black haired children, the number of villages is in the hundreds. The people in most of those villages are known as Algän kin. Algän mothers raised the children. Only in the Eastman Land did the men from beyond the sea form their own villages, but even there the black eyed wives still raised black haired children speaking Algän words.

"Although the slow entrance of men from beyond the sea took six grandfather's time, I think we should use only two or three engraved sticks to tell about the discovery of the rich land. This engraved stick could be one of them. So, each of you study the engraving and bring me a verse after I tell the story of 'Brave, Little Bull.' I will choose the best verse to go with the engraving. Remember. Our engravings and our verses should remind another storyteller of events for the entire Leni Lenape people, not just our ancestors."

Azon asked, "Will you be telling about 'Brave, Little Bull tonight?'"

Maalan Aarum lay his head back against the backrest for a long time. Finally, Pitolo thought he had fallen asleep again. Pitolo asked quietly, "Maalan?"

Maalan's head rolled from side to side. Then he raised his head and said, "I am sorry. My mind seems to take many paths. To answer Azon's question, I think I will tell the 'Brave, Little Bull' tomorrow. Tonight, I will tell of our common ancestor, Magnus, of five grandfathers ago. I will tell about Magnus especially so you will learn about the people and the land across the salty sea to the east. Most of the other people in the Big House are Magnus' descendants so they will enjoy the story and learn about the eastern land too. But the Magnus story should not be included with the engraved sticks for all the Leni Lenape. The story is focused too much on our distinct ancestors.

"I have another story that I want to tell just you two. That story leads up to the birth of Bjarni, which was Talerman's birth name. Come as early as possible tomorrow, so I can tell it then and rest my voice for the night's event."

As the rays from the sun lengthened the shadows, Maalan Aarum, Azon and Pitolo walked the long way around the waterway to avoid going up and down the steps. The parade into the Big House was like the first day, except the fires were already burning when the leaders entered the room.

The powvows took a long, long time naming the entire blessings the people should remember. Azon noticed his grandfather's head nod. But when the drums announced the Big House leader again, grandfather's eyes snapped open. It was his time to talk. As they did in the first evening, the three aarum-tids stood in the east center of the room. Maalan Aarum waited patiently for the room to become quiet. Then he raised one hand and began the evening's story:

"My friends, life will go on when we all vanish as the leaves are vanishing. We will have many descendants. We have descended from many ancestors. All our ancestors are important to remember. But tonight I remind you that both villages have a common ancestor. Most of us can trace our blood to that ancestor, Talerman.

"Even though Talerman is important, he also had ancestors. Tonight I will tell you about the great grandfather of Talerman. This was a man who found himself trapped in a situation and used his wits to survive to become the source of his descendents.

"My story begins five grandfathers ago, when a very, very powerful man sailed many ships to the land beyond the salty sea..."





Engraved stick 3:11

FACTUAL FICTION

BISHOP GNUPSSON

The story describes a conjecture of Gnutsson's move to the Penobscot in Norumbega. In 1614, five centuries after the conjectured move, Captain John Smith wrote, "... they hold the BASHABES of Penobscot the chiefe and greatest among them."

"Bashabes" means, "Bishop". (Sherwin, Vol. II, p 22, 1942)
(Return to Bishop Gnutsson Place)

BISHOP OLAF

Bishop Olaf landed in Greenland in 1247. He was "charged by the Norwegian King Haakon Haakonsson, IV to bring the Greenlanders under the Norwegian Crown." (Ingstad, 1966, p. 201)

His encounter with the *Althing* is conjecture.
(Return to Bishop Olaf Place)

HAAKON HAAKONSSON

Haakon Haakonsson, IV, called the Old, was the King of Norway from 1217 to 1263. He was crowned in Bergen in 1247 after being a ruling contender for thirty years. Records of events after 1247 are rare.

In 1258 his daughter, Kristen, married. (Pearson, 1998)
(Return to Haakon Haakonsson Place)

NORSE WORDS

Roger Williams, in his book, *Key to the Indian Language*, 1644, had no trouble believing the Algonquins were speaking Norse, he wrote:

"There are two kinds of Old Norse. One is called "Gamle-Norsk" (Old Norse); the still older language is called "Ur-Norsk" (Primitive Norse). By marking the various words used by several

tribes it should be possible to determine when each Norse settlement was made in America. I am in hopes it may be possible to do this at some future date, as it would give an idea how long the Norsemen did travel to these shores. It appears from my translations that such migrations continued into the fourteenth century or to the time of the Black Death." (Sherwin, 1940, p. 338)

Sherwin had no problem believing Algonquin words had Norse roots. He grew up speaking Old Norse in remote Norway where Old Norse was the spoken language. After migrating to northeast North America, he was surprised to recognize that many Indian place names, when spoken out loud, described the land he was seeing. (Sherwin, 1940)

For example, Sherwin recognized Algonquin "Agawam" as "marsh." There were six "Agawam" place names in Massachusetts. Early Europeans defined three of them as "ground overflowed by water," two of them were defined as "marsh," and one had no definition. (Douglas-Lithgow, 1909) Sherwin compiled 16,000 phrases of Algonquin words with Old Norse roots.

Stromsted also could speak Old Norse, because her parents sent her to a remote island for safety during World War II. There she grew up with people speaking Old Norse. She added to the list of northeast North American place names that had Norse roots. For example, "Massachusetts" means "The land of many hills." (Stromsted, 1974)

The Algonquin language must have been close to Norse because some Algonquin words can still be translated using a modern Norwegian dictionary. (Gabrielsen, 1999) **(Return to Norse words Place)**

WORD DECODING

Key illustrates a basic vocal chart, similar to the International Phonetic Alphabet chart, to compare sounds of all languages. The chart assigns letters to two groupings. One set of groupings is associated with where in the mouth the sound is made (place of articulation). The other grouping has to do with how the sounds are produced (manner of articulation). There is a set of sounds produced by stoppage of air. There is a set

produced by friction. Also there are sets for nasals, liquids, and semivowels. (Key, 1998)

Assume that a sound in a given articulation group can only transform through time to sound like the nearest adjacent sounds produced by a different location in the mouth. Then a sound that started as "p" centuries ago might be "p" or "t" or "b" in today's language. Thus, the spelling of an Algonquin word might be altered by using "p, t, or b" to locate similar words in the Norwegian dictionary. The correct Norwegian word, if there is more than one word possible, is the one with the most reasonable meaning when compared to the Algonquin context.

For those who want to try this process, start with a Norwegian-English Dictionary (Gabrielsen, 1999). Break an Algonquin word into syllables. Change "w" to "v" and "c" to "k." Start searching for a word with a reasonable meaning based on the context of the Algonquin word. For example, start with the Algonquin "wann" written near drawings of drinking vessels in the Beothuk section of *HNAI*. "Wann" changes to "vann," which means, "water" in the Norwegian Dictionary. (*HNAI*, Vol. 15, p. 106.)

If the first search, using the given spelling, fails, try searching with the nearest letters as shown below:

| | | |
|---------|------|-------|
| TPKD | PTB | BPD |
| DBGT | KTG | FSY |
| SFXZ | XYZ | |
| ZVSY | | |
| | | |
| NM(NG)L | MNW | W(Y)R |
| | RWY | YR |
| | | |
| IEOA | EIOA | |
| OUEA | UOEA | |

If no word makes sense, you may not have a word with Norse roots. For example, "Akpatok" looks like a Norse word. But the closest reasonable understanding from the Norwegian dictionary is "egg-suck-cruise." The

logical conclusion is that Akpatok is not a Norse word. Akpatok was described in the story as a meat-eater word.

If the Norwegian syllables make reasonable sense, the Algonquin syllables and the Norwegian words had common roots. But, beware, the exact original meaning may not have been similar to the modern definition because modern Norwegian, itself, is changing rapidly.

All the Algonquin and Norse words in the story fall within the allowable transformation table above. The words were used if the modern Norwegian definition appeared to be reasonable when compared to the Algonquin context. The words were checked against Sherwin's 16,000 related phrases. Where there were differences (for example the modern Norwegian "teppa" is "carpet", In Old Norse "teppa" is "enclosure") Sherwin's Old Norse definitions were used.

The few Norwegian and Algonquin related words illustrated in the story are a very small fraction of the more than 16,000 related phrases and place names that are already documented by Sherwin. As Sherwin wrote in the preface to Vol. 4, "**...the Algonquin language is Old Norse... The truth cannot be successfully attacked.**" (Sherwin Vols. 1-7, 1940-1953) **(Return to word decoding Place)**

WORD MEANINGS

Attawapiskat is still on the modern map. "Atta" means "there are", "wapis" transformed from "vapis" meaning, "wasps" (think mosquitoes) and "kat" means, "there."
(Return to river names Place)

"Bashabe" is transformed from "Bishop"

"Eastmain" is transformed from (Norse) "ost", meaning "east" and (Norse) "man" meaning "people"

"Ekvann" morphed into today's Ekwann river. "Ekvann" is an Old Norse idiom meaning, "ain't water." **(Return to river names Place)**

"Hemna Bay" morphed into "Hanna Bay" which is near the mouth of the Moose River. "Hemna" means, Harbor.

(Return to river names Place)

"Hreinarfjord" is a conjectured intermediate word between Hrein Fjord and Einarsfjord (1340). The Norse sometimes added "ar" after word ending in "n". So Hreinarfjord may have been the first Norse pronunciation of Hrein Fjord. Later the name morphed by dropping the "Hr" and slipping a "s" between syllables to become "Einarsfjord." All the word changes are easy transitions over time.

"Hrein" means "pure" "clean" or "decent."

"Geysavann" is a combination of "Geysa" meaning, "swift flowing" and "vann" meaning, "water." The Hudson Bay traders called it "Chichewan" until it was renamed for the Duke of Albany (England) in 1683. The river still has branches called "Current River". **(Return to river names Place)**

Kapiskou0 **(Return to river names Place)**

"Mus" means "Mouse". The modern Moose River could have been named for mice. The moose, which was not called a moose by Algonquins, may have been named by the French or English when they found the animal near the Moose River.

(Return to river names Place)

"Nemiscau" is a combination of "Ne" meaning, "No", "mis" meaning, "lost", and "cau" meaning, course. The name could refer to a relatively straight river. **(Return to river names Place)**

"Norvege (River)", Now called the "Nottaway" river.

(Return to river names Place)

"Sludd" means, "sleet." The Algonquin name for the modern Eastmain River. **(Return to river names Place)**

"Tepee" is transformed from "teppa", meaning "enclosure".

(Return to naming Place)

"tømme hake" comes straight from modern Norwegian. "Tømme" means, "timber". "Hake" means, "hook". The original wolfpack war club was literally a timber hook. **(Return to naming Place)**

"Wigwam" is transformed from, "viigi" meaning "stronghold" and "Kvam", meaning "nook" **(Return to naming Place)**