

**LENI LENAPE WERE CHRISTIANS
WHEN THE EUROPEANS CAME.**

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November 1, 2009

For

MIGRATION & DIFFUSION

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ABSTRACT

A discussion of the hypothesis, *The Leni Lenape were Christians when the English came* is presented by reviewing three slices of history. The first history is the Christian Norse settlement in Greenland and America until the Norse vanished during the Little Ice Age. The second history is the second English voyage to America in 1585. The third history is the oldest true American history, the Maalan Aarum, which connects the other two histories. These histories include testimony and evidence in favor of the hypothesis.

CONSIDER THIS HYPOTHESIS:

The Leni Lenape were Christians when the English came.

Why even propose the hypothesis?

Because even though “every school child knows” that the American Indians were savages when the English came to America, no one has really challenged their belief. This paper does challenge the belief. The evidence and testimony appears to favor the hypothesis. A valid hypothesis requires school history to be revised to be true.

Background

The Leni Lenape are better known to most school children as the Delaware Indians. In 1619 the men of Lord De La Warr III ravaged the Leni Lenape villages in Chesapeake Bay during a campaign of total destruction. Most history books do not describe the brutal campaign, where 400 men dressed in medieval armor but carrying firearms walked, as miniature tanks, through the native villages killing many and burning everything. The surviving Leni Lenape were called the Delaware Indians. (Hume, 1994)

But the original Leni Lenape name began with the Norse Christians in Greenland. The Norse people in Greenland were Christians a thousand years ago. Eight hundred years ago, Norse Bishops, appointed by Rome, created a way to tell Bible stories to Norse in America. Six hundred years ago, three Europeans wrote that the Norse Christians had gone to America from Greenland. In America the Norse

Christians began to add history chapters to the Bible lessons, in those chapters the historians called themselves the Leni Lenape (Paine, 2007)

The hypothesis that *the Leni Lenape were Christians when the Europeans came* will be presented by reviewing three periods of documented history: the Norse Greenland history until 1360, the English history of the second voyage to America in 1585, and the oldest true American history, the Maalan Aarum, which connects the Greenland history from 1000 to the reports of the English history during the second voyage to America in 1585. There is a comment section following each history.

GREENLAND HISTORY 986-1360

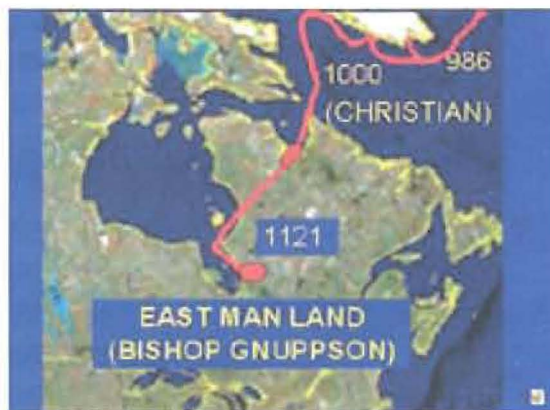


Figure 1. Bishop Gnumppson's Mission is recorded history via the Greenland sagas.

The history of Norse Greenland began in 986 when Erik the Red brought 14 ships to Greenland. In the year 1000, Leif Ericson went to America. In the same year the leaders of Greenland became Christians. (Mowat, 1996)

In the year 1000, King Olaf of Norway dictated that all Norwegians would become Christians. But he was following behind the common people, who were choosing the ways of the White Christ over the continual battles of the Odin

followers. Olaf's edit reached Greenland a little while later. Norse Christianity began as Irish Christianity but the Pope soon appointed bishops to Greenland. So for over two centuries the Catholic rites were practiced. (Ingstad, 1966)

Until 1280 Greenland had warmer weather than today. During that period the Norwegians had the greatest navy in the world. Norwegian history books say that the navy was sailing "beyond Greenland." Norwegians had Eskimo Kayaks on the walls of churches to show their prowess. Evidence from graves in Greenland indicates that the Greenland Norse people were keeping up with the fashions in Norway. At that time the history books say the Norwegians had a warm, loving relationship with the Virgin Mary.

In the year 1000, Leif Eriksson, Erik's son, sailed a ship into Ungava Bay. The sailing route and the description of the mouth of the River of Leaves are clearly stated in the Sagas. The mouth the River of Leaves meets all the description of the sagas.

The Norse had brought their traditional livestock to Greenland: cows, goats, pigs and even horses. The Maalan Aarum describes the devastation that was caused by European animals upon northern tundra. (Ingstad, 1966)

Well before the Little Ice Age, the Norse from Greenland had “saved themselves” by going to America. There they adapted to a hunting, gathering culture that was more in balance with the environment. For meat they had caribou, bears, foxes, jackrabbits, geese, seals, walruses, whales, and many fish. The balance with nature did require movement on a seasonal rotation. The Norse adapted to the American way of living outdoors. They used their shelters mostly as “stronghold nooks” (“viigi kwam” in Old Norse) to “cover themselves” at night.

The Norse in America, who returned to Greenland to visit, did not advocate hauling traditional livestock across Davis Strait. They had learned a hard lesson. Back in Greenland, the traditional animals had destroyed the land. People were tied to tending the few remaining animals, mostly cows, and yet had to eat mostly sea food to survive. (Historians, c1050-1600)

In the year 1121, Bishop Gnuppsen left his church in the Northern settlement and went to Eastman’s Land. His mission was to be a pastor (called a “Paafa” in Old Norse) to the many Norse already in eastern North America. (Ingstad, 1966)

Bishop Gnuppsen began to teach the Bible to twenty thousand Norwegians in the region by using pictographs and memory verses. The pictograph was a sketch made on a piece of wood as wide as a thumb. A memory verse was created to go with each pictograph. Bishop Gnuppsen and the bishops that followed him used the pictographs and memory verses to tell the creation and the flood stories. (Paine, 2007) Small black and white copies of the original pictographs are shown inserted into the following pictures. The pictographs were selected to illustrate this article. They are not in the original order established about 600 years ago, but they do enhance the picture theme.

The creation story is similar to the Bible. Instead of the Biblical snake, the creation story has a good and an evil twin. The Coptic Christians and other sects had a similar Creation story. The flood story is also similar to the Bible, except the pictographs include a comet and a serpent. The flood story may be a blend of Biblical and observed events.

After Bishop Gnuppsen and the Bishops who followed him, Eastman land developed its own local Bishops and powwows

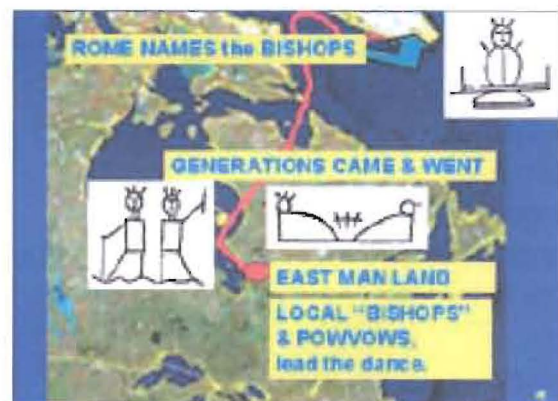


Figure 2. A divide developed. Rome’s Bishop was in Greenland. The people’s Bishop in America.

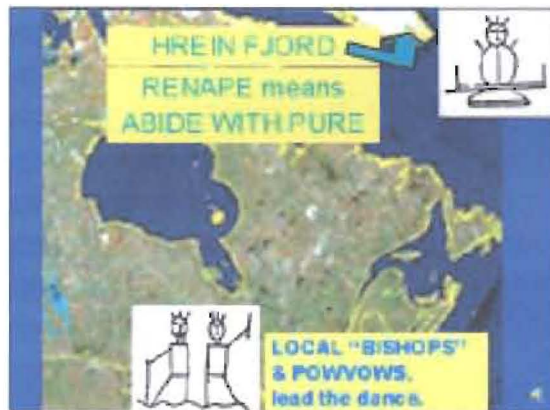


Figure 3. Bishop names "Hrein" fjord. "Renape" means, "Abiding with the pure." "R" is often "L."

Meanwhile Rome named the Bishops into Greenland. In Europe, the political power remained in the Popes hands. He appointed the Bishops. While the Pope did appoint Norwegians to be Bishops in Greenland, the European politics evolved so that the title became a lucrative honor often secured by kickbacks to the Pope. A few Greenland Bishops did not go to Greenland. (Ingstad, 1966)

An early strong Bishop, who was nominated by the Pope and came from Norway, wanted to be closer to the center of power in Europe. So he moved the Bishop's cathedral into a fjord that he

named "Hrein Fjord, meaning "Pure Fjord."

In Old Norse the word for remaining in place is to "Aa bye." So the people that lived in Hrein Fjord were proud to tell other people that they were "Renape," which means "abiding with the pure." (Sherwin, 1940-1956)

During the Little Ice Age the climate in Greenland was opposite of the climate in Europe, because of a weather pattern now known as the North Atlantic Oscillation. Greenland was cold when Europe was warm and vice versa. But the entire northern hemisphere was colder than normal. In Greenland the Norse population experienced cold temperatures as shown in Figure 4. (Fagen, 2005) The cold spells during the little Ice Age froze the sea, solid.

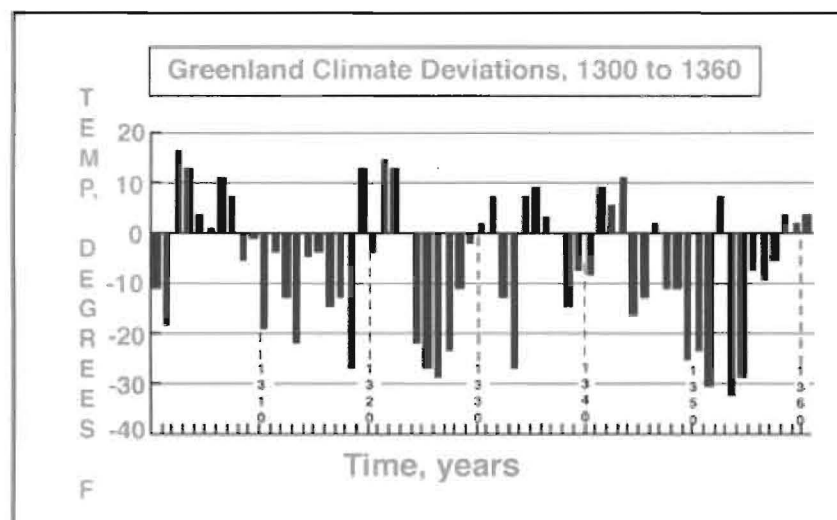


Fig. 4 The Greenland Climate deviations from 1300 to 1360 indicate a repeating 9 years cold-5 years warm cycle until the prolonged cold spell starting in 1345. At temperatures below -10°F Davis Strait may have frozen.



Figure 5. The Little Ice Age. Major food only at Open Water

When the cold weather happened most of the food available was in America where open water phenomenon, called Polynyas, were mostly ice free during the coldest spells of the Little Ice Age, But hauling food from Ungava Bay to Greenland was a taxing proposition. (Paine, 2007)

In 1346, at the start of one of the longest cold spells, the Northern Settlement of Greenland, about a thousand Norse Catholics walked to James Bay in America. In the years to follow about three thousand Norse Catholics from

the Eastern Settlement followed. The event was recorded in at least three written documents in Europe.

Ivar Bardsson reported the lost Northern Settlement to the Bishop in Bergen, Norway. Professor Lyons was on the same Norse ship to Bergen, but after returning to England, he included a statement in his report to King Henry II that “4000 Norse walked into Hudson Strait and never returned. Bishop Oddson, of Iceland, wrote in his journal, in 1362, that the people of Greenland abandoned their faith and turned toward their American friends. They left a message, “*Ad Americae populos se Converterunt.*” The phrase means, in English, “To the people of America we have turned.” (Paine, 2007)

COMMENTS on GREENLAND HISTORY

The Norse in America left behind Norse words. During the colonial period the Norse words were considered local Indian words by translators. Before 1940 Reider T. Sherwin compiled 25 word lists from 18 translators. He published the *Viking and the Red Man*. (Sherwin, 1940) During the next sixteen years, Sherwin published seven more volumes. *The Viking and the Red Man* has over 15,000 positive comparisons for words of the Algonquin Indian languages and Old Norse. Sherwin concluded, in volume four, that the “Algonquin Indian Language is Old Norse.”

The Leni Lenape on the East Coast of North America were (and still are) speaking a dialect of Old Norse Today modern Leni Lenape, who use creative spelling of their language sounds, type words of their language into email and web sites on the internet. A persistent scholar can refer to the *Viking and the Red Man* to define about 85% of the Leni Lenape words. , The ability to use Sherwin’s definitions of Old Norse words to define the meanings of Leni Lenape words is testimony that the Leni Lenape began as Norse speakers, (Sherwin, 1940-1956)

There are other episodes of colonial history, where Old Norse words were recorded as Indian words, but not understood until Sherwin's work was available. One episode is the testimony to the Norse occupation of James Bay. Old Norse words began to appear in the late 1600s when the Hudson Bay Company came to "East Man Land." East Man Land was an area on both sides of the "Sludd" River. "Sludd" means, "Sleet" in Old Norse. The British chose to rename the river, "Eastmain." Of the twenty two rivers that flow into James Bay, nine rivers clearly have Old Norse names. The Old Norse names occurred in a region where history books describe only French and British explorers. The residual names remain as testimony of Norse occupation. (Paine, 2007)

In another episode, Captain John Smith, who was saved by Pocahontas, wrote about an American Bishop near Maine about 1610. The early explorers in the Maine region reported that the Bishop was the ruler over the other chiefs. This is testimony that the early Norse Bishops, who came to North America, established a Bishop's area in America. (Sherwin, 1942)

ENGLISH HISTORY of SECOND VOYAGE to AMERICA

While outfitting Walter Raleigh for the second English Voyage to America in 1585, Queen Elisabeth I agreed that two outstanding men, John White, artist, and Thomas Hariot, an eminent man of science, should go on the voyage. (Hume, 1994)

John White and Thomas Hariot went into the Leni Lenape villages shortly after their ship anchored at Roanoke, NC. In America at that time, small groups of men could pass from village to village without fear. White and Hariot were probably treated as special guests of each village.

As White and Hariot visited the villages they were led to the temples. Seated in the temples were statues the Leni Lenapes called Kewasa. John White painted Kewasa in the doorway of a temple.

Thomas Hariot wrote:
 "One alone is called Kewasa. Them they place in their temples, where they worship, pray, sing, and make offerings."



Figure 6. Kewasa is Gaas, which means "Mother." A Mother in every temple is similar to Virgin Mary.



Figure 7. The woman wears a St. Hans cross. The cross is evidence of Christian Norwegians.

Besides the statue of “Kewasa,” John White painted other religious items in America in 1585. Figure 7 is part of another picture he painted. This woman appears to be wearing a St. Hans cross with a blue shell insert to match her necklace. The St. Hans cross was used by Christians in Scandinavia from 1000 to 1300.

John White’s paintings appear to have been carefully posed to show off artifacts and scenery. An example is shown below. This mother-daughter scene appears to be a causal walk. But upon closer examination the hand through those beads in Figure 9 may imply that those are prayer beads. The big gourd may imply that White was trying to tell his viewers that the Leni Lenape understood that the world is round. When De Bry engraved this same scene, White apparently advised De Bry to show the child holding a gyroscope to imply that even the children knew the earth was round. The woman is also wearing a St. Hans Cross.

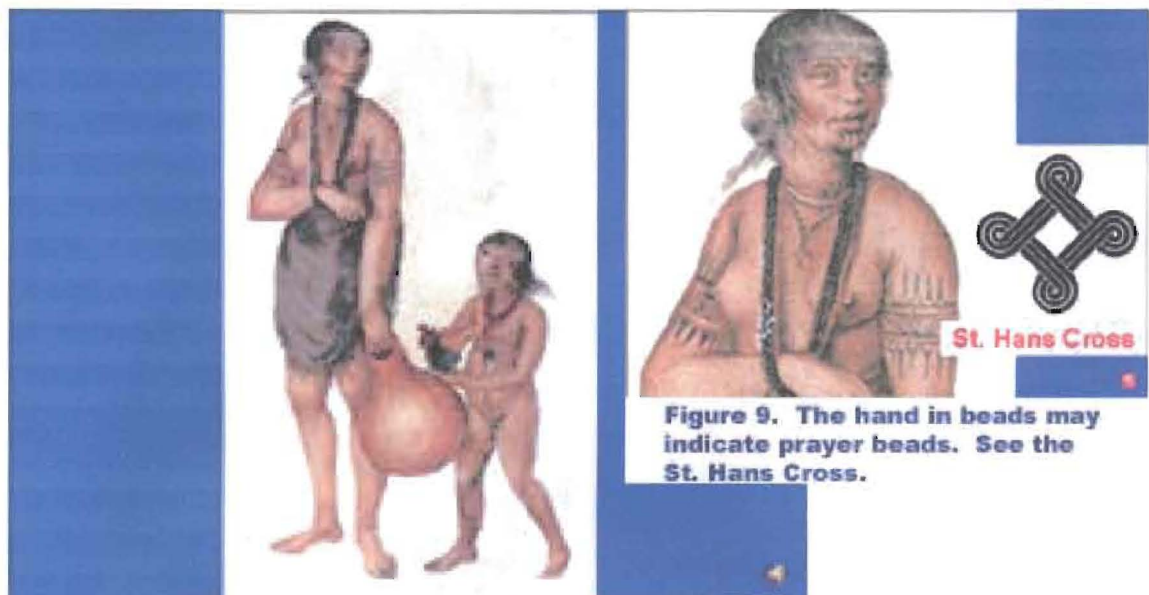


Figure 9. The hand in beads may indicate prayer beads. See the St. Hans Cross.

Figure 8. This mother & daughter picture is loaded with indicators of Christianity.

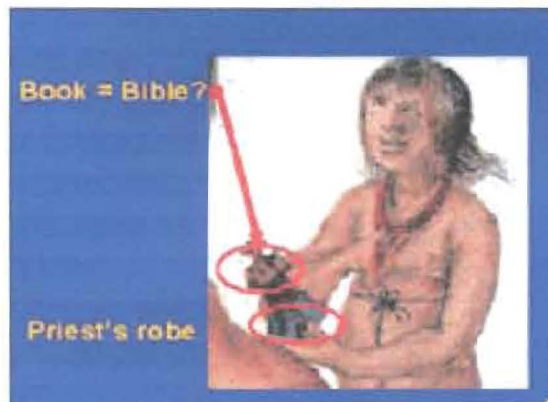


Figure 10. The child holds a fully clothed statuette, which looks like a priest holding a book.

The child in Figures 8 and 10 is holding a fully dressed statuette. The skirt at the bottom may imply that its a woman—or a priest with a robe. The book could be a Bible copied by hand by the priest during his training.

In England before the voyage, Thomas Hariot had “... undervalued the old story of creation ... cast off the Old Testament; he believed in God, but rejected revelation and the divinity of Jesus.” (Durant, 1961, p. 15). Yet in America he recorded that the Americans told him “There is one chiefe God that has been from all eternitie,” and “they beleeeve the immortalitie of the Soule ...” He wrote about a woman who “by action of one of the gods conceived.” Hariot also wrote that the Americans told him about a man restored from the dead and another man who died and then returned to guide mankind.

When John Smith wrote the book *The General History of Virginia, New England and the Summer Isles*, 1628, he included Thomas Hariot’s words verbatim. Figure 11 shows the segments of Hariot’s words in John Smith’s 1628 book.

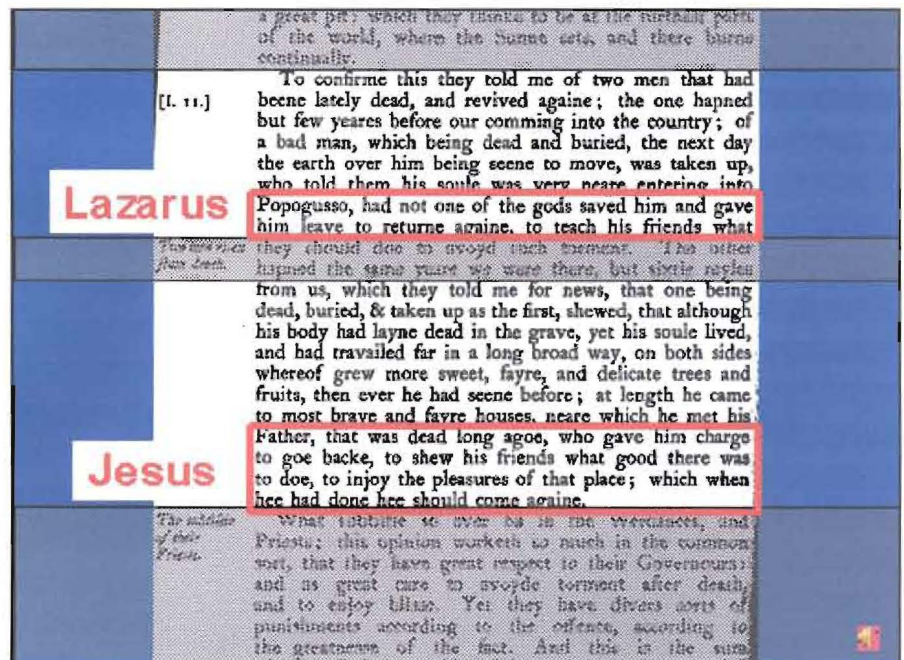


Figure 11. A page from John Smith’s 1628 book. This page shows the writing where Hariot reports on the Leni Lenape stories that parallel Lazarus and Jesus. As early as 1628, Christianity in America was in print.

In America Hariot learned the Leni Lenape language fairly swiftly. Many of the words seemed familiar, but the word that probably caused him to wonder the most was the word for the sun. The Americans called the sun, "Jesus." (Sherwin, 1940) They told Hariot that Jesus was the light of the world. Maybe Hariot had not read enough of the Bible to relate to the Biblical phrases where Jesus called himself the light of the world. To Hariot the sun was the light of the world. "Jesus" in America seemed to be sounds used in a strange way

Hariot's report also included the American version of creation.
"The Sun, Moon, and stars were created to rule the heavens. Every thing living was created from water."

Hariot's first publication of his report was made in 1588. That is the year that the English Navy defeated the Spanish Armada. Queen Elizabeth and England were at war with Spain until 1603. Hariot's second report was made in 1590 with De Bry's copper etching of John White's paintings as illustrations.

After a follow-up colony in 1586 failed because of a three year delay in resupply caused by the war with Spain, Queen Elizabeth did not attempt to return English men to the east coast of North America, even though she did allow Raleigh to try a voyage to South America.

COMMENTS on WHITE'S PAINTINGS

White's painting of the statue in the temples did not look like the European version of the Virgin Mary, but the migration across the ice may have stripped away the clergy, paper including Bibles, and all but small thumb sized dolls. Later as the priests began to develop the temples, they may have decided to make a statue of the mother of Jesus. A statue of a woman in the Arctic birthing position might be an expected development. The Leni Lenape statue represented the Mother of Jesus instead of the glorified Virgin Mary seen in European churches.



Figure 12.
Found on
Baffin Island
c1980

In regard to the fully dressed statuette held by the child, compare the statuette in Figure 10 to the statuette found 30 years ago in Lake Harbor, Baffin Island. See Figure 12. The Baffin Island statuette also has priest's robe. The arms are broken off at the elbows. They appear to have extended out front. Maybe the statuette also held a book. This statuette also has a cross carved on the chest. Both statuettes imply that the Leni Lenape were sustaining the memory of their last priests by the use of statuettes. The locations of the statuettes at the opposite ends of the migration route imply that the Leni Lenape did carve statuettes of their priests. They may have kept the statuettes for generations, waiting until those priests came again.

COMMENTS on HARIOT'S WORDS.

Hariot's report of the statue "in every temple" is testimony that the Leni Lenape ancestors left Greenland as Catholics with a "warm, affectionate relationship with the Virgin. Even more revealing, Reider T. Sherwin lists sixteen colonial translators who translated "Kewass" to mean "Mother." The seventeenth translator wrote that Kewasa meant the "Mother of Jesus." Sherwin reports that Kewasa derives from the Old Norse word, "Gaas" which means, "womb." (Sherwin, 1940-1956) The concept of "womb" and "mother" are related in Catholic ritual.

Hariot may not have known the words to the Catholic Hail Mary, a prayer for the intercession of the Blessed Virgin Mary, Mother of Jesus Christ. A verse of the Hail Mary, is "Blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God," Thus the Europeans worshipped using the phrase in front of the comma in the Catholic Hail Mary and the Leni Lenape worshipped using the phrase after the comma. Leni Lenape and European Catholics appear to have based their religion on the same Catholic Hail Mary. Hariot's report of temples where they "worship, sing, pray, and make offerings" describes the Catholic Church in any age, anywhere.

Hariot's report about the creation appears to indicate that the Leni Lenape creation story was not like the first verses of Genesis. But Genesis, verse 16, and 18 say "God made two great lights: the greater light to rule the day and the lesser light to rule the night: he made the stars also. ... And to rule over the day and over the night." These Genesis verses are similar to the Leni Lenape belief that the Great Spirit made "The Sun, Moon, and stars ... to rule the heavens." Thus the Leni Lenape did a better job educating Hariot, than the clergy of England. The Leni Lenape retention of creation story is testimony that the pictograph and memory verse system works for centuries.

Hariot reported that the Leni Lenape believed that, "Every thing living was created from water." Compare that belief to Genesis, verses 2, 6, 7, 9, 10, 20, 21, 22, which say essentially same thing. Again the priests of the Leni Lenape had preserved their creation story for centuries and passed the knowledge intact through a language barrier. This statement in Hariot's report is more testimony that the Leni Lenape knew the Biblical creation story.

Despite his utterances in England, Hariot appears to have not known many of the details of the Bible. If had, he should have been able to discern the obvious parallel details that he recorded. Bibles in his youth were copied by hand in Latin. Most people learned Bible knowledge from the pastor. Perhaps, the free-thinking opinions of Hariot and his friends were mostly based on hearsay.

PREFACE to the TRUE AMERICAN HISTORY

After 1585 the verses of the Leni Lenape were not known to any Europeans for two and a quarter centuries. The Leni Lenape observed the behavior of the English and concluded the English were not acting as pure people. The Leni Lenape kept silent to protect their religion and withdrew to protect their people.

In 1820 the Leni Lenape had been forced into a little plot of ground in Indiana. Then the United States army told them to move again, this time across the Mississippi. The remaining young men reacted with uncontrollable chaotic frenzy. They blamed their elders with "giving all that land to the east away." Some young Leni Lenape even killed their fathers. (Weilager, 1972)

A dying old Leni Lenape historian had preserved the 183 pictographs of the Maalan Aarum. He feared that the riotous young men would burn the pictographs. He was a revolutionary veteran. He asked Dr. Ward, U.S. army, for assistance. Near death, the historian, who was desperate to save the pictographs, gave them to Dr. Ward.

Dr. Ward passed the pictographs to Mr. Rafinesque, who asked the Moravian priests, who were missionaries to the Leni Lenapes, to find another historian, who would recite the verses for the pictographs. The Moravian priests became the translators.

Unfortunately, the translators were not fluent in Leni Lenape. The resultant publication by Mr. Rafinesque in 1836 had the sounds the translators thought they heard and an English translation. The publication was called the *Walam Olum*. (Brinton 1885)

The *Walam Olum* was not well understood as an authentic document by Euramericans or Leni Lenape. Those researchers who made a prolonged attempt to break the code were baffled by the faulty sounds of the original translation. Some, who could not understand, called the Maalan Aarum a fake. No one suspected the words were Old Norse.

In 1940 Reider T. Sherwin wrote that the *Walam Olum* was really the Maalan Aarum, which means "Engraved Years." Sherwin compiled 15,000 Algonquin words with good English meanings via Old Norse dictionaries. The resulting Algonquin>Old Norse>English translations enables a more understandable history.

Sherwin also defined the Leni Lenape as the "pure, abiding by the pure." But Sherwin did not understand that the "pure" was a Christian term, because he had not struggled through resolving the faulty sounds and poor translations of the Maalan Aarum.

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The Maalan Aarum history that follows is based on the original English translation except for Chapter 3, verses 1 thru 13, where Sherwin's volumes enabled better understanding.

TRUE AMERICAN HISTORY 986 to 1585

The histories of the Norwegians leaving Greenland and the history of the John White and Thomas Hariot on the second English voyage to America are connected by a true American history, the Maalan Aarum.

The Maalan Aarum, which means, “engraved years” was created as pictographs and memory verses. The verses of the Maalan Aarum state, in Chapter 3, that the people, who created the document, believed themselves to be the Leni Lenape. The pictographs show a change in the people during the migration across ice. The icons representing people with three spikes on each head disappear. The icons representing people, who have a single long spike on each head, continue. That change may mean that the Leni Lenape lost the ordained clergy, who could perform religious sacraments in the name of the “father, son, and holy spirit.”(Paine, 2008)

After the Northern Settlement had walked away from Greenland and made its way to Eastman Land, the Maalan Aarum historian wrote about the event in chapter 3, verse 17 and 18:

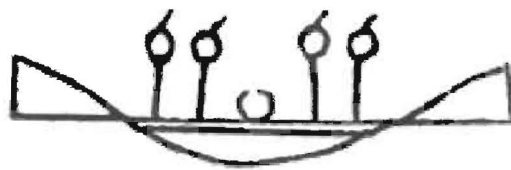


Figure 13. Maalam Aarum 3:17
On the wonderful slippery water.
On the stone hard water, all went.

*On the great tidal sea
Over the puckered pack ice.*

*[I tell you, it was a big mob]
In the darkness, all in one darkness
To Akomem, to the [west] in the darkness
They walk and walk all of them.*

These two elegant verses are a powerful historical record of the Leni Lenape walking across Davis Strait to save themselves.



Figure 14. Frozen Trail to Merica.
The Northern & Eastern Christians
walked to America over many winters.

Somewhere in Evergreen Land, south of James Bay, somebody sat down and wrote chapter 3 of the Maalan Aarum by using the pictographs and verses. Chapter 3 is a history of Greenland and the migration from Greenland.

After they moved out of the icy weather, the young men could, and did, go anywhere and everywhere in North America and even into Mexico.

Meanwhile the villages moved south into better lands for farming.
In Evergreen land the Maalan Aarum historians made two pictographs and memory verses, which provide evidence that the Leni Lenape were Christians.

Chapter 3, verse 7 is shown in Figure 15. The paraphrase of the Old Norse means:

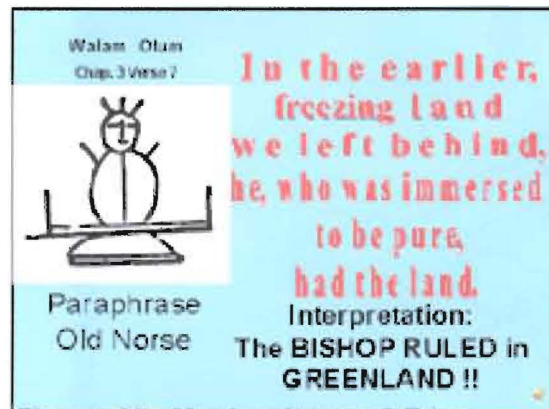


Figure 15. Maalan Aarum 3.7 is a verse about the Bishop in Greenland. This is strong Christian evidence.

*In the earlier, freezing land
we left behind,
he, who was immersed to be pure,
had the land.*

A modern interpretation would be:
The Bishop ruled in Greenland.

The Pictograph was made during the time when the Pope, Archbishops, and Bishops ruled in Europe. Just a few years before this pictograph may have been made; the Pope fired the king of France. This pictograph is testimony that the Leni Lenape were Christians from Greenland.

The pictograph and recorded verse for the second Bishop is more complicated. In Chapter 3, verse 13, the Bishop is shown in a ship is approaching America, which is the land to the right.

While the pictograph was made in Evergreen land, the recorded words are likely to be those of the Leni Lenape historian of 1821. At that time the Leni Lenape historian may have tried to tell the Moravian translators that a Bishop came to America. They apparently wrote something different. So, maybe, the historian had them revise the English meaning to say “*Floating up the streams in their canoes our fathers were rich.*” The historian may have believed most Leni Lenape would know that people do not float up a stream in a canoe. So he may have hoped that they would look at the Leni Lenape words. Then the historian told the translators the Leni Lenape sounds. As usual the translators could not translate without help so they simply recorded the sounds. What the historian said in Leni Lenape is shown in English in Figure 16. Thus the Maalan Aarum records a second bishop, which came to America. This pictograph supports Norwegian history that Bishop Gnuppson and other Bishops came to America. (Ingstad, 1966)

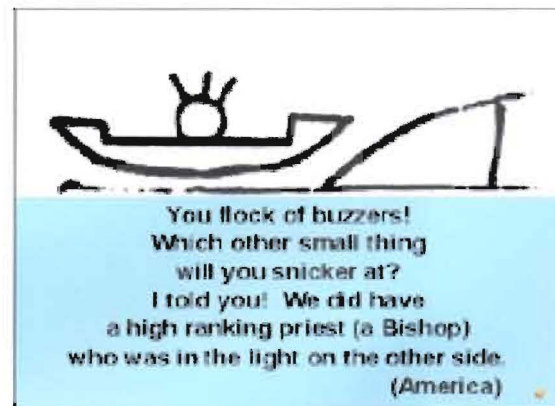


Figure 16. Maalan Aarum 3.13. Historian's rant makes Maalan Aarum human & true. A Bishop did come to America!

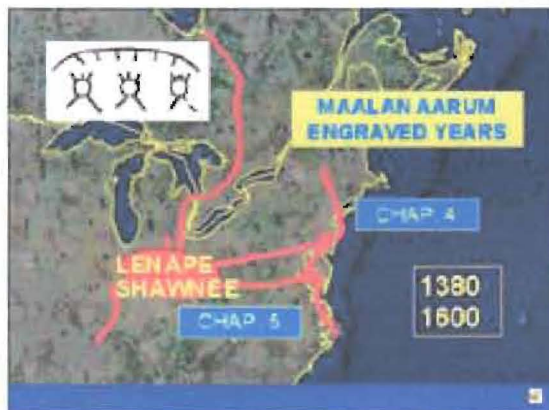


Figure 17. The Leni Lenape & Shawnee migrated to Ohio and expanded. The Lenape went east, Shawnee south.

After making Chapter 3 pictographs in Evergreen Land, the Leni Lenape people migrated to Ohio, expanded, and migrated over the Alleghany Mountains to the East Coast. Many men wanted to take families back to the “Big Sea.”

Leni Lenape historians created pictographs and composed verses for the Chiefs and for events. The Leni Lenape history was then called the Maalan Aarum (Engraved Years). Some Leni Lenape moved down the coast to the Carolinas. Some moved up to the Hudson River and renamed themselves Mahigans. The Leni Lenape

history of the migration to the east coast was entitled the Maalan Aarum, Chapter 4.

The Shawnee are the southern Leni Lenape. The Shawnee continued to migrate south by various ways. A different group of historians recorded their chiefs and events into Chapter 5. Chapter 5, verse 10 specifically says that the Shawnee went south. The Shawnee went south as far as Mexico and along the east coast into the Carolinas. The two parallel sets of pictographs became chapter 4 and chapter 5 of the Maalan Aarum, the “Engraved Years.”

The descendents of the Leni Lenape met John White and Thomas Hariot of the second English voyage to America in 1585. Hariot recorded the Leni Lenape, the pure, abiding with pure, as having elements of the Catholic religion. John White painted the mother in every temple, two St. Hans crosses, a child holding a statue of a priest, and a woman who may be wearing prayer beads.

COMMENTS on AMERICAN HISTORY

The Maalan Aarum is an authentic document, which completes the history that has been omitted by European documents because of the Little Ice Age and reconnects to European history, two hundred years later, which was reported by John White and Thomas Hariot. Reider T. Sherwin’s persistence to show that the Algonquin Indian Language is Old Norse provides modern access to the meanings of the Maalan Aarum. Better translations of some verses results in an understanding that two verses in Chapter 3 describe Bishops. One Bishop is in Greenland and one is coming to America. (Historians, c1050-1600, Chapter 3, Verses 7 and 13.)

The Leni Lenape relied on the Maalan Aarum, the village priest, and, especially, the parents supported by the village people for spiritual education. The parents taught the children religious ethics. The village people reinforced the education. Learning religion by that method may be an effective method of retaining the core religious values.

CONCLUSIONS

The Norse Christians walked away from Greenland as Catholics.

Thomas Hariot reported a Leni Lenape religion that was similar to a Christian religion having Catholic rites including the Virgin Mary, the Mother of Jesus in every temple. The Maalan Aarum, an authentic history, tells of the migration of the Leni Lenape from Greenland to the east coast of North America. An understanding of creation, Lazarus, Jesus, the Great Spirit, the immortality of the soul, and the Mother of Jesus, were passed from Leni Lenape parent to child for generations.

The three documented histories overlap to support the hypothesis that the: *Leni Lenape were Christians before the Europeans came to America.*

References

Frozen Trail to Merica: Talerman, 2007, is based on the first 13 verses of the Maalan Aarum, Chapter 3. These verses are a history of Greenland, leading up to the migration. The characters are fiction, but the book has an extensive bibliography because the plot is true to known history and evidence.

Frozen Trail to Merica: Walking to Merica, 2008, is based on the last 7 verses of the Maalan Aarum. The characters, the plot faithful to known history, and the bibliography are similar to *Talerman*.

John Smith's book can be found via the online used book web sites. Hariot's report to Queen Elisabeth is on the internet as a stand alone document. The words about the religion of the people are found at the very end of the letter.

John White's paintings can be found on the Internet.

Reider T. Sherwin's, eight volumes of *The Viking and the Red Man* are available from used book stores on the Internet. The first three volumes of the Viking and the Red Man are available on disk from hypothesis@frozentrail.org.

The ongoing discussion on the hypothesis that the Leni Lenape were Christians continues on the Internet at www.frozentrail.org >OGaas>1340 Norse ... Currently the evidence, arguments and opinions are in favor of the hypothesis. Other evidence, arguments, and opinions can be added to the discussion via the comments section or by email to hypothesis@frozentrail.org. The discussion is updated monthly.

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Myron Paine grew up as a farm boy in South Dakota. He was an avid reader. Before he was out of high school, the “white faces” among the Mandan Indians intrigued him. Myron studied through three Universities to a Ph. D in Agricultural Engineering. He taught in two Universities. He served as a state extension engineer and a regional extension engineer, covering ten Great Plains states. Myron wrote over fifty work-related papers. He was nominated to Who’s Who in Engineering, 1977. After twenty-five years in his first profession, Myron worked for fifteen years as an electrical engineer in three aviation companies. He was a primary writer of test reports for the certification of the Cessna 208 aircraft, the Caravan. Myron traveled through 26 countries and worked in the Middle East and Asia. Upon retirement,

Myron read one to two books on Greenland and/or the Indians of Northeast America every month. After he found the *Walam Olum* pictograph 3.14, the rest was true history. He wrote a manuscript, *Frozen Tail to Merica*. The publisher divided it into two books, *Talerman* and *Walking to Merica*.