

The LENAPE Epic

The LENAPE EPIC (1025 years old)



NOTE: The Seal of the Delaware Tribe is presented only to illustrate that the Lenni Lenape put the cross on their seal and that there are no weapons shown.

This seal was obtained from public sources and does not imply approval by the Delaware Tribe, nor the Lenni Lenape.

by

**Myron Paine Ph. D.
May 2011**

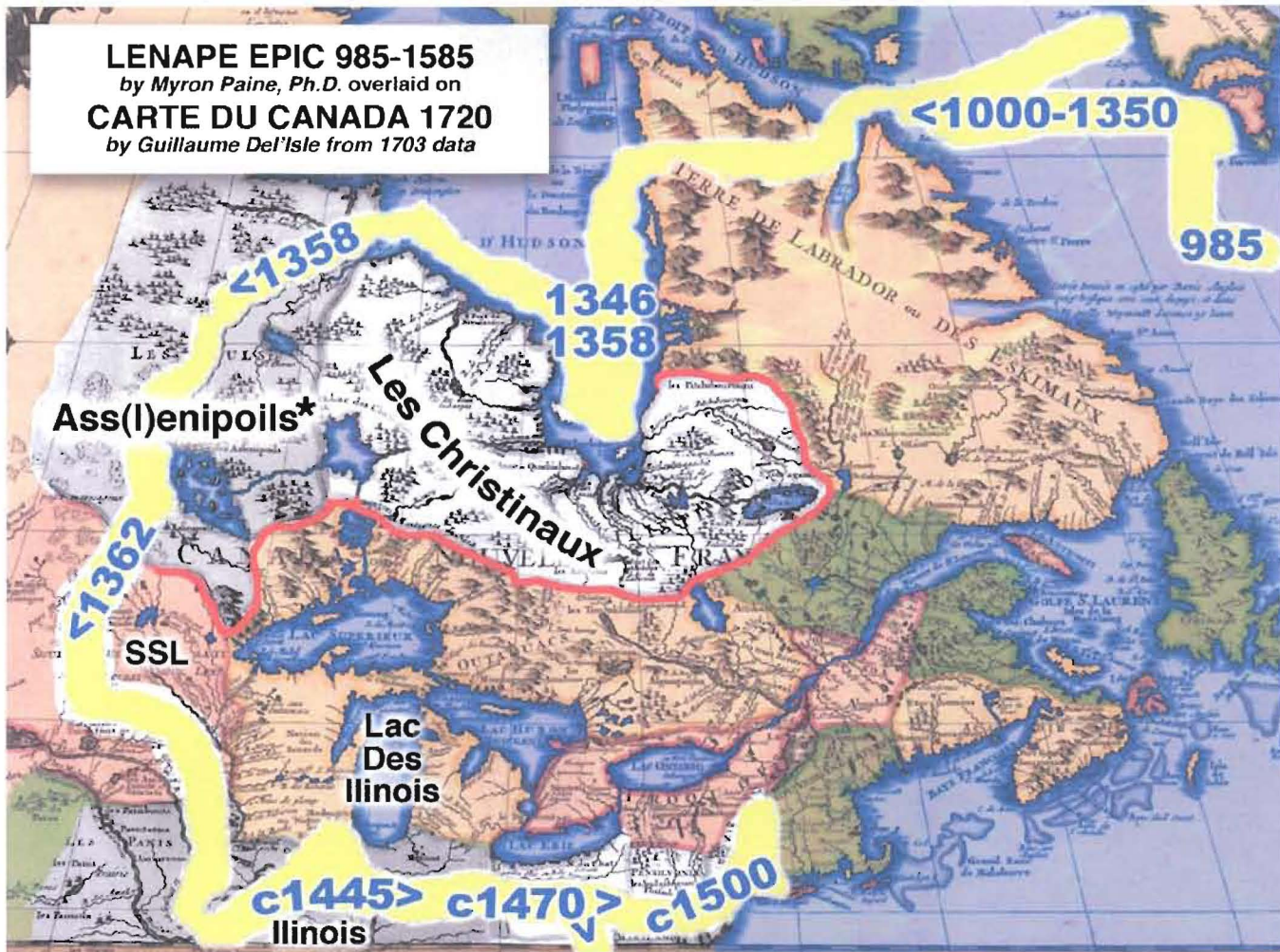
**Many interested friends; American,
EurAmerican, Iceland, and Norway helped in the
research and provided constructive guidance.**

Thanks to all of you.

The LENAPE Epic

**The MAALAN AARUM,
which means “Engraved years”
In Lenape and Old Norse languages,
Is a recording of
PAST EVENTS
In
America from 1130 to 1585.
The 1720 CARTE du CANADA
records evidence that
those past events
really happened.**

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The LENAPE EPIC overlaid on 1720 Carte Du Canada.

The Lenape migration route is shown in yellow (white if black and white). The timeline is shown by blue (black) numbers on the path. The continuing Lenape epic began in Greenland over a thousand years ago. Large areas on the Carte Du Canada: Les Christinaux, Asslenipoils, Illinois, and Pennsylvania show the magnitude of the Lenape nation in 1708.

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The DELAWARE TRIBE SHIELD

Shows a cross at the top.

One of the highest ranking Lenape said.

“No white man put it there.”



Notice that the shield does not show any weapons.

**The shield honors their fathers,
the Englishmen, who served
English Lord de la Warr III, 1610-1618
and their enslaved Lenni Lenape mothers.**

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Myron Paine, Ph. D.

FOREWORD:

Over a decade ago, I started to research ancient Greenland because I wanted to write a fiction novel about where the Greenland people, who were Norse, went when they vanished in 1346. From European sources I determined that as many as 4,000 Norse migrated to America and never came back.

Then I searched books on the history of the American Indians to see if I could determine where the Norse went in America. On page 55 of *The Indians of the Woodlands*, George E. Hyde (1966) wrote:

“The tale opens with a group of Algonquin tribes in the land of snow and ice...”

Hyde wrote about the Leni Lenape and four other tribes. He described the passage of the five tribes through America. He also wrote about a “1708 map” but did not show it in the illustrations.

I forgot about the map as I investigated the Lenape. Their oral history, the *Maalan Aarum* (Walam Olum), was created in Old Norse. In the 1940 and 50s, Reider T, Sherwin had compiled volumes of the Viking and the Red Man to prove that “The Algonquin Indian Language is Old Norse.” I used Sherwin to decipher the *Maalan Aarum*. I learned that “Lenape” meant to “abide with the pure.” I determined that the Lenape were Norse Christians from Greenland. Four thousand of them migrated to James Bay during the start of the Little Ice Age.

I learned that there were Lenape in New Jersey, Pennsylvania, New York, Maryland and Delaware, but for nearly a decade I could not determine the route the Lenape may have taken to get from James Bay to New Jersey.

Then, in October 2010, my friend Bart handed me a map. He said something like. “Here, I think you might like this. I bought it at a garage sale.” The map was the 1709 map mentioned by Hyde. As I was explaining the map to my family, the true magnitude of the LENAPE EPIC emerged.

The moment was an epiphany experience. The migration of the Lenape, those people, who abide with the pure, was a 4,000 mile, 150 year epic. That epic had been a major episode in the North America we know today.

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The Carte Du Canada (Carte), which was printed in 1720 from 1708 data, may have also been posted on the Internet for years. Several Internet versions are now available. Many eyes have looked at the Carte. To most of those eyes the Carte is just another curious old map. To the author, the Carte was a key piece of data. This unique data resulted in the recognition of the impressive Lenape epic.

The people who abided in the area shown on the 1720 Carte Du Canada (Carte people) lived during a small slice of time within the total Lenape epic, which is now over a 1,000 years old and counting. The Lenape are known historically as an East Coast tribe. They met the English at Jamestown, welcomed the Dutch in New Amsterdam, and sold land to William Penn. The Lenape history is contained in the Maalan Aarum.

For over a century American Indians, (here after "Americans") have known that the Maalan Aarum was their oral history but the translation made in 1821 was so bad that the Americans and EurAmericans could not understand the sounds. The author's decade long study of Sherwin's comparisons has enabled him to decipher the ordinal recorded sounds and eventually decipher the stanzas, which can be verified by the Drott Kavanaugh tests.

The deciphering has enabled the author to believe that most of the Carte people may have lived by Christ's ethics before the European invaders arrived. But there are many questions not yet answered.

On December 27, 2010, Don Greene, Chief of the Appalachian Shawnee Tribe wrote to a member of his tribe:

"Surprisingly it seems that the Faith before the whites corrupted it was amazingly Christian. Even what the whites misunderstood as the word for "sun" was "jesus/geesiz" and really meant "Son" as in "son of the Great Spirit-the Creator ...it is pretty clear that our people were living the Christian Ideal when the whites arrived here.

The Big Question is: "How was that faith brought to them"?

Before the Carte became a key to the Lenape epic, the author had already studied related subjects for a decade to learn extensive knowledge of five topics. Those five topics are:

1. The Maalan Aarum [Walam Olum], the oldest true oral history in America.
2. Reider T. Sherwin's The Viking and the Red Man (VRM), "The Algonquin (Lenape) Indian language is Old Norse." [Foreword, VRM, vol. 4]
3. The ancient Copper Trade, the ancient transport of 110 million pounds of pure copper out of Lake Superior region.
4. The Kensington Rune Stone, 1362, now on display in a museum at Alexandria MN.
5. The Drott Kavanaugh, a method to validate oral messages carried by human carriers over long distances and through long times.

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This article discusses what is on the Carte and mentions historical episodes only before 1720. More explanation of five of the topics above can be found on the Internet.

The Carte shows northeast North America. Most of the Carte people were living during a climatic time of the Lenape epic. The Lenape epic is now over 1000 years old. The Lenape started their epic in another country, where they lived for three and a half centuries. During their epic journey the Lenape passed through more than half of the area shown on the Carte. The Lenape migrated 900 miles over ice and snow in the dead of winter to reach a place to survive. The Lenape have migrated for 660 years through the area shown on the Carte.

Before the Lenape epic even began, Christ's ethics had traveled along the western European coasts in the boats at sea. Christ's ethics were similar to the seven principles that people at sea had followed for millenniums. These principles were: religious tolerance, peaceful resolution of conflicts, respect for women, international trade, creating strong partnerships, equality, and privacy. People at sea may have easily accepted and spread Christ's ethics by word of mouth in port after port, season after season.

European histories report that Norse people first came to Greenland in 985 with fourteen boat loads of settlers, who sailed from Iceland with Eric the Red. Those settlers spoke Old Norse, a language very much like today's' Icelandic. Many of them may have already been living by Christ's ethics.

The sea routes from Europe to Iceland to Greenland and on to America had been well known for four thousand years. Boats were sailing those routes all the time.

Valdimar Samuelsson (Iceland) wrote to the author "According to our Landnama there were more people than Erik the Red ... in 985 that most likely had been blown to NA if they had encountered north winds.

Many of our big settlement chieftains were Christians in early 900 or from the first batch of settlers, especially from Scotland and Ireland.

Our Landnama book of settlers [recorded] about one settler that lived and had family in Iceland. He was a ship owner ARI Magsson. [Eric the Red] was neighbor to Ari Magsson. On his [ARI's] way from Ireland in around 950, [he] was said to have been blown off course to Whit[e]man land. He was christened there and [lived there] 3 winters ... in different places. [As recorded] in the [Iceland] history, 43. Kaffi Þórarinn.]"

So, when Eric the Red's wife, Þjóðhildr (Thjodhildr), built her own chapel, about half of the common people in Greenland and almost all of the people at sea in the North Atlantic were already living by Christ's ethics.

In Greenland the Norse became the "Hrein aa byy," which means to "abide with the pure." The "Hrein aa byy" named an island and a fjord "Hrein." The "Hrein" fjord was over the hill from the Ericson fjord. "Hrein" means "Pure" The

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syllables “aa byy” mean “to abide.” In the modern Norwegian dictionary the word for Old Norse “Hrein” is “rein” or “ren.” Norwegians roll the “r.”

Norway scholars have wondered where all the Norse went. They estimated that Greenland should have had over 25,000 people, yet the remains of houses for only 5,000 people have been found.

The MA, Chap. 3 records that many “Hrein aa byy” had been coming to America in small boats since the very early years. The Maalan Aarum also tells a story of ecological disaster and salvation. The “Hrein aa byy” over grazed their land in Greenland within a few decades after landing with their European livestock. They “saved themselves” by sailing to America. From America they wrote.

*Those [Lenape] from the north
Being free, without cares
Went forth from the land of snow
In different directions [MA 3:11]*

In 1125 the Roman Catholic Church appointed a bishop to serve in Greenland and America. Eric Gnuppsen established the bishopric at Sandnes in the Northern Settlement. Then he sailed for America. He never came back. Bishop Armand followed him. They had four times as many church members in America than they had in the 18 churches in Greenland.

Then in 1346-50 four thousand “Hrein aa byy” migrated from Greenland over the ice to James Bay. So, at the beginning of the Little Ice Age Christ’s ethics came to America in “Hrein aa byy” heads. In America, without churches, paper, or trained clergy, the parents, lived Christ’s ethics and taught the traditions to their children.

The “Les Christinaux” area was the termination of the migration over the ice. This 14th century migration is recorded in MA Chap. 3. The large “Les Christinaux” area is about three times larger than the area of the English colonies in 1703. The relative size shows the success of Bishop Gnuppsen’s pictograph and stanza method of teaching the Gospel

The two names shown below Hudson Bay, “Les Christianaux or Killistino” both mean “Christians.” The large area of C Christinaux shows the extent of the Christen people in 1708. (See Appendix C).

At James Bay, a stanza maker wanted to record the migration. He may have discovered the pictographs of the Gospel lessons. He may have been more impressed that the people saying the stanzas could remember them so well after two centuries. He decided to add chapter 3 to tell about the land left behind.

But he noticed subtle changes. Most Carte people pronounced “R” as “L” because of speaking patterns learned in youth. So, the syllable for “hrein” in Greenland became “Len” in America. The syllables “aa byy” had morphed into

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"ape." After three and a half centuries since their epic started, the Lenape found themselves with a new pronunciation in a new land.

A very important finding in Sherwin's comparisons is that the Lenape syllables "Len," "Lin," "Ren," or "Rin" can mean only "pure." This finding holds even if the syllables are found in any position in any Lenape phrase. "Les Christinaux" and only names with "Len" syllables shown on the Carte are used as evidence to describe the path of the Lenape epic.

The name "Les Christinaux" is French spelling for the sounds the Jesuits and French voyageurs were hearing. The words are not for Jesuits converts because the French would have used the French spelling "Chrétien" for them. To the Jesuits and French voyageurs the name "Christinaux" meant as much as the name "Ojibwa;" no more and no less.

On the Carte, the "Len" syllable in the tribal names along the Nelson River, Lake Winnipeg, and Red River waterways is a positive indication that the people in those Carte areas had Lenape ancestors.

The next Lenape migration appears to have been from the mouth of Nelson River to the Missouri River in three stages. During the first stage of the migration out of Hudson Bay, the Lenape followed the ancient copper water way up (going south) the Nelson River through Lake Winnipeg and up the Red River. On the Nelson-Red River segment (left side) of the Carte the "Ass(l)enipoils" area extends south to beyond Lake Superior. The pictographs and stanzas of the Maalan Aarum appear to describe Lenape expansion through out the "Ass(l)enipoils" area.

The word "Ass(l)enipoils" was, and is, difficult to decipher. Sherwin obviously thought about Ass(l)enipoils until his last volume before he died. (VRM Vol. 8, p 136). Then he combined variations of the word with variations of "Assiniboin," which he defines in Old Norse to be "cooking with stones." Sherwin was treating both words as Lenape,

Books about the Assiniboin before Sherwin reported the "cooking with stones" cultural trait. Those same books also reported that the Assiniboin were "Sioux," not Lenape. In fact one remaining tribe of the Assiniboin is on a "Sioux" reservation near Fort Peck, Montana.

There are old written documents that the Sioux were engaged in a long war with the Assiniboin and the Christinaux. The Sioux, at that time, wondered why that should happen because they and the Assiniboin "spoke the same language."

The "speaking the same language" testimony might be another bit of evidence to reinforce other evidence, which indicates that the Sioux spoke ancient Norse. If so, they might have words in common with Lenape speaking Old Norse. For example, Grandfather Commanda of the Circle of Nations, Ottawa, CA mentioned that he visited with the Sioux in Dakota. They visited in the Dakota

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language. When asked if the language was a barrier, Grandfather Commanda replied that the Sioux spoke an older form of Algonquin.

There is confusion with "Ass(I)enipoils." The last syllables could have the same meaning as those in "Minneapolis," "Indianapolis," and "Annapolis," where Sherwin's comparisons have shown that the "appu," meaning "sit" and "Lis" for "ly" may indicate the "polis" syllables to me a "campground."

On the Carte du Canada "Ass(I)enipoils" appears many times on the Nelson River, Lake Winnipeg Red River segment. Perhaps at this time in history, the French may have told the Lenape, through an interpreter, that the king of France was the Lenape's "Great Father." The Lenape may have pointed to the sun and replied, "Ass(I)enipoils," meaning "our pure Father is light."

** Sherwin reported that "oss" meant "our," (Vol. 1, p 214) "lenni" meant "pure," (Vol. 1. p 168, 169) "Paa fi" means "Father," (Vol. 8, p 86) and "Lyysa" means "light." (Vol. 1, p 83) These syllables combine to be a close approximation to the original word recorded on the map.

Ass (I)eni po I Is
Oss lenni Paa fi lyysa

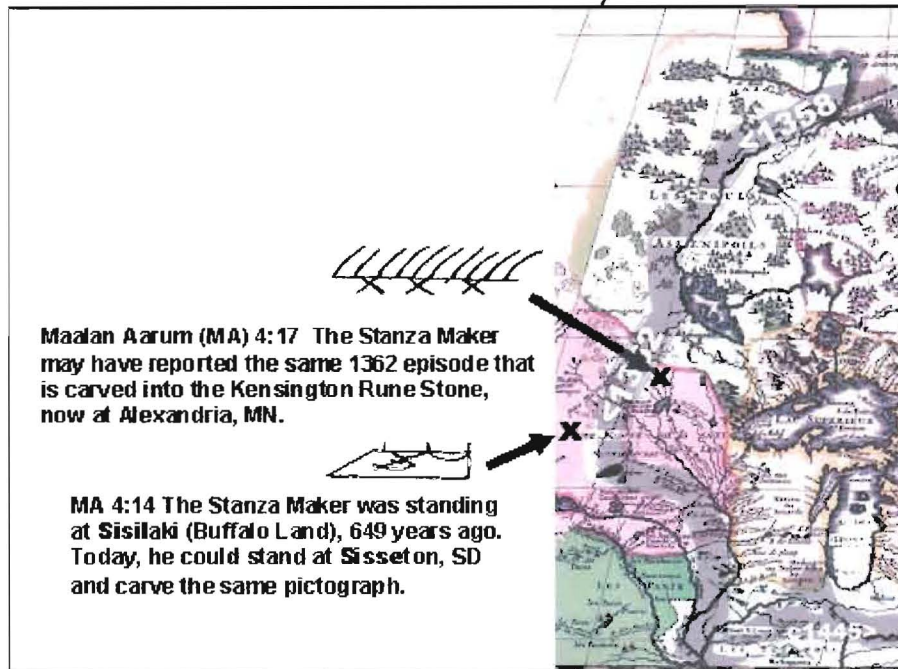
The Lenape believed Christ was a spirit associated with light. Jesus called himself the "light of the world." The Lenape called the sun, "Geesiz." Some Lenapes still call the light of the world "Geesiz."

The important syllable in Asslenipoils is "Len." The 1353 stanza maker clarified what "Len" meant. In MA 3:7 he describes a Bishop, who was immersed to be pure. The stanza maker used "Len" for "pure." Christ was immersed to be pure.

The Asslenipoils area appears to be where the Lenape from Greenland settled for a few generations after they walked the Frozen Trail to America. During the first few years the entire group may have migrated over longer distances to find warmer land with resources that would sustain thousands of people.

The next stage of the Lenape migration south of Big Stone Lake is not well defined on the Carte. The Maalan Aarum has stanzas that correspond to known circumstances, ancient names left on maps, and topographical features. In MA 4:14 the stanza maker was standing in Sisselaki (Buffalo land) "looking east to fish country, toward the [Great] Lakes." Near Big Stone Lake on the border between South Dakota and Minnesota there is a town called "Sisseton." The "Sissel/Sisse" syllables appear to imply that the original meaning was "Buffalo." A stanza maker standing in Sisseton, SD today would be able to make the same sketch and stanza.

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The wording of MA 4:17, which is about ten dead men, appears to be duplicate recording of the episode punched into the Kensington Rune Stone, which is now on display in a museum in Alexandria MN. The killing of ten men at once might have been a shocking episode for the Lenape. Their ethics may have included the Ten Commandments, which includes “Do not kill [humans].” The episode yields a firm calendar date, 1362, for the MA 4:17 stanza.

So the date on the Kensington Rune Stone, 1362, and the location from the Maalan Aarum, near Sisseton, SD, are known references to an area on the route of the Lenape Epic. The Maalan Aarum stanzas indicate that, during the following generations, the Lenape moved south to “corn land.” The Big Sioux River starts close to Sisseton and flows relatively straight south into the corn county of South Dakota. This may have been the route taken by the Lenape.

Before Christ, a group of Nordic Gouths crossed the Baltic Sea to the mouth of the Oder and Wicksel rivers. They began a migration following the rivers. The main group moved about 25 miles a year. The younger men and women set up homes on the leading fringe. The young single men roved the forests as warriors protecting the main group. When the Gouths reached the Black Sea area they became known as the Goths.

Perhaps when they reached the fish wood lands of Minnesota and the buffalo lands of the Dakotas, the Lenape settled into a similar migration mode. Their route followed rivers, going up or down stream. The lands drained by those rivers were fertile with enough wood for shelter. The 300 to 500 lodges might have been scattered up side streams, but relatively nearby. Living in those lodges could be secure as the young men roamed the land around the main cluster. Young couples might have settled into new wood lands in advance of the direction the main group was moving. Seasonal moves of the main camp for

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fishing, wood, fruit, or nuts might have resulted in a main camp creep as the lodges returned to the principal river to occupy a fresher spot. The seasonal moves combined with a sense that the whole group was going to move may have favored mobile lodges. The lodges were mainly for sleeping. There was the central fire. Comfort was the robe wrapped around each body.

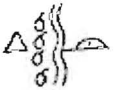
A string of Lenape names remain beside the Big Sioux River. One small town today has the name of Veblen. If that name stayed in place for 600 years, while people came and went, a Lenape-Old Norse speaker would know the town's people wanted "only pure" visitors.

Sioux Falls SD is located in Minnehaha County. Minnehaha is a Lenape name meaning, "Little [water] falls." Palisade Park near Sioux Falls features a little water fall, which is a rarity on the Great Plains.

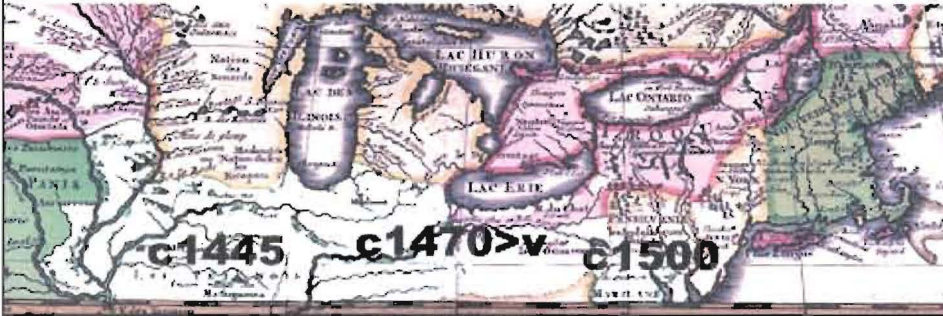
The Maalan Aarum pictographs and stanzas indicate that some generations after the Lenape migrated into the Minnehaha area they appear to have suffered a severe drought. They migrated straight east to two large caves (now Niagara and Mystery) in southeast Minnesota. Interstate 29 runs east-west between the Minnehaha county and the caves. There are Lenape names for streams, lakes, and towns along the route.

After the drought the Maalan Aarum describes the Lenape slow migration toward the south along the west bank of the Mississippi to the Missouri River. Jesuits of the early 1600s recorded that there were Illinois tribes in Iowa and Missouri on the west bank of the Mississippi River.

Then about 1445 the Lenape crossed the Mississippi. They were going east.




MA 4:49 Crossing the Mississippi, which is a Lenape-Old Norse word. The c1445 date is based on the Iroquois crossing (going east) c1440. The Lenape found "tom" people.



c1445 c1470 > v c1500

MA 5:60 The last stanza "They are peaceful, They have great things, who are they?" They were, probably, the second English voyage to America. In 1585 the Lenape taught Hariot, about "one supreme being for all eternity." the Gospel, Mary, Lazarus, and Jesus.



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The name "LES ILINOIS" appears along the bottom of the Carte. The "Lin" syllable is another spelling of "Len." "Les Illinois" occupies the area eastward from the Mississippi River to Lake Erie. The lake now called "Lake Michigan" was labeled "Lac Du Illinois" by the French. Again the Maalan Aarum describes another migration of the Lenape who called themselves, at this stage, the "Illini," after they crossed the Mississippi. The great Illinois confederation on the Carte occupied what are now the states of Illinois, Indiana, and most of Ohio.

Some generations later, maybe about 1470, the Illini divided into the Lenape and the Shawnee (Southern Lenape) tribes. The Shawnee tribes went south off the Carte. The Lenape continued east to the Atlantic coast.

The Lenape made a treaty with William Penn in 1682. They were still living in peace with the Quakers when the Carte was made. The Lenape name is not seen in the area of the English states.

More than half of the land shown by the Carte was occupied by "Les Christians," "Asslenipoils," the "Illinois," or Lenape in Pennsylvania. All those people had Lenape ancestors. In the area shown on the Carte, "Geesiz, the light of the world" came up every morning. The teachers of the Lenape spirituality, the parents, taught the ethics of Jesus all day, every day.

Many Lenape still do. The Lenape epic continues.

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APPENDIX A

DROTTKVAETT

GUIDELINES for ANCIENT NORES POEMS
with EXAMPLE from MAALAN AARUM, CHAPTER 3, STANZA 1
GREENLAND and the MIGRATION over ice

Syllable Sounds

S w S w S w

Bri ma kyg **va** **vidh** **aa**
vin a 'k **hrein** aa bu ui

dau fr **by** van **ba** **sa**
***thak** ? viik ja ho la

veik **inn** **vidh** aa **vin** a 'k
** ?thar ii?

* This pair of syllables breaks the pattern. [A receiver months and miles away [we qualify] would know something is missing or not right. Depending on the rest of the half stanza, the we might be able to fill in the missing information.]

** This stanza is shattered. Any information gleaned from the pieces is suspect.

PARAPHRASE

**Old Norse to English paraphrase
of the decipherment.**

When the waves were calm
in the land they left,
the pure people
lived together there
in strong hollow houses
with thick roofs

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DROTTKVAETT FORMAT

STANZAS: Eight lines, divided into two half stanzas of four lines.

STRESS POSITIONS: Simplest type is SwSwSw, where S = STRONG and w = weak. Last pair in line SHOULD be Sw or SwS [seven syllables]. There are more complex stresses.

ALLITERATION: Two Syllables in odd lines, one in stem [usually first syllable] on even lines.

IN-RHYMES: Each line has at least two rhyming syllables within lines.

WORD ORDER: Convoluting word order and fragmented sentences are standard.

KENNINGS: "... intricate system of metaphoric circumlocution, a **kenning** (paraphrase)." A simple kenning is a phrase with a base noun qualified by another known in the genitive. The qualifier typically transforms the stem.

PROVENCE

Original creator: 1353 stanza maker located in James Bay after migration from Greenland.

Oral transmission: passed through at least twenty eight (28) generations and two hundred years of unequal warfare.

Translation (1820): Sounds recorded and an original English translation by Czech speakers who converted their third language into their second language.

Reverse decipherment: accomplished by using Reider T. Sherwin's Viking and Red Man volumes.

First the sounds were reconverted to Algonquin. Then **VTM** comparisons were used to find **Old Norse** syllables.

Old Norse syllables fit the Drott Kavanaugh pattern.

This is very, very strong evidence that the original oral stanzas of the Maalan Aarum were spoken in Old Norse.

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Appendix B

"TEN MATES DEAD"

***KENSINGTON RUNE STONE,
MAALAN AARUM 4:17
REPORTED SAME 1362 EPISODE***

English translation of Kensington Rune Stone.

8 Goths and 22 Norsemen on a journey of exploration, from Vinland west of. We had a camp with 2 shelters, one day's journey north from this stone. We were at fishing one day, after we came home found 10 men red of blood and dead. AVM rescue from evils.

[Side of stone] Have 10 men by sea to look after our ships, 14 day journey from this island. Year 1362.

Maalan Aarum stanza of same event:

Wtenk ay a mek tel leni mak

Then to have fish ten mates

Match tangaman oppa siw appu am asat

Bad thrusts lift themselves sit far away

Note: the stanza maker used paraphrase for death. {[spirits] "lifted themselves, sit far away."} He may have done that to get the [required] rhyme in the second six syllables.

The word "mates" implies that the ten who died were ship mates. The stanza maker may have been near Sisseton, SD, which is about 13 days from Hudson Bay in a crew rowed boat going down stream.

The rune stone was buried until 1888.

The Maalan Aarum was spoken from memory by Lenape until 1821;

The Maalan Aarum has been written since 1821.

A few American historians considered them history.

Samuel Rafinesque (1836), Daniel Brinton (1885), Reider T, Sherwin 1940-56, George E. Hyde, (1957), and Myron Paine (2007)

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APPENDIX C

How the words
“CHRISTINAUX au KILISTINO”
appeared on the
1720 Carte du Canada.

During a period from 1708 to 1720, the words, **“CHRISTINAUX au KILISTINO”** were put onto the 1720 Carte du Canada by the Guillaume Del’Isle of Paris, France.



Christinaux seems like an odd spelling. Did the French explorers in the 17th century know how to spell the English word for Christians?

The French at the end of the 17th century knew how to spell “Christiane.” In 1619 an explorer, Jean Deani, wrote “Mer Christiane” onto a map.” Deani’s information may have been the only source for the “Mer Christiane” label near the mouth of the Nelson River on a 1656 map entitled “Le Canada au Nouvelle France.”

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That label might have been consistent with the behavior of descendants of the Lenape, who followed Christ's ethics. Some of those descendants may have remained near the Nelson River after the main group had moved away over two and a half centuries earlier.

Jean Deani's documentation may have been one of the reasons why the 1687 map prepared by Rocci of Rome had the whole Hudson Bay labeled "Mer Christiane." But other explorers were also coming to "Mer Christiane." An English ship, the *Nonesuch*, overwintered in the south portion of James Bay during 1668-69. The Hudson Bay Company was founded in England in 1670.

The "Christiane" label for the Bay was probably a concern for English investors in the Hudson Bay Company. In the late 17th century many of the Christians in England believed that English explorers should behave better than the Spanish Catholics. The Spanish in America had committed numerous atrocities, including the massacre of French at Fort Caroline in 1565.

Most English charters had a phrase prohibiting settlement in Christian areas. The King of England tried to enforce that doctrine because the devout Christians in England expected English colonies in America should avoid areas where Christians or Catholics were already living.

That situation may have been one of the reasons that the Hudson Bay Company advocated that the proper name for the bay was "Hudson Bay." The name "Bai D' Hudson" does appear on the 1720 *Carte du Canada*. But the French map makers kept the original the "Mer Christiane" label along with Deani's name and the 1619 date. That data was moved into the Arctic, north of Baffin Island. The French spelling of "Christiane" is still on the 1720 *Carte du Canada*, but in a location where most modern map viewers judge the label as absurd in an impossible location.

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If French knew how to spell "Christiane", why did they not use "Christiane" below Hudson Bay on the map?

The map makers may not have used "Christiane" on the land south of Hudson Bay for similar reasons. The Hudson Bay traders may have heard the word "Kilistino" from most of the local people. The traders may have concluded that "Kilistino" was the word from which the first French explorers came up with "Christiane." But the Hudson Bay officials may have believed, for geo-political reasons, that "Kilistino" did not mean "Christiane." To the Hudson Bay traders the proper label for the people in the region may have been "Kilistino."

Is "Christinaux" just an alternate European spelling of "Kilistino"?

It appears that the map makers thought so.

Does "Christinaux" mean "Christians"?

Some of the French in America may have advocated that "Kilist" may have meant "Christ" as in "Christiane." But the map makers in France probably thought that there were no Christiane in America before Columbus. That concept was written into the European history books before 1700. So, perhaps, they chose the compromise solution. They put "Christinaux" on the map as a variation of "Kilistino."

The English colonists, who wanted to believe there were no Christiane in America before Columbus, may have explained that "Christinaux" was just a variation of "Kilistino." They might have insisted that "Kilistino" did not mean "Christiane."

So four centuries have passed. Now almost everyone, including most Christinaux and Cree believe that "Christinaux" does not mean "Christians."

Is that belief correct?

Recently an American (Indian) friend wrote that "Christinaux" is a corrupted French word for the Cree word "Kiristino." But the "Kiristino" meaning could not be found in the modern Cree dictionaries.

Still "Kilistino" is the word shown on the map. The Lenape had difficulty with "r." Speech patterns learned from childhood made it difficult for Lenape to say "r." The Lenape use "l" in the place of "r." The Blackfeet have several cultural traits that imply they descended from the Lenape. One of the most prominent traits is that the Blackfeet have no "r" in their language.

Without intending to, the map makers did confirm the "kilistino" was a Lenape word. Sherwin, Vol. 1, p 40 explains that "Kristino," which is an obvious alternate spelling of "Kiristino," is the Old Norse word "Kristina," which means "Christians."

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CHRISTANEAUX,* CHRISTENAU, CHRIS'-TE-NO, CHRISTINO, KRISTANEAU, KRISTINO, and many other variations

Kristinn (adj.), Christian

Kristina (noun), the Christians

Daniel G. Brinton says in *Myths of the New World* (page 99):

"When the rainmaker of the LENNI LENAPI (Delawares) would exert his power, he retired to some secluded spot and drew upon the earth the figure of a cross, its arms toward the cardinal points, and placed upon it a piece of tobacco, a gourd, a bit of some red stuff, and commenced to cry aloud to the spirits of the rains. In the Blackfoot country are occasionally found ruins of large boulders, arranged in the form of a cross."

* This form is French spelling, *eaux*, like English "au."

* * *

NEHETHOWUCK,¹ besides being called KRISTENEAU the national name of the Crees was also NEHETHOWUCK, i.e., "exact beings or people" (Howse)

nny (in compound words), new, newly, recently, etc.

haat (nom. haatr, dative haetti, acc. haattu), noun, (1) mode of life, habit, custom; (2) (pl.) conduct, behavior (pl. haettir);

halda haattum vidh adhra menn, to conduct oneself properly;

(3) mode, way of doing a thing; (4) mikils haattan, of importance; (5) moderation, measure, duly, properly

haat-sam (adj.), well mannered

haatta (verb), to arrange, dispose

haata seer, to conduct oneself

foolk, (1) folk, people; (2) kinsfolk

¹ nny haatta foolk, people with new modes of life, people with new manners

Observe that the Crees use the plural of the noun haat, which in Old Norse is written as haettir. Allowing for the fact that they use no letter R, we should still have haetti', whereas I use haetta in the compound word nny haetta foolk. Let me explain this inconsistency. We are here dealing with a phonetic language, and we must draw a comparison between Norwegian spoken and written language, and for this purpose we will take a common noun having the same ending as haat.

gut (noun), Norwegian, meaning boy or lad

gutter (noun, plural), meaning boys or lads

gutter is the proper plural form in the Norwegian written language. But if you should happen to go out among "the boys" and ask them how they pronounce this word, they would tell you gutta

We have the same inconsistency in the American language in a different way. A boy may write the word boy, but listen to the boys play out in the street and you will hear them invariably use the word "guy," a word one seldom comes across in writing except when used in quotation marks.

* * *

So "Christinaux" is really a variation of an Old Norse word for "Christians." The English, as it turned out, would exploit the "Kilistino" because they thought there were no "Christiane" around. Christinaux and Cree are still second class citizens in a Christian country.

But, as time passed, the name "Christinaux" may have caused too many questions like, "Are those people, Christians?" English domination of Cree lands was more acceptable than domination of Christians would have been. The word Cree is now used for most maps and books for the area south of Hudson Bay.

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The English in Canada, today, call the people their ancestors found south of Hudson Bay “aboriginals,” which means *“people inhabiting a land from a very early period, especially before the arrival of colonists.”* But the modern word “aboriginal” also implies “there were no Christians in America before Columbus.” True. The Christinaux and Cree today are, by definition, “aboriginals” but they are also descendants of “Kristina,” who were the first Christians in America.

Many of those modern aboriginals are Lenape or other Christians. Their Christinn culture has been in Canada twice as long as the Church of England has been. A more appropriate description for the Lenape, Cree, and Christinaux would be “descendants of America’s original Christians.”



Correspondence address:

Myron Paine, Ph.D.
myronpaine@frozentrail.org
www.frozentrail.org