

LENAPE MIGRATION
by
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The Lenape migrated 4,000 miles in 150 years. The Lenape started in Greenland, walked through the Dakotas, and ended along 1,200 miles of the Atlantic Coast. The migration ranks as one of the greatest epics of all time.

For a decade now I have been deciphering stanzas of the Lenape history called, the Maalan Aarum, which means, "Engraved Years." The Maalan Aarum defines the route of the Lenape migration that began in 1346. The major migration of thousands of Lenape lasted 150 years. The Lenape record of past events stops about 1585. Four bands of Lenape still live in New Jersey and New York.

The Maalan Aarum is a collection of 184 pictographs that help a historian remember a stanza. Roman Catholic Bishop Gnuppson used the first pictographs and stanza in America in the 14th century. Gnuppson spoke Old Norse. He was in James Bay, Canada about 880 years ago.

The pictographs and stanzas were used through many generations. Lenape historians of the following generations used the pictographs to recite the stanzas. Those historians of the following generations also added more pictographs and stanzas to the Engraved Years.

This painting by Hal Sherman, an adopted Shawnee, depicts a probable scene in 1820 when an old Lenape historian gives the 184 sticks to Dr. Ward. The historian told the doctor that a stanza of a song went with each stick.

Note the cross on the historian and the Norwegian style dress on the woman. Hal is an accurate detail artist. The details are his.

The doctor took the memory sticks to an outstanding professor in the most progressive university on the frontier.

An old Lenape man recited the stanzas to Czechoslovakian recorders, who spoke English. The sounds of his words were transcribed literally, without translation. So today we know the syllabic sounds of the stanzas, but not their original meanings.

The 1836 English translation is flawed because the Lenape man did not know the all the meanings of memorized sounds and because the missionaries had preconceived beliefs that caused them to miss slight nuances.

These sounds of the syllables can be translated by using Reider T. Sherwin's 15,000 comparisons of Lenape words and Old Norse as a guide. Also the requirements of the ancient Drottkvaett format for ancient oral stanzas can be used to judge the value of the decipherment into Old Norse. In many cases the Drottkvaett format implies that we have completely deciphered the original sounds. Reider T. Sherwin provides the Old Norse meanings of those sounds.

Our ability to decipher the Maalan Aarum into Old Norse syllables reveals a history, which was not properly translated before, but which rivals the greatest epics in recorded literature.

Two new discoveries and the efforts of a student at Kean University this spring resolved several loose details of the Lenape story. The discoveries were: 1) that decipherment of the oral sounds for the Maalan Aarum could be evaluated by the Drottkvaett format and 2) the 1720 Carte du Canada that depicts America at the end of the 17th Century had many details that led to the discovery of the rest of the route.

James Bay had been the end of the trail in my Frozen Trail to Merica books, 2007 and 2008. For a decade I had been trying to determine how the pre-historic Lenape in James Bay migrated to the New Jersey area where four bands of Lenape still live.

Three of the Maalan Aarum pictographs and stanzas in the Maalan Aarum, Chapter 4, were particularly puzzling. One shows caves. Then there is a Yellow River. Then the Lenape are crossing the Mississippi going east. There appeared to be no solution.

Where south of James Bay were the two caves? Where was the Yellow River flowing east and west? Where was the river flowing north and south that might have been called the Mississippi? Occasionally, year after year, I would ponder over those pieces of the puzzle and reluctantly move on.

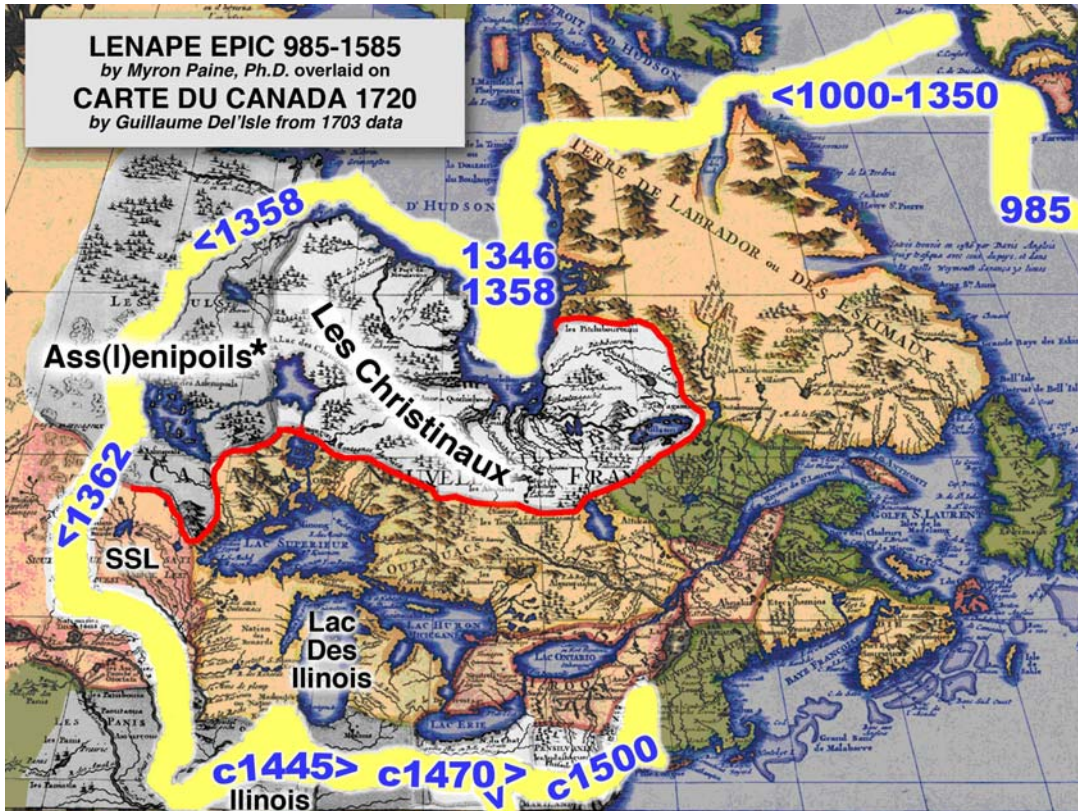
So when Bart Lee handed me the 1720 Carte du Canada, I glanced at it and said "At least they have the Christians in the right place." But there still was no hint of the migration route south of James Bay.

The people in Greenland in 1350 spoke a language we call Old Norse.

The NORSE in GREENLAND called themselves "LENAPE."
LENAPE means to "Abide with the pure."

HREIN meant PURE in Old Norse. REN, and REIN mean "PURE" in Norway today.

LEN, LIN, REN, RIN are syllables for PURE in the LENAPE Language.
Because of speech patterns learned in youth, many Lenape did not say the "R" sound. They used "L" instead.



**THOUSANDS of LENAPE MIGRATED
from GREENLAND to NEW JERSEY
via the DAKOTAS in the LITTLE ICE AGE.**

My daughter and son in law were visiting last Thanksgiving. I showed them the Carte du Canada. I pointed out that Lac des Illinois might indicate pure people. Then eyes, which could focus, picked up the "I" in some of the Asslenipolls names. The syllable "Pure" was involved in that area too.

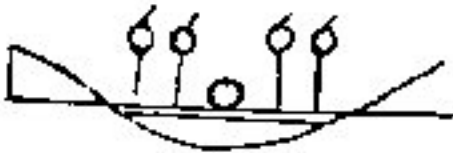
I knew Lenape meanings for the rest of the syllables. Asslenipolls could mean "Our pure Father of Light." I knew the Lenape called the sun "Jesus." If so, that area on the map may have represented Christians.

So Lenape may have lived in four large areas seen on the map, the Christinaux, the Asslenipolls, the Illinois, and Pennsylvania. The sum of these areas was about twenty times the area occupied by the Europeans. That might explain why Talerman III was willing to sell a tiny portion of Lenape land to William Penn.

The yellow stripe on the map is the path of the migration of nearly four thousand Lenape, who lived on Greenland until the start of the Little Ice Age.

My Norwegian collaborator, Frode Omdahl and I presented the first segment of this migration at the first Conference of Ancient America seven years ago.

So I will slide over the first segment of the journey to James Bay. Here are two of the pictograph and stanza created by the Lenape Historian 660 years ago.



“On the wonderful, slippery water,
on the stone hard water, all went
on the great tidal sea, all went”
over the puckered pack ice.



I tell you it was a big mob.
“In the darkness,
all in one darkness
to the other side, to the west,
in the darkness
they walk and walk, all of them.”

The Maalan Aarum does not say how many “All of them” were. Modern evidence is that they left behind houses for about 5,000 people. Also a reporter on the spot, Professor Lyons, recorded that nearly four thousand people walked into Hudson Strait and never returned. So “all of them” probably meant “nearly four thousand Lenape.”

Professor Lyons had other collaborators: Icelandic Bishop Oddson who thought the Greenland people abandoned their faith and turned to their friends in America and Ivar Bardsson who was the King’s and Church’s

agent in Greenland during the time that nearly 4 out of 5 people vanished. Bardsson reported in writing about the disappearance of the people in the Northern Settlement.

Last October Valdimar Samuelson, in Iceland, gave Karl Hoehne the instructions for composing a Drottkvaett stanza. Basically, a stanza maker had to use alliteration and a rhyme in every six syllables. Based on these instructions and my reconstruction of the Old Norse syllable, I discovered that the original stanza maker composed those stanzas according to the Drottkvaett format.

The stanza maker had the added complication of finding the correct syllables to put alliteration and a rhyme within each six syllables. His effort would become Chapter 3 of the Maalan Aarum, the basic plot of the Frozen Trail books.

The first two chapters of the Maalan Aarum had been created about 220 years earlier as Bible lessons. Those two chapters tell the same Genesis story as the first eight chapters in the King James Bible. But the Maalan Aarum was created 500 years earlier!

The Greenland Lenape were Christians for nearly 350 years, 1,000-1350, before they were forced to leave home by the extreme cold. Christian beliefs arrived in Greenland before the Roman Catholic Church. Eric the Red's wife built her own chapel. There was an Island and a Fjord named "Hrein"

This past spring Dr. Frank Esposito, of Kean University gave a Junior, an extra credit assignment do see if Craig could learn how the decipher the Maalan Aarum.

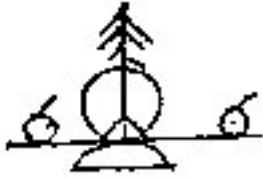
Craig Judge deciphered the first stanza of the Maalan Aarum, chapter 4. He uncovered that the recorded sounds tell a different story than the English translation and the pictograph appears to be. We are now confident that the next stage of the Lenape migration began in James Bay.

The Moravians had written:

**1. Wulamo linapioken manup
shinaking.**

**1. Long ago the fathers of the
Lenape were at the land of spruce
pine."**

Craig wrote:



Before the pure people certainly came to look where there was an abundance of rivers.

[Craig Judge, Kean University, spring 2011.]

Twenty-one (21) rivers flow into James Bay, Canada. But there are six (6) major rivers. Three major rivers were on each side of James Bay. Most of the rivers flow into James Bay from the southeast or southwest. The six marks of the "spruce-pine" may represent the six major rivers depicted as if the stanza maker was trying to draw what a high flying goose would see.

The sounds imply that the original stanza maker knew that a location of many rivers was a special place, which was located only at James Bay. But as generations passed the Lenape forgot the meaning. The pictograph does look like a spruce or pine. Somewhere through the generations the Lenape historians may have lost the meaning or the Moravians may have decided to use their incorrect guess.



“The hunters,
about to depart,
met together.”

After the passage over the Ice, the Lenape at James Bay held a conference, which was called a "thing." Apparently the people south of James Bay attended. Note the triangle among those heads that have the Christian hairstyles of Father, Son, and Holy Ghost. For whatever reason, the Lenape decided not to move en masse to the south. Instead they stayed along the shore of Hudson Bay, where the geese and large fish allowed their population to increase.

Another result of the "Thing" may have been a decision to record the Ice crossing episode. The vital element was the creation of the oral stanza, a self-verifying memory stanza.

A stanza has eight lines, but each pair of lines usually provided an understandable thought. A Lenape historian taught the stanzas to young children similar to the way children learn nursery rhymes. So the stanzas stayed in the Lenape collective knowledge for life.

The long lasting memories learned in childhood and the ability to recreate the pictographs for memory cues enabled the Lenape to sustain their Bible lessons for 880 years and their migration history for 660 years.

The first big event recorded after the "Thing" was the proposed rescue by a fleet of Norway ships under the command of Paul Knudson. The Old Norse version and the Norwegian version of King Magnus' order to Paul Knudson are now online.

The Maalan Aarum has a pictograph of a Norse prince astraddle of two countries.



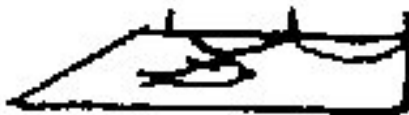
"No one went from here to there.
No DESERTER went
to the home of the Norse Gods."

The pictograph and the stanza say that no Lenape wanted to be rescued. There is evidence further in the Maalan Aarum that the Norway rescue boats stayed with the Lenape as support transportation up the Nelson, through Lake Winnipeg, and on up the Red River of the North.

The probable migration pattern of the major group of Lenape may have been a cluster of camps within a larger area of thousands of Lenape. The camps may have been on both sides of a river.

Young hunters may have patrolled the fringes of the large area. They may have hunted for meat and protected the main group from danger. The main group moved by at the rate of 20 miles a year. Meanwhile small clusters of Lenape may have decided to branch out and become new tribes. A preliminary tally indicates that the Lenape may have been the grandfathers to twenty-five tribes.

At Sisilaki



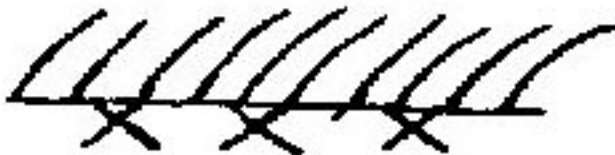
"In Buffalo land, to the east
was fish land, toward the lakes."

In a pictograph made near Big Stone Lake the stanza maker made an effort to tell future generations where the main Lenape group was. At equinox with the evening shadow lying straight east he looked over fish country to the two great lakes that touch. The Lenape name indicates the stanza maker was in "Sisilaki" "Sisil" means "Buffalo." "Aki" means "Land," Sisseton, SD may mean Buffalo Town.

Today, if a stanza maker stood at Sisseton, SD and looked over his shadow at evening equinox, he would see Minnesota, the fish country, on a latitude line that passes through the region where Lake Michigan and Lake Huron touch. Note the two lakes on the pictograph are touching.

The stanza maker of 660 years ago was recording a geographical detail that was 600 miles away from him!

Saskatchewan, Quebec, Dakota, Minnesota, Iowa, Missouri, Illinois, Ohio, and Michigan are all along the Lenape route. All have Lenape names and coherent definitions.



To have fish ten mates
bad thrusts,
lift themselves up,
sit far away.

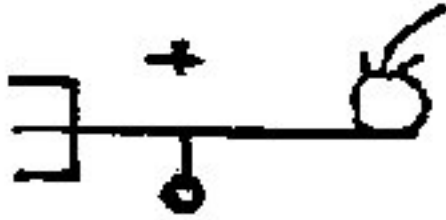
The Maalan Aarum reports that the Lenape were getting along very well with all the surrounding tribes. Then suddenly ten men of the Norwegian support crew were beaten to death. The Maalan Aarum records fishing and ten mates. A Swede rune maker punched this same episode into a tombstone for ten crewmates. Today the Kensington Rune stone is in the Alexandria Museum in Minnesota. The rune maker punched the date, 1362, into the tombstone with Arabic letters.



“Corn-Breaker was Chief.
Who brought about
The planting of corn.”

The Lenape migration slowed down when they reached the eastern Dakotas where buffalo and deer could be hunted through the winter. They may have migrated down the Big Sioux River valley to Minnie Ha Ha County at Sioux Falls. Minnie Ha Ha means "Little Water Fall" in Lenape. The Palisades, a small waterfall is north east of Sioux Falls. There they began to grow corn.

I grew up on a farm near Sioux Falls. We raised cows, not buffalo. Guess what was our major crop?



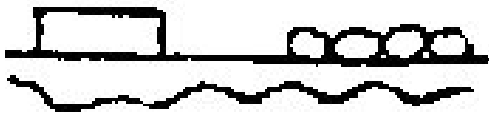
“There was no rain,
and no corn,
so they moved further seaward,”

Then there was a drought. The Lenape migrated straight east. They knew where the sea was, but they may have meant the Lake of the Illinois.



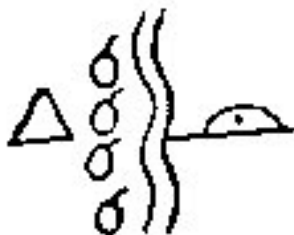
“At the place of caves,
In the buffalo land,
they at last had food,
on pleasant plain.”

You may not believe this, but Niagara and Mystery caves are in southeastern Minnesota. A drought creates desperate people. Niagara means "Fort," A fort around a cave that could shelter many people might have been prudent.



“They settled again
on the Yellow River,
and had much corn
on stoneless so

The Lenape migrated 20 miles a year southward through Iowa and Missouri until they settled at the Yellow River. The Yellow River may be the Missouri River. I have seen aerial photographs showing the yellow water of the Missouri merging with the bluer water of the Mississippi.

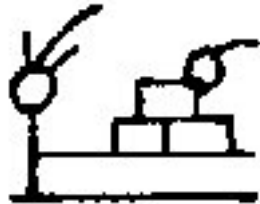


“They separated at
‘mixtisiipi’ river;
the lazy ones
remained there.”

The Maalan Aarum pictographs appear to show increasing warfare with tribes from the west. Finally about 1450 the main Lenape group crossed the Mississippi, going east. They encountered a "torn" people. East of the Mississippi the Lenape began to call themselves Ilini.

The tribal stories of the Blackfeet, Cheyenne, Arapaho, Illinois, and the Shawnee all tell of their fore fathers coming over a salty sea in the east. The Lenape now located in New Jersey have tribal stories that their fore fathers came from the west. The tribal stories are coherent when the migration route of the Lenape is considered.

When the French found the Ilini about 1650, the French wrote that the Ilini lived on the "River of the Divine." This item is another confirmation that the Lenape were living by Christ's ethics.



“The Fire-Builder was chief;
they all gave to him many towns.’

Many towns came to the Lenape leaders. Many events are recorded for many generations in the Illinois, Indiana, and Ohio areas.



“The Nanticokes and the Shawnees
going to the south.”

The main Lenape group kept migrating up the Ohio until they reached a decision point. To get to the Atlantic Ocean, which appeared to be a cherished goal for six generations, they had to go east up the smaller streams and over the Alleghenies or go south. So they divided into the Lenape group who went over the Alleghenies and the Southern Lenape, who went south.

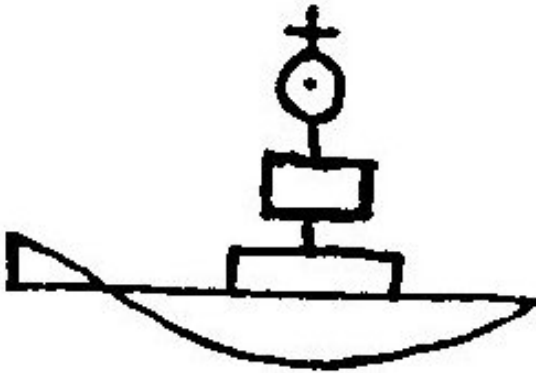
A Southern Lenape, who we call Shawnee today, might have recorded the fifth chapter of the Lenape history. There are several stanzas about going south and southwest. There is one stanza about fighting all the enemies on the west side of the Mississippi.



“White-Body was chief
on the sea shore.”

Then the Maalan Aarum shows pictographs of men, who watched toward the east.

Did you notice the “White-Body.” This stanza was made before 1472.



**“At this time whites came
on the Eastern sea.”**

In 1472 a ship with big sails appeared. This ship was probably the Pining and Pothorse’s ship from Norway on a voyage with representatives from Portugal as reported in Norwegian records. The people on the ship did show a cross. But the dot in the circle may indicate that they did carry small pox.

Then the Lenape main group arrived at the Atlantic Coast and spread 1,200 miles north and south along the coast. Pictographs show many chiefs looking east out to sea. Then a pictograph shows a chief going south to fight. The time frame indicates that the enemy was De Soto.

After stopping De Soto the Shawnee returned to the Ohio area and infected most of the Midwest. Then a ship, possibly the second English voyage to America, is shown.

That is where the Maalan Aarum ends.

In conclusion:

Thousands of Lenape came to America.

They migrated en masse from Greenland to New Jersey via the Dakotas,

They taught their descendants how to live with Christ’s ethics.

I hope you are wondering “why did I not learn this in school?”

Because your teachers had the Eurocentric paradigm. Psychologists tell us that we cannot make a paradigm go away. All we can do is replace it with a better one.

Here is a better one:

Many people came to America.

Thousands were Lenape.

Who lived by Christ’s ethics.

Use it early and often.

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Myron Paine, Phd

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