

FROZEN TRAIL to MERICA  
TEACHERS GUIDE  
For Class Discussion on \_\_\_\_\_

Chapter

Subject

1. Maalan Aarum (FT 0)                      **Describe the Walam Olum.**

The words "*Walam Olum*" are derived from "Maalan Aarum", which means, "engraved years." (Sherwin, 1940). The *Walam Olum* is a manuscript of pictograms and verses first published in 1836 by Rafinesque. [*See Factual Fiction, Walam Olum*]

The author used "Maalan Aarum" as the old historian's name to deliberately encourage readers to get a mental relationship of Maalan Aarum and engraved years.

**Who put low walls and beacons on Ungava Peninsula?**

The Big People built winter shelters by overturning their skin boats upon two low stone walls. Each site features two low stone walls fifteen to eighteen feet apart. The walls extend from thirty-six feet to over ninety feet. [*See Factual Fiction, Low Walls*]

The author's research to find "Big People," resulted in the data showing that the Danes are the tallest people in Europe. Most Inuit (Eskimos) carry Scandinavian DNA in the Y (father's) chromosome.

2 The houses (FT0)                      **Where did the Albans, from Scotland, go?**

Most Albans, when they could, fled to Tillie. During the same time period, the Irish Albans, also fleeing the Vikings, sailed to Tillie. So many of the Picts abandoned Alba for Tillie (Iceland) that a historian wrote, "By page three of almost any one-volume History of Scotland the Picts disappear." [p. 26 & footnote]

When the Vikings came to Iceland, many Albans on Iceland, sensing the impending doom, fled further west to fjords beneath glaciers in a place we call Greenland. Others chose to flee north and east to find shelter in the forests much further north than the Viking fjords (Lapland) [p. 27 & footnote]

The Albans leaders fully expected that the Vikings would follow them to Greenland. So, the Albans decided that, when the Vikings came, the Albans

would sail west to the Arnaud River on Ungava Peninsula. Then, they would walk across the peninsula, go south, and start a new life in the James Bay [p. 28]

2. (2) **Describe the first Viking voyages to the North Atlantic.**

In about the year 850, a man named Noddodd captained a single Viking boat to Tilli

Gardar Svavarson was the second Viking to lead a boat to Iceland

Gardar sailed away and Floki, son of Vilgerd, sailed back to Tillie. ... Alban resistance forced Floki and his crew to winter over for a second time on the remote islands off the coast. When he reached Norvege harbors, Floki "spoke ill" of Tillie.

Next came another set of Viking boats led by two half brothers, Hjorleif and Ingolf. After one winter, Hjorleif slave's killed him in an ambush. Ingolf struggled for three long, cold winters in remote locations. Similar to the previous Vikings explorers, he could not gain a foothold on the land. But this time, Ingolf sailed back to Norvege to assemble an invasion fleet. [p. 27]

The author wrote these details and also Eric the Red's three year wandering in Davis Strait to make the reader aware that 1) the Albans were in Iceland and Greenland first and 2) Viking control of the land was accomplished only after large invasion fleets were used.

3. *The Big Fight* (FTO)      **Tell about the Vinland Sagas.**

The saga description is edited from the *Graenlendinga and Erik's Sagas*. (Magnusson, 1966) [*Factual Fiction, Sagas*]

Enterline proposed that Leif Eriksson landed at the River of Leaves. Enterline's location corresponds to the descriptions found in *Graenlendinga's Saga*. The latitude of the mouth of the river matches what was described in the saga, as does the existence of a large tidal surge.

Also, the saga tells of an island north of the mouth of the river, which would be Gyr Falcon Island at the River of Leaves (Enterline, 1972) [*Factual Fiction, Leif's River*]

The water emptying into Grosswater Bay best meets the requirements of *Erik's Saga* description of *Hope*, "a river into a lake, and the lake into the sea." (Magnusson, 1966)

3. (2) **Explain the significance of black clothes worn by Albans.**

The black clothes with needlework trim and conical hats worn by the people of Northeast America may have been associated with the Algäns who may have reached Northeast North America around the millennium. These black clothes can be traced in drawings and photographs from 1817 to 1900 in illustrations in the *HNAI* (Vol. 6, pp. 111, 220, and 224; Vol. 15 pp. 115 and 130) [*Factual Fiction, Black Clothes*]

The author describes black clothes in detail in several sections to make the reader aware that the people were not naked and not wearing skins all the time. The black clothes were created by “civilized” manufacture somewhere.

4. *The Hunters* (FTO) **Explain how the latitude device works.**

The Vikings used a handheld device, 4.7 inches long by an inch wide, to determine latitude. In the story the latitude device is called a Kimal.

The height of the North Star above the horizon varies with the latitude of the viewer. The viewer held a Kimal tethered by a set of necklaces, which established a set distance from his eyeball. He rapidly scanned along the horizon until he saw the North Star in the slit. The viewer then lowered the Kimal until the North Star peeped through the hole. The viewer then thumbed a slender needle up the notches on the center prong until the needle looked as if it was on the horizon which was seen behind the Kimal. Then he clamped the needle in place with his thumb. The viewer then made an accurate count of the notches using lamplight. [*Factual Fiction, Kimal*]

**Tell about Prince Harald in Merica and his death in England.**

The King of Norvege used a “court farm” anytime he was traveling in Greenland. Then, using local pilots, the Viking fleet had tried to follow the route of the Viking hunters westward. In 1070, Adam De Bremen wrote part of the story:

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

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

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

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

Then, in a single year, disaster overtook Norvege. Harald tried to also claim the throne of England. He assembled an invasion fleet and sailed to England. There Harald was killed in battle at Stamford Bridge in 1066. Two hundred and seventy-four of three hundred ships (92%) in his battle fleet were destroyed. This event caused the surviving Vikings to think that it was wise that the rest of Europe continue to believe the western ocean was surrounded with “boundless gloom” and an “enormous abyss.” [p. 63f]

The point when Vikings stopped being Vikings and began to be Norseman has been recorded to be the death of Harald the Hardrada in 1066. (Pearson, 1998) [Factual Fiction, Vikings or Norse]

##### 5. *Odin Leaves*(FT1) **Tell about the flight of Odin Believers.**

In Norvege some people who resisted the new religion (Christianity) were murdered. Other resisters were violently intimidated. Similar events occurred in Iceland. Starting with the people in Hrein Fjord, (Iceland) those resisting a change in religious beliefs were persecuted. An Odin believer with a productive farm in a good location was persecuted more than other people were. The Odin house-builders felt oppressed. Their families were tormented. Their livestock and crops were destroyed. The Odin house-builders grew fearful for their lives.

So the Odin priests agreed that going to Marrike would be best for Odin believers.

By several boatloads, over several years the Odin believers made the journey to the swampy area on the west side of James Bay. About fifty families and around three hundred single hunters made the mini-migration. [p. 73]

5. (2) **Why was Odin's flight important to the Leni Lenape?**

"... the driving of the Odin believers to this land (America) was ... important. Their experience with the rich land enabled the Leni Lenape (Norse) hunters to lead the migration (from Greenland across the ice to America)." [p. 76]

The author believes that the experience of the Norse families forced to flee to America was a very helpful factor during the migration of most of the Norse families during the little ice age.

6. *The Cross and the World* (FT1) **Describe the religions.**

"The blue-eyed Christian men from a young Christian culture with minimal knowledge in doctrine had met a 450-year-old Christian culture which had forgotten even more doctrine. But they were Christians. They had the same Great Spirit. They did not make false images of the Great Spirit. They described their Great Spirit with words meaning "pitying, charitable, overruling, guardian and merciful Spirit." They never took the Great Spirit's name in vain or spoke it in a profane oath. They buried their dead, believing the spirits would rise to a better land. They had the same cross for their personal symbol." [p. 89]

**Who built the stone tower in Newark, RI? When? Why?**

**The Stone Tower...**still standing in Newark, Rhode Island. Is similar to twenty-one (21) remaining lavabos, which were built in Europe about the time of King Haakonsson. (1247 to 1263 AD) Nineteen (19) had the same access door arrangement. [p. 88, picture label.]

For the next twelve years, (1248 to 1260) Norse ships plied the ocean from Norvege to Norumvege, Massachusetts or Narragansett. A church was started in Narragansett. It was styled similar to twenty-one known northern European churches. The stone lavabo, with eight archways and a solid stone keep above, was built first. A wooden sanctuary was built to serve until the cathedral could be built of stone. This church was to be the first and the finest in "Haakon's See." [p. 94]

7. *Magnus* (FT2) **Describe an *Althing*.**

The Norse in Greenland had been ruling themselves for two and a half centuries. Each year they met at an *Althing*. The *Althing* was a gathering of the powerful men in Greenland. The men stood in a circle around the Bishop, a local priest who could write, and the local powerful landholder because there was no building large enough to hold the crowd

## 7 (2) Describe the Norse settlements in Greenland.

See the maps at the beginning of the chapter. Note that most homesteads are some distance from their neighbors. Most homesteads are on the shore.

Then refer to this dialog: The youngest girl answered, "Every farmhouse has, basically, two families living in it. One family tends the livestock and one family hunts for meat. In the summer, the livestock family prefers to stay in tents in the pasture near the livestock."

The middle daughter chimed in; "Men in the household can do both tasks. We women cook, prepare food, keep house, weave and tend livestock too. It is natural that one family chooses to be the livestock tenders. The other family develops into the hunters. Both families will help the other as needed. We all depend on everybody else.

Magnus took another ladle of stew and then asked, "Who decides who will be the hunter or the livestock tender?"

The middle daughter continued, "Oh, there is a lead family in every house. The oldest siblings of the lead family get to make their choices first. Everybody else must adjust."

Magnus studied the silent white haired man and his equally silent eldest son. He guessed, "I take it that your father is the hunter and the leading man in the house."

The ay have stopped over in Iceland "Well, yes. You are correct. We are the lead family. I have decided I will still be the head of the hunting family, when father dies."

## 8. Birth (FT2) Describe some events of the year 1300

In the fall of a new century, 1300, far away in Italy, Pope Boniface VIII was pleased because over two hundred thousand pilgrims had thronged the streets of Rome during the year of the Golden

Also by 1300, in Haakon's Man, the name of the land had changed to Akoman. By King Haakon's edict the region around the church was called 'Haakon's See,' which changed to Akonsee.

The Norse trying to live on the coast of Akonsee learned they would starve to death if they had to depend on Norway ships. The best way for them to get food was to hunt with the local people

The safety ladder of the stone tower was now being used on a daily basis. In Akonsee disorder was growing worse. The people of Narragansett were fearful. The ships of Norway now came only once in a while, but when they did arrive, they brought tales of civil war from across the sea. Each ship coming from Norway created more chaos than order. No one could be trusted anymore.

Further north in Acumen, the poles for ship masts stacked up in Massachusetts, waiting to be loaded onto ships that would carry them to the ship building cities of Norway.

Even further north in Akoman, the people of Norumvege were also sensing disorder. The demand for furs had decreased. Norse ships rarely sailed into the rivers of Norumvege to trade.

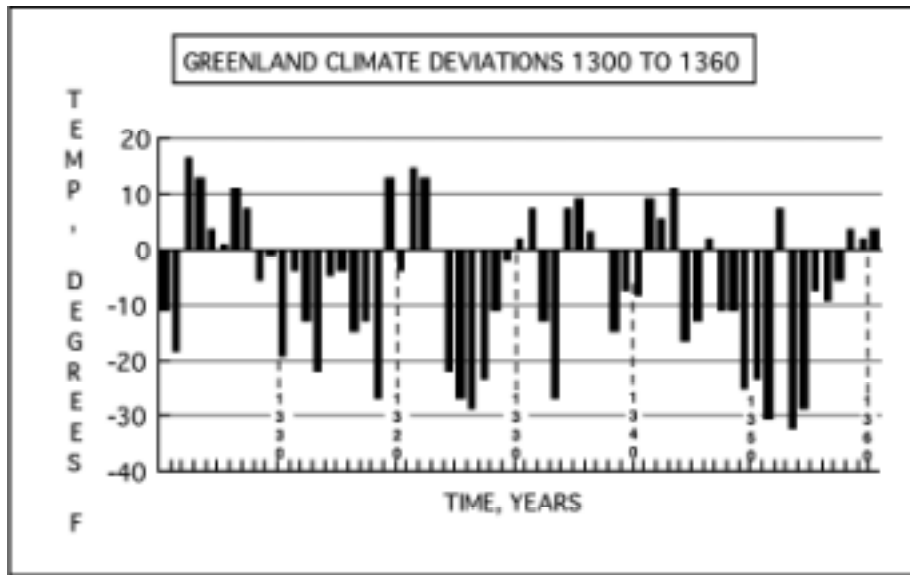
Because the ships had not come with any regularity, the Micmacs and the Abanakis did not get enough black cloth and the bright red trim they wanted for their ceremonial clothes. Whenever a Norse ship did arrive, the trading for the black cloth and red trim was chaotic.

All villages along the Kanal Dal built stockades. Stockades, located at mouths of rivers but surrounded by rough terrain, were not close enough for defenders to combine forces to stop the wolfpacks, who came by canoe.

Even further north in Eastman Land, life was stable in a bountiful land. There were more than enough animals, fish, and fowl to support the growing population.

The Algän and Pict tribes, who had arrived in Eastman Land a century before the Norse hunters infiltrated, had slowly sifted themselves back into two companion tribes. The tribe called “Ojibwa” had mostly Pict ancestors. The companion tribe, people from the original Algäns, called themselves the “K’nistenaux”. The Ojibwa and K’nistenaux villages and the Norse hunters living among them still interacted as one culture.

**8. (2) Describe the weather for the first sixty years after 1300.**



**9. Brave Little Bull (FT2) Explain the Riddle of the Ice.**

Arms details the Davis Strait climate inversion. The warmer the weather, the more icebergs move into Davis Strait. The more icebergs in Davis Strait, the colder the water is in Davis Strait. The colder the water, the slower the pack ice melts during the summer. So, warm weather in Davis Strait means the pack ice will linger longer into summer. (Arms, 1998)

9. (2) **Explain the hunting dilemma when cold weather came**

... the issue was a basic decision: should the best hunters go far away from home without knowing if the game is there, or should the best hunters stay close to home and hunt harder where game had been found in the past. One way the best hunters removed their mouths from the food needs at home. But they also removed their hunting skills thus reducing chances of getting meat nearby. If the remote hunters do kill a large animal, they must transport the animal many sleeps before the household can eat the meat. The other way the best hunters can make the best possible harvest of the nearby meat and get it to the household quickly. But during periods when there is nothing to kill nearby, the local hunters must eat from the household's meager food supply depleting it more quickly than if they were away.

10 **Bold Bjarni (FT2) Describe the Cree sexual mores.**

"... Shortly after their breasts form, all of the young women in the village go along to winter hunting camps. Most of them have lain with several men. My daughter is an active maiden. She desires to warm your sleeping robe for a moon's time. She plans to select a village man when you leave. She has a few men in mind.

"Who knows when a baby may start? It makes little difference if you start the baby or the man after you. Many men in the village are proud of the children started by blue-eyed men. They think the children are stronger and more handsome. My daughter's suitors really do hope she warms your sleeping robe. If she does, then they know that she may be choosing one of them soon."

**Explain how you would fight a bear without a gun.**

Bjarni remembered the hunting advice his father taught him:

"Get the bear to stand. A knife to the heart is needed, but the ribs are difficult. Come in below the ribs pushing up to the heart. Go low and left.

Bears are left-handed. Standing bears have difficulty turning right."

Bjarni crouched until the brown bear was about two bounds away. Then Bjarni said, "Whhiss," and stood upright, with his arms outstretched. As the bear rose to meet the challenge, Bjarni crouched again. The point of the spear entered the hair swirl beneath the rib cage. Bjarni pushed with all his might.

Then he stepped left. He thought the right claw missed about an arm's length from his body. He also thought he took deliberate aim to drive one arrow through the neck from the side.

As the bear made one last attempt to lash out, he had plenty of time to place the second arrow through the neck from the front.



**11 Bjarni (FT2) Explain why protein poisoning is dangerous.**

Protein poisoning occurs when there is not enough fat in the food. The kidneys are forced to work overtime to breakdown the protein for energy. The breakdown causes a fluid build-up in the lower legs. Cramps and diarrhea cause a loss of appetite and dehydration. McKinlay wrote about his own encounter with protein poisoning and the death of other expedition members who tried to live on poorly manufactured pemmican. (McKinlay, 1976)

**Explain why verse 3.12 may be using “pek” to mean pack ice.**

The "sea" was translated from the word "pek," which is also used for "frozen sea," (v. 3:16), "slippery water," and "stone-hard water." (v. 3:17) In the modern Norwegian, the word "pakkis" means "pack ice." A reasonable guess is that the "is" syllable fell away from "pek" during four centuries of reciting the verses. After the first century most of the speakers probably did not know what "pakkis" was.

**12 Talerman (FT2) Describe some factors of leadership.**

A leader needs courage. At times courage can look like boldness. But boldness without intelligence is often foolishness.

The most important thing a leader can do is to recruit his partners wisely. The leader must be extremely careful."

We think Bjarni is our leader, but he did not recruit us. We all selected him." Arne replied:

I invited him to visit me twenty-two years ago because I thought I saw a unique boy. Later, I discovered he was a leader too. So, in a way, he also recruited me by his competence, his prudence, his speaking ability, his polite and friendly manner, his hospitality, his insight, his inner strength, his charity, his meekness, and his decency.

All of those are needed in a leader

**Why did Ivar Bardarsson come to Greenland.**

Ivar Bardarsson is a historical man. He was a churchman of Bergen. In 1341 he received a mandate from Bishop Haakon to go to Greenland on business. He was in Greenland until 1364. He was appointed the Bishop's deputy at the episcopal seat of Gardar, probably from 1348 to 1364. (Ingstad, 1966)

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"This is about that little business of the Popa getting the net revenue of a Bishop's benefice between the death, or removal, of one Bishop and the installation of the next Bishop. Even before I came here, the Popa's agents were dragging installations out.

"The Popa [Pope] is not even satisfied with income from the years past. He wants the installation postponed for a few more years while you collect the annual income of the benefice for him. That is why the new Bishop, who is to replace me, is still in Norway.

Also, you are here to calculate and collect income of the benefice for as many years as you can prove that I was dead or not doing my duties. Declaring me derelict in my duties for two decades will increase the payment due the Popa. You will get a big reward from the Popa.

**13. Where should we go? (FT2) Describe making pemmican.**

Arnora was swinging the rounded mallet [pounding dried meat].

Then she skimmed a layer of fat from the simmering kettle and spread a thin layer on the beaten meat. She covered the fat with a scattering of dried berries. She was careful to put on the right amount. Too few berries and teeth began to hurt. Too little fat caused belly pains and made people's feet swell.

She rolled up the first batch of pemmican and pushed it aside. She lifted a seal-hide sack of dried meat and poured it evenly on the stone working table.

**Explain the relationship of the words 'Pavow' and 'Paafa.'**

Over there [America] the pavows do not serve in kirkes. There are no kirkes. The kirkes in Greenland were built by the leading farm families. Because the farmhouses are permanent, the kirkes are also. We priests have been appointed by Bishop Arne to serve the people who come to the kirkes. Bishop Arne told me the hunters in Eastman Land move their camps three to four times a year, so a permanent kirke is not useful there.

"Bishop Arne also said each village has their own praying man called a 'Pavow.' Their word 'Pavow' sounds similar to our 'Paafa.' From what Bishop Arne could learn, the comforting roles are similar. Bishop Arne said most people visit the pivot's hut for spiritual support, but not at a set time or all at once

**14. Will you go with us? (FT3) Describe Gardar.**

See the map at the beginning of the chapter. Gardar was the Bishop's residence at the head of *the fjord*, where Hrein Island was at the mouth of the fjord. The *Althing* was held on the grounds near the Bishop's residence.

**14. 2) Describe why the fictional *Althing* may represent a true event.**

The Bishop was one of the most important persons in Greenland, but the decision of the other leading men at the *Althing* was required if the matter involved action by the community. A group migration to anywhere would have required an *Althing* decision. The fictional *Althing* may be one version of a true event.

**15. Are you ready to go? (FT3) Describe the church meetings.**

“The powerful men of the *Manalthing* proposed that Talerman and I visit each kirke to present our arguments for each person’s decision.

“So this past summer after the *Manalthing*, Talerman and I [Paafa Thord] visited each of the fourteen kirkes in the Eastern Settlement. He presented the reasons for moving everyone over the Frozen Trail just as he has done tonight. I presented the arguments against migration. Then we had the local priest and sakkyndig moderate as the people discussed the issue. Finally we had a ‘stand or sit’ vote.”

**Describe Bell’s Palsy and how it was used in the story.**

Bell's Palsy is a nonprogressive facial nerve disorder characterized by the sudden onset of facial Paralysis. Paralysis results from decreased blood supply and /or compression of the seventh cranial nerve.

**Symptoms**

The early symptoms of Bell's Palsy may include a slight fever, pain behind the ear, a still neck and weakness and/or stiffness on one side of the face. The symptoms may begin suddenly and progress rapidly over several hours, and sometimes follow exposure to cold or a draft. Part or all of the face may be affected. In most cases of Bell's Palsy, only facial muscle weakness occurs and the facial paralysis is temporary. (The Family Doctor, 3<sup>rd</sup> Edition)

In the Story Paafa Thord has Bell's Palsy after a woman declares he is mistaken about his mother's death. After the incident the local Paafas decide to be in favor of migration.

**16. The Bishop’s Gambit (FT3) Describe building the shelters.**

During the next couple of days, the workmen's camp was set up. The workmen scraped away the ice and snow from between the walls in the long set of low-walls. They followed the beaver-heads' advice about how to make an arched house. After a few trials they set up crude arches and secured caribou robes onto

purloins lashed between the arches. They were all pleasantly surprised at the ease the arched house could be put up. The workmen from Greenland began to appreciate why the beaver-heads had kept telling them that making houses in Merica was women's work.

Back at the low stone wall sites the stone masons were finally able to start moving rock. They started first to restore the exterior stone walls to the original height, about chest high. From day to day, they had many little victories as rock after rock went back into the jigsaw puzzle of the walls.

At Pamiok Island, the wood men selected two poles and cut off the slender tip one man-span from the small end. The poles were overlapped by one arm length at the narrow ends and the overlap was wrapped with wet walrus rope.

After the rope dried, the pole was placed across the stone walls. A gang of men drove small stakes in the ground near the center of the poles between the walls. They held the stakes in place as the rest of the men pushed the outside ends toward an end of the low walls. Other men tied ropes onto the pole ends. They stood outside the walls on the opposite sides from where the rope was tied.

The wooden poles were pushed, and then pulled into an "U" shape. The pulling men continued until the butt of the pole could be dropped inside the rock wall. When both ends were dropped inside the rock wall, the "U" was lifted, and then pulled upright to make an overhead arch. A second arch was made so that it was spaced about an arm's length away from the first arch.

The two arches were held in place while two pair of men moved to the arches. Each pair of men carried the small pole created when the longer poles were trimmed. Each pair of men raised the small pole about head high and lashed it to the two arches. They took a second pole and lashed it into place just above the rock wall. The men let go of the arches. They admired their handiwork for a few moments. Then they started on the next arch.

## 16. (2) Explain the relationship of 'Lenape' and 'Hreinaa byy.'

[Lenape may be a variation of Hrein--aa--bye. Hrein was a fjord in Greenland.]

A little after midday the tide was running outbound. The boat leaving Einarsfjord seemed to be moving very rapidly along the shore. Ahead was Hrein Island at the southwestern end of the fjord. Bishop Arne shouted to Paafa Ketil, "Hrein Island is ahead."

Paafa Ketil twisted around to study the low blob of the island oozing out of the haze. He turned back to Bishop Arne and said in a loud voice, "We lived two fjords north of here. We were always skeptical of all the travelers that proudly said they 'Hrein-aa-byy'. Surely they did not mean they were proud to abide on that island even though its name means 'decent'?"

Bishop Arne shouted back,

"It is not the island. The whole fjord was named 'Hrein'. The Bishop's church is at the head of the fjord. The most powerful sakkyndig lives there. The *Althing* meets there. The ships from Norway trade along the shores of Hrein. So the major men of power in this region are in this fjord.

"Naturally everybody who can likes to say they 'Hrein-aa-byy'. The educated, like us, who must deal with Iceland or Norway use the name 'Greenland' in our writings to them, but the ordinary men who live in this fjord are proud to say they 'Hrein-aa-byy' to other people in Greenland and Akoman."

Paafa Ketil shouted back, "The fjord is called Einarsfjord."

Bishop Arne responded, "Over the years 'Hrein' changed into 'Einar'."

**17. Leaving Home (FT3) What is the significance of 12 masks?**

Bishop Arne asked the priest of each kirke to carry the mask of the leading patron with him. When the priests reached Merica, they were to hang the mask in the main shelter. Bishop Arne prayed that he would be able to collect all twelve masks in a few years. Then if the Lord allowed he would carry all the masks to Eastman Land.

**Explain how the story describes the Slippery Water icon.**

"I think Maalan Aarum wants people to be impressed by how hard the pack ice was, how it piled up, and how important the tidal sea was. The sixteen sets of sleds or the four praying houses are minor details, even if he took a long time telling about them

**18. The Mob (FT3) Tell how the Norse crossed the ice heaves.**

When the pullers saw a pressure ridge or a rafting front approaching, the beaver-heads on the utility sled would search for the simplest passage. Then the sleds would move toward that passage to chisel ice steps and help each other, transfer loads, drag sleds over, and reload.

The beaver-heads usually arrived first and hacked out steps up and over the pressure ridge. Next, four of the strongest, most sure-footed men positioned themselves along the top of the pressure ridge. They dropped walrus ropes to the ice below. A sled team pulled up to the ropes. The pullers shouted for the sleepers to wake up and get out of the sled. Meanwhile the pullers quickly tied the pulling harnesses to the ropes. The sled team emptied the sled by people lifting out their portion of the pemmican and slinging it onto their backs. They placed a bundle strap around their forehead, leaned forward and tied the bottom of the bundle onto the waist. They leaned into the load as they climbed single-file up the icy steps. At the top of the pressure ridge, they turned around and descended, backwards, to the ice on the other side.

Meanwhile the four men on the pressure ridge pulled the sled to the top of the ridges. Two people of the sled team guided the sled, if necessary, by using following ropes. When the sled reached the top of the pressure ridge, two guide ropes handled by men on the far side were attached. The men at the top of the pressure ridge and the men with the guide ropes lowered the sled to flat ice on the far side. Then the men untied the guide ropes from the sled and tied them to lift

ropes. The men at the top reeled in the lift ropes, untied the guide ropes, and wrapped them around a lance stuck into the ice. Then they dropped the lift ropes down for the next sled.

On good pressure ridge crossings, there was a steady line of climbers on the icy staircase. The sled lifters would be lowering a sled to the far ice in time for the sled team to reload and get out of the way. The first sleds over the pressure ridge moved to the right or left to clear the passage. Usually the first full set of eleven sleds was over the pressure ridge and moving again when the second set arrived. Successive uses of the steps and sled paths made the task easier for the last set of sleds.

**18. (2) Tell about the Sarci myth of the boy and the horn.**

**Sarsi Migration Myth:**

"... when ice was on the water, the people went traveling across it. There was no snow on the ice. Half the people got across. Some were still on the ice and some had not started across. Among those on the ice, a small boy saw a horn imbedded in the ice. He asked his mother to get it for him. He cried. She took a large knife and began to chop it out. When she had nearly released from the ice, the animal (a water monster) moved, and the ice was suddenly broken up." (Curtis, 1928)

**19. The Men. (FT3) Describe how to survive a blizzard.**

Talerman glanced at the scene and began to direct the action. He said, "Pull the sled up here by the body. Put the sled up wind. Aslakson, where will the wind come from?"

With his left hand, Aslakson pointed back along the trail and slightly to the right. The men quickly placed the sled crosswise to that direction. Then they pulled the body into position along the runner that would be away from the wind. They pounded bone stakes into the ice to hold down the up-wind runner down. The sled had two robes secured to the frame. They were left in place to block the wind. The men pulled the six sleeping robes out of the sled. Three of the robes were placed on the ice next to the body. Three were lashed to the sled for an extended covering down wind.

The snow was falling heavily and the wind was beginning to blow when the other pullers, Grimhild and Eyvind slid under the robes.

\* \* \* \* \*

He listened and he looked. He saw only snow and nothing else. Nothing except the wind twitching the bare willows. Then he realized the wind was calm and only one willow branch was moving. He hurried along ice on the stream until he was standing opposite the twitching willow. Then he noticed the lance also moving in small circles from the side of the snow bank.

Gard removed the snow with his snowshoe. The back of Arnora's jacket was uncovered first. She rolled half out and said, "It is me, Arnora."

Gard hardly stopped digging as he said "Good. Where is Nokla?"

Arnora answered, "She is at my feet and Thurid is at my head."

By now Gard was puffing very rapidly, but he shoveled the snow away in front of Nokla. Nokla reached out with both arms. Gard started to pull when Nokla said, "Wait, get Awasos first." As Arnora rolled completely out of the snow bank, Gard found Awasos and lifted him out. Then Gard returned to Nokla. He pulled her out and to her feet

[Survival is possible inside a snow bank away from the wind.]

**19. (2) How did the Walam Olum indicate that all the people came?**

Those with wives, those with daughters, **those with dogs.**"

\* \* \* \* \*

Azon waited, but Pitolo seemed to be finished. So Azon asked, "What about the men with the dogs?"

Pitolo responded, "How many men do you know who prefer to live with only dogs?"

Azon thought about it, then he said:

Only two men. When our people were sure they wanted to live with only dogs, the village made them stay behind when we moved. Oh? Do you think that phrase means that everyone, really everybody, came?

Pitolo pulled Azon to his feet, saying, "That is what I thought it meant. "

**20. Evergreen (FT) Describe the artifacts from Greenland.**

"A needle, a handle for a metal tool, about twenty glass beads, a small wooden doll's head, a copper knife about two centuries old, another handle for a metal tool, an arrow with a metal arrowhead, and thirty beads scattered all over."

\* \* \* \* \*

The artifacts listed in the story were found during an excavation of the longest and northern most set of low walls. Plumet, 1985, wrote the report in French. He omitted any mention of these artifacts in the abstract, which was written in both French and English. Even though he had dates for the occupation of the low walls, Plumet said (in the French text) that, except for the copper knife, the artifacts could not be dated. The copper knife was of European manufacture in the twelfth century. Plumet proposed that an Eskimo walked to Greenland to trade for the knife.

Plumet's primary research motivation appears to be that he wanted to show that Thomas Lee's hypothesis of Norse origin of the low walls was not valid. Plumet's repeated rebukes of Thomas Lee appear in the abstracts of many of his research

reports. Summaries of the real physical evidence did not appear in the abstracts. (Plumet, 1982, 1984,1995). The irony is that Plumet had valid carbon-14 data showing that the walls were built before the Viking era and only reused during the Little Ice age.

**20. (2) Describe who Bishop Oddson was and what he wrote.**

The phrase "*AD AMERICAЕ POPULOS SE CONVERTERUNT*" means, "To the people of America we have turned" (Mowat 1965)

Bishop Oddson, of Iceland, wrote the information in his journal c 1360. At that time Ivar Bardarsson may have stopped over in Iceland on his way back to Norway.