

*The chief aim of this work is to place within the reach of the English-reading public every portion of the Ice laudie-sagas relating to the pre-columbian Discovery of America by the Northmen, and to indicate the movements by which that discovery was preceded.*

Of all the alleged discoveries of America before the time of Columbus , only the bold voyages of exploration of the fearless Vikings to Greenland and the American mainland can be considered historically certain. Although there is an inherent probability for the fact of other pre-Columbian discoveries of America, all accounts of such discoveries Phoenician , Irish , Welsh , Chinese rest on testimony too vague or too unreliable to justify a serious defense of them. For the oldest written evidence of the discovery of Greenland and America by the Northmen , we are indebted to Adam , a canon of the Church of Bremen , who about went to Bremen , where he devoted himself very earnestly to the study of Norse history. Owing to the vigorous missionary activity of the Archbishop Adelbert of Bremen , this "Rome of the North" offered "the best field for such work, being the much frequented centre of the great northern missions, which were spread over Norway and Sweden , Iceland and Greenland ". Moreover Adam found a most trustworthy source of information in the Danish King, Sven Estrithson, who preserved in his memory , as though engraved, the entire history of the barbarians the northern peoples. The former he describes as an island in the northern ocean about as far from Norway as Iceland five to seven days and he expressly states that envoys from Greenland and Iceland had come to Bremen to ask for preachers of the gospel. The Archbishop granted their request, even giving the Greenlanders assurances of a speedy visit in person. According to him the land took its name from the excellent wild grapes that abounded there. Grain also flourished there without cultivation, as King Sven and his subjects expressly assured him. The second witness is Ari Thorgilsson d. Like Adam , Ari is conscientious in citing the sources of his information. His authority was his uncle, Thorkel Gelisson, who in turn was indebted for the details of the discovery and settlement of Greenland to a companion of the discoverer himself. From his uncle, Ari learned the name of the discoverer, the origin of the name of the country, the date of the settlement, and other welcome details as to the degree of civilization among the people inhabiting Greenland before the advent of the Northmen. The discoverer was Eric the Red, who named the icy coasts Greenland , to induce his Icelandic countrymen to colonize the land. As to the date , Ari learned that it was the fourteenth or fifteenth winter before the formal introduction of Christianity into Iceland , i. Besides traces of human habitation, Eric and his companions found in Greenland the remains of leather canoes and stone implements. As Leif on the same voyage rescued some shipwrecked mariners from certain death, he was surnamed "the Lucky". It is quite significant that Vinland the Good is everywhere spoken of as a country universally known and needing no further explanation. These historical data were happily completed in the middle of the twelfth century by a geographer, probably Nicholas, Abbot of Thingeyre d. According to him, south of Greenland lies Helluland, next lies Markland, and from there it is not a great distance to Vinland the Good. Leif the Lucky first discovered Vinland, and then, coming upon merchants in peril of death, he rescued them by the grace of God. He introduced Christianity into Greenland , and it made such progress that a diocese was erected in Gardar. It may be remarked in passing that this took place about We also learn from the well-informed geographer that Thorfinn Karlsefni, setting out later to seek Vinland the Good, came to a country "where this land was supposed to be". The accounts just cited constitute the oldest historical record of the Norse discoveries in Greenland and America, and have for the greater part been overlooked by earlier scholars, even Winsor. They were first given prominence, and justly so, by Storm and Reeves. Although containing but brief allusions to Greenland , they still bear witness to a consistent unanimous tradition throughout the North, reaching back to the eleventh century and giving proof positive that Eric the Red in or discovered and colonized Greenland, that his son Leif, returning from Norway to Greenland where he was to introduce Christianity , discovered Vinland the Good , that Thorfin Karlsefni later attempted the colonization of Vinland, but after an unsuccessful engagement with the natives was obliged to desist; that these daring voyages brought to light two other countries lying south of Greenland , Markland and Helluland. In addition to

these earliest records, three sagas come up for consideration, inasmuch as they give detailed accounts of the important discoveries made by the old Vikings. A comparison of these three sagas shows that the Thorfinn Karlsefni saga agrees with the saga of Eric the Red in all important points, but differs from the King Olaf saga found in the Flatey-book. According to the first two sagas, Vinland was discovered by Leif, a son of Eric the Red, while on his homeward voyage from Norway to fulfill the commission of King Olaf to preach Christianity in Greenland. According to the Olaf saga, the glory of having discovered America belongs to Bjarni, son of Herjulf, who was believed to have discovered Vinland, Markland, and Helluland as early as or on a voyage from Iceland to Greenland. As already observed, the Olaf saga is directly opposed by both the account of the twelfth-century geographer, who distinctly states that Leif discovered Greenland, and to the Kristni and Snorri sagas containing the same statement, with the additional information that it was during a voyage from Norway to Greenland wither he had been sent by King Olaf to preach Christianity. Unfortunately, the Olaf saga, preserved in manuscript only in the Flatey-book, was first used to narrate the discovery of America by the Northmen. This saga represents the Old Northmen sailing the Atlantic with a confidence to be envied by the most experienced captains of today, the leaders of seven different expeditions finding, apparently without difficulty, the buoir huts of Leif. This uncritical narrative, to which reference is constantly made, has long helped discredit the discovery of America by the Northmen. What a contrast is offered in the sober and direct account in the sagas of Thorfinn Karlsefni and of Eric, the former of which is preserved in twenty-eight manuscripts. The first attempts to find Vinland after its accidental discovery by Leif failed utterly. The rules of historical criticism have, accordingly, given precedence to the Thorfinn and Eric sagas, but it must not be overlooked that the Olaf saga mentions in addition three lands discovered to the southwest of Greenland, of which the first was stony, the second wooded, and the third rich in wine. Taking as a basis the more detailed and historically trustworthy account given in the sagas of Thorfinn Karlsefni and of Eric the Red, the voyages to Vinland may be thus briefly summarized. His course, although too far to the south, at last brought Leif to his destination, and he entered the service of Olaf Tryggvason, King of Norway. Having been converted to Catholicism while at court, the daring mariner was sent back to Greenland by Olaf in the year in order to co-operate with the priests of the expedition in propagating the faith. On his return journey, Leif was cast on the shores of a hitherto unknown land where he found the vine and wheat in a natural state, besides masur wood suitable for building purposes. The sailors took with them samples of all these products. Sailing northeast, they at last reached Greenland. In the winter of , Christianity was introduced into Greenland. At the same time, measures were taken to find the newly-discovered Vinland. They did not reach their goal, and weary and exhausted returned to Greenland after roaming over the sea for months. The starting place, which lay within the limits of the present Godthaab, was the manor of Gudrid, whose praises are sung in the saga. The voyage began propitiously. The first land encountered was remarkable for long flat stones and was consequently called Helluland, i. After two days, another land was sited, unusually rich in timber, and was named accordingly Markland, i. After a long voyage in a southerly direction, they reached a third country, where they landed. Here, two "swift runners" whom Leif had received as a gift from Olaf, after a long search, found grape-clusters and wheat growing wild. To reach the desired spot, Karlsefni steered south. As the vine land seemed well-adapted for purposes of settlement, huts were forthwith erected. Thereupon the natives came to trade with the new-comers. The Vikings took special note of the fact that they used boats made of skins. Unfortunately, friendly relations were soon broken off. A bellowing steer bursting from the woods struck such terror into the Skraelings that they took to their boats and hastily departed. In place of peaceful trading, the Skraelings now thronged about in great numbers and they engaged in a bloody combat in which the Icelander Thorbrand fell. Only after heavy losses did the Skraelings retreat. Karlsefni, fearing fresh misfortunes, abandoned his first settlement and attempted to found a new colony more to the north. The colonists were free from hostile attacks, but internal dissensions broke out and the undertaking was given up entirely in the summer of . On his return trip to Greenland, Karlsefni again visited Markland. Of five Skraelings whom he encountered there, three escaped, a man and two women, but two children were captured, carried away, and taught to speak Icelandic. Karlsefni, with his wife Gudrid, who later made a pilgrimage to Rome, and his three year old son Snorri, the first child born of European parents on the

mainland, was successful in reaching Greenland. His companion Bjarni and his crew were driven by storms from their course, their worm-eaten vessel sank, and only half the crew escaped to Ireland, where they related the heroic act of Bjarni, who sacrificed his life for a younger comrade. The ancient Icelandic historical sources say nothing of further attempts at colonization. The last historical notice of Vinland relates to the year 1000. Lyschander, in his Greenland chronicle, is the first to give a poetic expansion of this story. He represents Bishop Eric as bringing "both emigrants and the faith to Vinland. As Torfaeus Torfeson in his "Historia Vinlandiae antiquae" and Rafn in various works presented similar views, it is not a matter of surprise that men finally came to speak of a bishopric of Vinland and of the fruitful works of Bishop Eric as facts established beyond doubt. In reply to such statements, emphasis must be laid on the fact that the sources say merely that Eric set out in search of Vinland, but that they are silent as to his success, not even reporting that he found Vinland again. Nevertheless, those who uphold the theory of a permanent colonization of Vinland urge numerous arguments in support of their position, many of which were long considered incontrovertible, as for instance the Norman tower near Newport, Rhode Island. This, as a matter of fact, is merely the ruin of a windmill built by Governor Arnold c. 1790. The runic inscription on Dighton rock, so often misinterpreted, proves no more. The inscription is merely Indian picture writing, such as is frequently found far to the south. In answer to arguments based on Mexican manuscripts, sculptures, and other remnants to prove the pre-Columbian existence of Christianity, careful critical research reveals the fact that all the evidence is unreliable. The worship of the cross practised in Mexico and Central America does not prove the Christianization of pre-Columbian America, either by St. Thomas the Apostle, or by Irish monks, or by the Northmen. This is clearly proved by the fact that the cross is found as a religious symbol among pre-Christian peoples. When opponents of this view point to the martyrdom of Bishop John of Ireland, the answer is that Bishop John d. There is a twofold error in the statement that a valuable cup of Vinland masur wood is mentioned among the tithes of the diocese of Gardar dating from 1042. First, this ciphus de nuce ultramarina was not a part of the titles of the Vinland diocese of Gardar, but of Skara, a Swedish diocese; second this goblet was not of masur but of cocoanut. Nor are the arguments drawn from the amount and the character of the tithes levied in the diocese of Gardar for the Crusades more convincing. They are partly based on a faulty computation which estimates the tithes at triple the amounts, and partly on a mistaken conception of conditions in Greenland. As the sources testify, and modern excavations have shown, the Northmen of Greenland, as well as their Icelandic cousins, were active cattle breeders, and raised horses, cattle, sheep, and goats, so that they might easily pay their tithes in calf-skins. The history of Vinland ends with the year 1000, but trustworthy accounts of Markland extend to a later date. The Iceland annals of 1000 have the following record: "There was a crew of eighteen men". The object of the voyage was not mentioned, but the most probable conjecture is that the ship was bound for the forest land to obtain wood, in which Greenland was entirely deficient. But whatever the unfortunate sailors sought on the shores of Markland, it is an undoubted fact that in the middle of the fourteenth century Markland had not been forgotten by the people of Iceland, who spoke and wrote of it as a country generally known. History is silent as to later voyages to Helluland, but the role played by the Land of Stone is all the more important in legend and song, in which its situation changes at will. The Helluland of history lay to the south of western Greenland, but the poetic Helluland was located in northeast Greenland. To reconcile both views, Bjorn of Skardza devised his theory of two Hellulands, the greater in northeastern Greenland, and the smaller to the southwest of Greenland. Rafn arbitrarily located greater Helluland in Labrador, and the lesser island in Newfoundland. His authority caused this arbitrary decision to find a wide acceptance, and in this way, the site of Vinland was laid unduly far to the south. For the approximate determination of the geographical position of Helluland, Markland and Greenland, we find many clues in the original historical sources. If this be true, then an arm of the sea must separate Vinland and Markland". The sagas, however, contain other clues.

**2: Pre-Columbian Discovery of America - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online**

*The pre-Columbian discovery of America by the Northmen, illustrated by translations from the Icelandic sagas, ed. with notes and a general introduction, by B. F. De Costa.*

Please use the follow button to get notification about the latest chapter next time when you visit LightNovelFree. Use F11 button to read novel in full-screen PC only. Drop by anytime you want to read free "fast" latest novel. Apostogon hills have a long, level appearance, between Cape Le Have and Port Medway, the coast to the seaward being level and low, and the sh. Near Port Haldiman are several barren places, and thence to Cape Sable, which makes the southwest point into Barrington Bay, a low and woody island. Two days sail thence, brought them in view of Cape Cod, though very likely the sailing time is not correct. And Professor Rafn, in order to identify this island with Nantucket, shows that the north point of the Icelandic compa. But this does not fairly meet the case. There would, perhaps, have been no difficulty in the interpretation, if the Northern Antiquarians had been acquainted with the fact, that in early times an island existed northward from Nantucket, on the opposite coast of Cape Cod. This island, together with a large point of land which now has also disappeared, existed in the times of Gosnold, who sailed around Cape Cod, in the position of this island, together with the point of land, is delineated in the map given in the Appendix. At one time, some doubt existed in regard to the truthfulness of the accounts, for the reason that those portions of land described, no longer existed. Yet their positions were laid down with scientific accuracy; the outer portion of the island being called Point Care, while the other point was called Point Gilbert. This island was of the drift formation, and as late as half a century ago, a portion of it still remained, being called s. The subject has been very carefully gone into by Mr. Having of late felt a special interest in the geological structure of that remarkable region, I have repeatedly visited it during the past summer, and, in company with Mr. Otis, examined, on one occasion, with the most minute care, the evidence of the former existence of Isle Nauset and Point Gilbert. I found it as satisfactory as any geological evidence can be. Besides its scientific interest," he adds, "this result has some historical importance. But by glancing at the reconstructed map of Cape Cod see Appendix , the reader will find that the coast line is greatly increased, so that in order to pa. This quite relieves the difficulty that was felt by Professor Rafn, who labored to show that the island in question was Nantucket, notwithstanding the fact that it lay too far east. This "blind harbore," had at its mouth a treacherous bar of sand. If this harbor had existed in the days of the Northmen, they would not of necessity discover it; and hence while Leif might have landed here and found protection, Thorfinn, in his much larger s. Webb, "occurs in this neighborhood. If he had known of the existence of the Isle Nauset, he would not have looked for the ness in that neighborhood. At that time Cape Malabar probably did not exist, as we know how rapidly land is formed in that vicinity; yet it would not have attracted notice in comparison with the great broad point mentioned by Archer. The writer of the Saga pa. The tourist in travelling that way by rail will at first take Mount Hope Bay for a lake. The early narrator of the voyage unquestionably tried to make a good impression as regards the climate. In so doing, he has been followed by nearly all who have come after him. Eric the Red told some almost fabulous stories about the climate of Greenland; and yet, because his accounts do not agree with facts, who is so foolish as to deny that he ever saw Greenland? And with as much reason we might deny that Leif came to Vinland. Lieutenant Governor Dudley of Ma. Yet the recent studies of Rafn and Finn Magnussen, have elucidated the point: In order to determine these divisions of time, the inhabitant of each place carefully observed the diurnal course of the sun, and noted the terrestrial objects over which it seemed to stand. They were also led to make these daymarks by a division of the horizon according to the princ. Winter was considered to commence in Iceland about the seventeenth of October, and Bishop Thorlacius, the calculator of the astronomical calendar, fixes sun-rise in the south of Iceland, on the seventeenth of October, at half past seven A. At this hour, according to the Saga, it rose in Vinland on the shortest day, and set at half-past four P. It is based on the view that the observation was made in Vinland when only the upper portion of the disc had appeared above the horizon. The difference, of course, is not important. Thus we know the position of the Icelandic settlement in New England. This was done to preserve the family line. Often, in some b. We have a

true picture given us by Dasent, of the way in which children were treated in the heathen age. But in Iceland, in the tenth century, as in all the branches of that great family, it was only healthy children that were allowed to live. The deformed, as a burden to themselves, their friends, and to society, were consigned to destruction by exposure to the violence of the elements. As soon as it was born, the infant was laid upon the bare ground, and, until the father came and looked at it, heard and saw that it was strong in lung and limb, took it up in his arms, and handed it over to the nurse; its fate hung in the balance, and life or death depended upon the sentence of its sire. When it came to be named, there was what we should call the christening ale. There was saddling, mounting and riding among kith and kin. Cousins came in bands from all points of the compa. The ale is broached, the board is set, and the benches are thronged with guests; the mirth and revelry are at the highest, when in strides into the hall, a being of awful power, in whom that simple age set full faith. This was the Norne, the wandering prophetess, sybil, fortune teller, a woman to whom it was given to know the weirds of men, and who had come to do honor to the child, and tell his fortune In this far off land he found grapes, which powerfully reminded him of his native country, and the a. Is not this a stroke of genuine nature, something that a writer, framing the account of a fict. They may be found on Cape Cod ripening among the scrub oaks, even within the reach of the ocean spray, where the author has often gathered them. Of all these they took samples; and some of the trees were so large that they were used in houses. They forget that even George Popham, in writing home to his patron from Sagadahoc, in , says that among the productions of the country are "nutmegs and cinnamon. Gissur the White kept house at Mossfell, and was a great Chief. See Saga of Olaf Tryggvesson. Leif went to Greenland first, as we have already seen. Some in Norway became martyrs to the faith of Odin. It would seem that this was the place referred to, for the reason that the next place mentioned is the east sh. This place is regarded as Point Alderton, below Boston Harbor. Thorvald evidently sailed along the sh. It is evident from the accounts of Egede and Crantz, that they formerly inhabited this part of the country, but were gradually obliged to go northward. It is well known that in other parts of America, these migrations were common. And these people were more likely to take a refuge in Greenland than the Northmen themselves. Errors like this abound in all early annals, and why should the Icelandic chronicles be free from them? Every such case will be impartially pointed out. The treatment of this pa. He translates the pa. On turning to the authority in question, we find nothing more said than that "Eric was slow to give up his [pagan] religion," and that the affair caused a separation between him and his wife. Moreover, we have the direct statement that he was baptized. Second Narrative of Leif, p. The tourist in Iceland is always surprised by the absence of all prudery. Some are ludicrous in the extreme, and others are horrible, both in their inception and end. Among other stories, is that of Mr. Philip Smith, deacon of the church at Hadley, Ma. He was finally obliged to keep his bed. Then it is said that the people "beheld fire sometimes on the bed; and when the beholders began to discourse of it, it vanished away. Divers people actually felt something often stir in the bed, at a considerable distance from the man; it seemed as big as a cat, but they could never grasp it. Divers noises were heard in the room where the corpse lay; as the clattering of chairs and stools, whereof no account could be given.

**3: CATHOLIC ENCYCLOPEDIA: Pre-Columbian Discovery of America**

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About one hundred and fifty took part in the expedition, among them two children of Eric the Red -- Thorwald and the virago Freydi, who was accompanied by her husband Thorward. The voyage began propitiously. The first land encountered was remarkable for long flat stones and was consequently called Helluland, i. After two days, another land was sited, unusually rich in timber, and was named accordingly Markland, i. After a long voyage in a southerly direction, they reached a third country, where they landed. Here, two "swift runners" whom Leif had received as a gift from Olaf, after a long search, found grape-clusters and wheat growing wild. To reach the desired spot, Karlsefni steered south. As the vine land seemed well-adapted for purposes of settlement, huts were forthwith erected. Thereupon the natives came to trade with the new-comers. The Vikings took special note of the fact that they used boats made of skins. Unfortunately, friendly relations were soon broken off. A bellowing steer bursting from the woods struck such terror into the Skraelings that they took to their boats and hastily departed. In place of peaceful trading, the Skraelings now thronged about in great numbers and they engaged in a bloody combat in which the Icelander Thorbrand fell. Only after heavy losses did the Skraelings retreat. Karlsefni, fearing fresh misfortunes, abandoned his first settlement and attempted to found a new colony more to the north. The colonists were free from hostile attacks, but internal dissensions broke out and the undertaking was given up entirely in the summer of On his return trip to Greenland, Karlsefni again visited Markland. Of five Skraelings whom he encountered there, three escaped, a man and two women, but two children were captured, carried away, and

taught to speak Icelandic. Karlsefni, with his wife Gudrid, who later made a pilgrimage to Rome, and his three year old son Snorri, the first child born of European parents on the mainland, was successful in reaching Greenland. His companion Bjarni and his crew were driven by storms from their course, their worm-eaten vessel sank, and only half the crew escaped to Ireland, where they related the heroic act of Bjarni, who sacrificed his life for a younger comrade. The ancient Icelandic historical sources say nothing of further attempts at colonization. The last historical notice of Vinland relates to the year 1000. Lyschander, in his Greenland chronicle, is the first to give a poetic expansion of this story. He represents Bishop Eric as bringing "both emigrants and the faith to Vinland. As Torfaeus Torfeson in his "Historia Vinlandiae antiquae" and Rafn in various works presented similar views, it is not a matter of surprise that men finally came to speak of a bishoprpic of Vinland and of the fruitful works of Bishop Eric as facts established beyond doubt. In reply to such statements, emphasis must be laid on the fact that the sources say merely that Eric set out in search of Vinland, but that they are silent as to his success, not even reporting that he found Vinland again. Nevertheless, those who uphold the theory of a permanent colonization of Vinland urge numerous arguments in support of their position, many of which were long considered incontrovertible, as for instance the Norman tower near Newport, Rhode Island, This, as a matter of fact, is merely the ruin of a windmill built by Governor Arnold c. 1040. The runic inscription on Dighton rock, so often misinterpreted, proves no more. The inscription is merely Indian picture writing, such as is frequently found far to the south. In answer to arguments based on Mexican manuscripts, sculptures, and other remnants to prove the pre-Columbian existence of Christianity, careful critical research reveals the fact that all the evidence is unreliable. The worship of the cross practised in Mexico and Central America does not prove the Christianization of pre-Columbian America, either by St. Thomas the Apostle, or by Irish monks, or by the Northmen. This is clearly proved by the fact that the cross is found as a religious symbol among pre-Christian peoples. When opponents of this view point to the martyrdom of Bishop John of Ireland, the answer is that Bishop John d. 1042. There is a twofold error in the statement that a valuable cup of Vinland masur wood is mentioned among the tithes of the diocese of Gardar dating from 1042. First, this ciphus de nuce ultramarina was not a part of the titles of the Vinland diocese of Gardar, but of Skara, a Swedish diocese ; second this goblet was not of masur but of cocoanut. Nor are the arguments drawn from the amount and the character of the tithes levied in the diocese of Gardar for the Crusades more convincing. They are partly based on a faulty computation which estimates the tithes at triple the amounts, and partly on a mistaken conception of conditions in Greenland. As the sources testify, and modern excavations have shown, the Northmen of Greenland, as well as their Icelandic cousins, were active cattle breeders, and raised horses, cattle, sheep, and goats, so that they might easily pay their tithes in calf-skins. The history of Vinland ends with the year 1000, but trustworthy accounts of Markland extend to a later date. The Iceland annals of 1000 have the following record: There was a crew of eighteen men". The object of the voyage was not mentioned, but the most probable conjecture is that the ship was bound for the forest land to obtain wood, in which Greenland was entirely deficient. But whatever the unfortunate sailors sought on the shores of Markland, it is an undoubted fact that in the middle of the fourteenth century Markland had not been forgotten by the people of Iceland, who spoke and wrote of it as a country generally known. History is silent as to later voyages to Helluland, but the role played by the Land of Stone is all the more important in legend and song, in which its situation changes at will. The Helluland of history lay to the south of western Greenland, but the poetic Helluland was located in northeast Greenland. To reconcile both views, Bjorn of Skardza devised his theory of two Hellulands, the greater in northeastern Greenland, and the smaller to the southwest of Greenland. Rafn arbitrarily located greater Helluland in Labrador, and the lesser island in Newfoundland. His authority caused this arbitrary decision to find a wide acceptance, and in this way, the site of Vinland was laid unduly far to the south. For the approximate determination of the geographical position of Helluland, Markland and Greenland, we find many clues in the original historical sources. If this be true, then an arm of the sea must separate Vinland and Markland".

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*The aim of the present work is to place within the reach of the English reading historical student every portion of the Icelandic Sagas essentially relating to the Pre-Columbian Discovery of America by the Northmen.*

Before the plains of Europe, or even the peaks of Choumalarie, rose above the primeval seas, the Continent of America emerged from the watery waste that encircled the whole globe, and became the scene of animate life. The so-called New World is in reality the Old, and bears abundant proofs of hoary age. But at what period it became the abode of man we are unable even to conjecture. Down to the close of the tenth century of the Christian era it had no written history. Traces of a rude civilization that suggest a high antiquity are by no means wanting. Monuments and mounds remain that point to periods the contemplation of which would cause Chronos himself to grow giddy; yet among all these great and often impressive memorials there is no monument, inscription, or sculptured frieze, that solves the mystery of their origin. Tradition itself is dumb, and the theme chiefly kindles when brought within the realm of imagination. We can only infer that age after age nations and tribes continued to rise to greatness and then fall into decline, and that barbarism and a rude culture held alternate sway. Nevertheless, men have enjoyed no small degree of satisfaction in conjuring up theories to explain the origin of the early races on the Western Continent. What a charm lingers around the supposed trans-Atlantic voyages of the hardy Phenician, the luxurious sailors of Tyre, and, [Pg xii] later, of the bold Basque. What stories might the lost picture-records of Mexico and the chronicles of Dieppe tell. Now we are presented with the splendid view of great fleets, the remnant of some conquered race, bearing across the ocean to re-create in new and unknown lands the cities and monuments they were forever leaving behind; [1] and now it is simply the story of some storm-tossed mariner who blindly drives across to the western strand, and lays the foundation of empire. Again it is the devotee of mammon, in search of gainful traffic or golden fleece. How romantic is the picture of his little solitary bark setting out in the days of Roman greatness, or in the splendid age of Charlemagne, sailing trustingly away between the Pillars of Hercules, and tossing towards the Isles of the Blessed and the Fountains of Eternal Youth. In time the Ultima Thule of the known world is passed, and favoring gales bear the merchant-sailor to new and wondrous lands. We see him coasting the unknown shores passing from cape to cape, and from bay to inlet, gazing upon the marvels of the New World, trafficking with the bronzed Indian, bartering curious wares for barbaric gold; and then shaping his course again for the markets of the distant East to pour strange tales into incredulous ears. Still this may not be all fancy. In early times the Atlantic ocean, like all things without known bounds, was viewed by man with mixed feelings of fear and awe. It was called the Sea of Darkness. Yet, nevertheless, there were those who professed to have some knowledge of its extent, and of what lay beyond. To this we may add the reference of Plato [3] to the island called Atlantis, which lay west of the Pillars of Hercules, and which was estimated to be larger than Asia and Africa combined. Aristotle [4] also thought that many other lands existed beyond the Atlantic. Plato supposed that the Atlantis was sunk by an earthquake, and Crantor says that he found the same account related by the Priests of Sais three hundred years after the time of Solon, from whom the grandfather of Critias had his information. Plato says, that after the Atlantis disappeared navigation was rendered too difficult to be attempted by the slime which resulted from the sinking of the land. It is probable that he had in mind the immense fields of drifting sea-weed found in that locality, and which Humboldt estimates to cover a portion of the Atlantic ocean six times as large as all Germany. It is thought that Homer [5] obtained the idea of his Elysium in the Western ocean from the voyages of the Phenicians, who, as is well known, sailed regularly to the British Islands. They are also supposed by some to have pushed their discoveries as far as the Western Continent. In the ninth century before the Christian Era, the Phenicians had established colonies on the western coast of Africa; and three hundred years later, according to Herodotus, Pharaoh Necho, son of Psammiticus, sent an expedition, manned by Phenician sailors, around the entire coast of Africa. Martin fixes the date of this expedition at before Christ. That the Canary Islands were discovered and colonized by the Phenicians, there need be no doubt. Tradition had always located islands in that vicinity. Strabo speaks of the Islands of the Blessed, as lying not far from Mauritania, opposite Gadir or Cadiz. And he distinctly says, "That

those who pointed out these things were the Phenicians, who, before the time of Homer, had possession of the best part of Africa and Spain. They are described as two delightful islands, separated by a narrow strait, distant [Pg xv] from Africa five hundred leagues. Twenty years after the death of Sertorius, Staius Sebosus drew up a chart of a group of five islands, each mentioned by name, and which Pliny calls the Hesperides, including the Fortunate Isles. This mention of the Canaries was sixty-three years before Christ. A fragment of the narratives of this expedition still survives in the works of Pliny. To reach them from this place, they first sailed two hundred and fifty miles westward and then three hundred and seventy-five miles eastward. There is in it a pool in the midst of mountains, and trees like ferules, from which water may be pressed, which is bitter from the black kinds, but from the light kinds pleasant to drink. The second is called Junonia, and contains a small temple built entirely of stone. Near it is another smaller island having the same name. Then comes Capraria, which is full of large lizards. Within sight of these is Nivaria, so called from the snow and fogs with which it is always covered. Not far from Nivaria is Canaria, so called on account of the great number of large dogs therein, two of which were brought to King Juba. There were traces of buildings in these islands. All the islands abound in apples, and in birds of every kind, and in palms covered with dates, and in the pine nut. There is also plenty of fish. The papyrus grows there, and the silurus fish is found in the rivers. Convallis of Sebosus, in Pliny, becomes Nivaria, the Peak of Teneriffe, which lifts itself up to the majestic height of nine thousand feet, its snow-capped pinnacle seeming to pierce the sky. Planaria is displaced by Canaria, which term first applied to the great central island, now gives the name to the whole group. Ombrios or Pluvialia, evidently means the island of Palma, which had "a pool in the midst of mountains," now represented by the crater of an extinct volcano. This the sailors of King Juba evidently saw. It has already been seen that the latter agree with Lancerote and Fuerteventura, in respect of their distance from the continent and from each other, as described by Plutarch. Vincent supposed, the Madeira group, is not only shown by the want of inhabitants in the latter, but by the orchil, which supplies the purple dye, being derived from and sought for especially from the Canaries, and not from the Madeira group, although it is to be found there. Junonia," he continues, "the nearest to Ombrios, will be Gomera. It may be presumed that the temple found therein, was, like the island, dedicated to Juno. Capraria, which implies the island of goats, agrees correctly with the island of Ferro, But a yet more striking proof of the identity of this island with Capraria, is the account of the great number of lizards found therein. And, for aught we know, early navigators may have passed over to the Western continent and laid the foundation of those strange nations whose monuments still remain. Both Phenician and Tyrian voyages to the Western Continent, have been warmly advocated; while Lord Kingsborough published his magnificent volumes on the Mexican Antiquities, to show that the Jews settled this continent at an early day. From the Canaries to the coast of Florida, it is a short voyage, and the bold sailors of the Mediterranean, after [Pg xviii] touching at the Canaries, need only spread their sails before the steady-breathing monsoon, to find themselves wafted safely to the western shore. There was even a tradition that America was visited by St. Columba, [13] and also by the Apostle St. Thomas, [14] who penetrated even as far as Peru. This opinion is founded on the resemblance existing between certain rites and doctrines which seem to have been held in common by Christians and the early inhabitants of Mexico. The first Spanish missionaries were surprised to find the Mexicans bowing in adoration before the figure of the cross, and inferred that these people were of a Christian origin. Yet the inference has no special value, when we remember that Christianity is far less ancient than the symbol of the cross, which also existed among the Egyptians and other ancient people. Claims have also been made for the Irish. Broughton brings forward a passage in which St. Patrick is represented as sending missionaries to the Isles of America. And Professor Rafn, after alluding to the well known fact that the Northmen were preceded in Iceland by the Irish, says, that it is by no means [Pg xix] improbable that the Irish should also have anticipated them in America. The Irish were a sea-faring people, and have been assigned a Phenician origin by Moore and others who have examined the subject. Even as early as the year , the Irish are said to have invaded Denmark with a large fleet. In , Niall made a descent upon the coast of Lancashire with a considerable navy, where he was met by the Roman, Stilicho, whose achievements were celebrated by Claudian in the days of the Roman occupation of England. At that period the Irish were in most respects in advance of the Northmen, not yet having fallen into decline, and quite as likely as any people then

existing to brave the dangers of an ocean voyage. But notwithstanding the probabilities of the case, we have no solid reason for accepting any of these alleged voyages as facts. Much labor has been given to the subject, yet the early history of the American continent is still veiled in mystery, and not until near the close of the tenth century of the present era can we point to a genuine trans-Atlantic voyage. The first voyage to America, of which we have any account, was performed by Northmen. But who were the Northmen? The Northmen were the descendants of a race that in early times migrated from Asia and traveled towards the north, finally settling in what is now the kingdom of Denmark. From thence they overran Norway and Sweden, and afterwards colonized Iceland and Greenland. After the Northmen had pushed on from Denmark to Norway, the condition of public affairs gradually became such that a large portion of the better classes found their life intolerable. In the reign of Harold Harfagr the Fair-haired, an attempt was made by the king to deprive the petty jarls of their ancient udal or feudal rights, and to usurp all authority for the crown. To this the proud jarls would not submit; and, feeling themselves degraded in the eyes of their retainers, they resolved to leave those lands and homes which they could now hardly call their own. Whither, then, should they go? In the cold north sea, a little below the arctic circle, lay a great island. Presenting in the main the form of an irregular ellipse, this island occupies an area of about one hundred and thirty-seven square miles, affording the dull diversity of valleys without verdure and mountains without trees. It broods among the dells, and looks down upon the gloomy fiords. The country is threaded with streams and dotted with tarns, yet the geologist finds but little evidence in the structure of the earth to point to the action of water. On the other hand, every rock and hillside is covered with signs that prove their igneous [Pg xxii] origin, and indicate that the entire island, at some distant period, has already seethed and bubbled in the fervent heat, in anticipation of the long promised Palingenesia. Even now the ground trembles in the throes of the earthquake, the Geyser spouts scalding water, and the plain belches mud; while the great jokull, clad in white robes of eternal snow—true priest of Ormuzd—brandishes aloft its volcanic torch, and threatens to be the incendiary of the sky. The greater portion of the land forms the homestead of the reindeer and the fox, who share their domain with the occasional white bear that may float over from Greenland on some berg. Only two quadrupeds, the fox and the moose, are indigenous. Life is here purchased with a struggle. Indeed the neighboring ocean is more hospitable than the dry land, for of the thirty-four species of mammalia twenty-four find their food in the roaring main. The same is true of the feathered tribes, fifty-four out of ninety being water fowl. It was towards this land, which the settlers called Iceland, that the proud Norwegian jarl turned his eyes, and there he resolved to found a home. The first settler was Ingolf. He approached the coast in the year, threw overboard his seat-posts, [23] and [Pg xxiii] waited to see them touch the land.

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Please use the follow button to get notification about the latest chapter next time when you visit LightNovelFree. Use F11 button to read novel in full-screen PC only. Drop by anytime you want to read free "fast" latest novel. Part 13 [] See page The islands and shoals both doubtless existed then. Since that time great changes have taken place in the physical aspects of that region. All the early Portuguese expeditions carried their live stock with them. These booths were at Mt. There may be no real contradiction after all. The trouble was, that a sudden overfeeding caused nausea, and the whale was thrown away afterwards in religious disgust. Yet the event is out of its chronological order, and properly belongs in the account of the next year. These facts are not given in the other accounts, the writer appearing to have different information. This last account appears a little plainer. This narrative skips over all the events of the third year. It is nevertheless given, in order that the reader may have the fullest possible knowledge of any shortcomings that may exist in the ma. This is done with the more confidence, for the reason that there is no doubt but that all the narratives contain a broad substratum of solid truth. Freydis and her husband went to Vinland with Karlsefne. It was she who frightened the Skraellings. These waters always appear like lakes. Karlsefne, of course, sailed from Greenland. A besom-shaft would be too small, however rare the wood, to be made into anything of value. The bar for securing the house door was as common as necessary in every house, and this, perhaps, is what is referred to. To this it may be replied, that the Icelanders had no idea that they had found a New World, and did not appreciate the value of their geographical knowledge. At that time no interest was taken in such subjects, and therefore we have no right to expect to find traces of discussion in relation to what, among a very small cla. See note on Adam of Bremen in the General Introduction. They described it as a land inhabited by a people who wore white clothes, carried poles before them, and shouted. What the Skraellings say does not identify it with the land of Are Marson. They differ from the other Indians, chiefly in respect of color, though not in that only. Their bodies are beset all over, more or less, with a fine, short, milk-white down The men would probably have white bristles for beards, did they not prevent them by their custom of plucking the young beard up by the roots Their eyebrows are milk-white also, and so is the hair of their heads. He also adds, that "The men have a value for Cloaths, and if any of them had an old s. They are worn on some great occasions When they are a. And once I saw Tacenta thus walking with two or three hundred of these attending him, as if he was mustering them. And I took notice that those in the black gowns walked before him, and the white after him, each having their lances of the same color with their robes. The various versions all give the number six, which limits the voyage to the vicinity of the Azores. In , a volcano rose to the height of 3, feet. The fact that the islands were not inhabited when discovered by the Portuguese does not, however, settle anything against Schoning, because in the course of five hundred years, the people might either have migrated, or been swept away by pestilence. Some think that it was one of the Azore islands. Yet this view was urged by Professor Rafn and others, who held that Great Ireland was situated in Florida. We read that in , "the Shawanese were established in Ohio, whither they came from Florida, Black Hoof, then eighty-five years old, was born there, and remembered bathing in the sea. He told the Indian Agent, that the people of his tribe had a tradition, that their ancestors came over the sea, and that for a long time they kept a yearly sacrifice for their safe arrival. Yet these Indians, the supposed descendants of eminently pious Christians from Ireland, were bitterly opposed to Christianity, and had no Christian traditions. This view requires altogether too much credulity. In he was one of the princ. This, not improbable view, demands clearer proof, and will repay investigation. The other characters mentioned are equally well known. This was the heathen priest of Iceland, whose duty was to provide the temple offerings, for which purpose a contribution was made by every farm in the vicinity. This office was also united with that of chief, judge, and advocate, and for the cases conducted by him at the Thing, he received the customary fees; yet he was obliged to depend for his support, mainly upon

the products of his farm. The office was hereditary, but could be sold, a.

## 6: The Pre-Columbian Discovery of America by the Northmen

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Before the plains of Europe, or even the peaks of Choumalarie, rose above the primeval seas, the Continent of America emerged from the watery waste that encircled the whole globe, and became the scene of animate life. The so-called New World is in reality the Old, and bears abundant proofs of hoary age. But at what period it became the abode of man we are unable even to conjecture. Down to the close of the tenth century of the Christian era it had no written history. Traces of a rude civilization that suggest a high antiquity are by no means wanting. Monuments and mounds remain that point to periods the contemplation of which would cause Chronos himself to grow giddy; yet among all these great and often impressive memorials there is no monument, inscription, or sculptured frieze, that solves the mystery of their origin. Tradition itself is dumb, and the theme chiefly kindles when brought within the realm of imagination. We can only infer that age after age nations and tribes continued to rise to greatness and then fall into decline, and that barbarism and a rude culture held alternate sway. Nevertheless, men have enjoyed no small degree of satisfaction in conjuring up theories to explain the origin of the early races on the Western Continent. What stories might the lost picture-records of Mexico and the chronicles of Dieppe tell. Now we are presented with the splendid view of great fleets, the remnant of some conquered race, bearing across the ocean to re-create in new and unknown lands the cities and monuments they were forever leaving behind; and now it is simply the story of some stormtossed mariner who blindly drives across to the western strand, and lays the foundation of empire. Again it is the devotee of mammon, in search of gainful traffic or golden fleece. How romantic is the picture of his little solitary bark setting out in the days of Roman greatness, or in the splendid age of Charlemagne, sailing trustingly away between the Pillars of Hercules, and tossing towards the Isles of the Blessed and the Fountains of Eternal Youth. In time the Ultima Thule of the known world is passed, and favoring gales bear the merchant-sailor to new and wondrous lands. We see him coasting the unknown shores passing from cape to cape, and from bay to inlet, gazing upon the marvels of the New World, trafficking with the bronzed Indian, bartering curious wares for barbaric gold; and then shaping his course again for the markets of the distant East to pour strange tales into incredulous ears. Still this may not be all fancy. It was called the Sea of Darkness. Yet, nevertheless, there were those who professed to have some knowledge of its extent, and of what lay beyond. To this we may add the reference of Plato<sup>2</sup> to the island called Atlantis, which lay west of the Pillars of Hercules, and which was estimated to be larger than Asia and Africa combined. Aristotle<sup>3</sup> also thought that many other lands existed beyond the Atlantic. Plato supposed that the Atlantis was sunk by an earthquake, and Crantor says that he found the same account related by the Priests of Sais three hundred years after the time of Solon, from whom the grandfather of Critias had his information. Plato says, that after the Atlantis disappeared navigation was rendered too difficult to be attempted by the slime which resulted from the sinking of the land. It is probable that he had in mind the immense fields of drifting sea-weed found in that locality, and which Humboldt estimates to cover a portion of the Atlantic ocean six times as large as all Germany. It is thought that Homer<sup>4</sup> obtained the idea of his Elysium in the Western ocean from the voyages of the Phenicians, who, as is well known, sailed regularly to the British Islands. They are also supposed by some to have pushed their discoveries as far as the Western Continent. Cadiz, situated on the shore of Andalusia, was established by the Tyrians twelve centuries before the year of Christ; and when Cadiz, the ancient Gadir, was full five hundred years old, a Greek trader, Colseus, there bought rare merchandise, a long and severe gale having driven his ships beyond the Pillars of Hercules. See Prince Henry the Navigator, chal. In the ninth century before the Christian Era, the Phenicians had established colonies on the western coast of Africa; and three hundred years later, according to Herodotus, Pharaoh Necho, son of Psammiticus, sent an expedition, manned by Phenician sailors, around the entire coast of Africa. Martin fixes the date of this expedition at before Christ. Martin, in his account of the voyage, improves slightly upon the views of Carl Miller, and is followed by Bougainville. That the Canary Islands were discovered and colonized by the Phenicians, there need be no doubt. Tradition had always located islands in that vicinity. Strabo speaks of the Islands of the

Blessed, as lying not far from Mauritania, opposite Gadir or Cadiz. And he distinctly says, "That those who pointed out these things were the Phenicians, who, before the time of Homer, had possession of the best part of Africa and Spain. Twenty years after the death of Sertorius, Statius Sebosus drew up a chart of a group of five islands, each mentioned by name, and which Pliny calls the Tlesperides, including the Fortunate Isles. This mention of the Canaries was sixty-three years before Christ. A fragment of the narratives of this expedition still survives in the works of Pliny. They are described as lying southwest, six hundred and twenty-five miles from Purpurarise. To reach them from this place, they first sailed two hundred and fifty miles westward and then three hundred and seventy-five miles eastward. There is in it a pool in the midst of mountains, and trees like ferules, from which water may be pressed, which is bitter from the black kinds, but from the light kinds pleasant to drink. The second is called Junonia, and contains a small temple built entirely of stone. Near it is another smaller island having the same name. Then comes Capraria, which is full of large lizards. Within sight of these is Nivaria, so called from the snow and fogs with which it is always covered. Not far from Nivaria is Canaria, so called on account of the great number of large dogs therein, two of which were brought to King Juba. There were traces of buildings in these islands. All the islands abound in apples, and in birds of every kind, and in palms covered with dates, and in the pine nut. There is also plenty of fish. The papyrus grows there, and the silurus fish is found in the rivers. Convallis of Sebosus, in Pliny, becomes Nivaria, the Peak of Teneriffe, which lifts itself up to the majestic height of nine thousand feet, its snow-capped pinnacle seeming to pierce the sky. Planaria is displaced by Canaria, which term first applied to the great central island, now gives the name to the whole group. This the sailors of King Juba evidently saw. It has already been seen that the latter agree with Lancerote and Fuerteventura, in respect of their distance from the continent and from each other, as described by Plutarch. That the Purpurari-e are not, as M. Vincent supposed, the Madeira group, is not only shown by the want of inhabitants in the latter, but by the orchil, which supplies the purple dye, being derived from and sought for especially from the Canaries, and not from the Madeira group, although it is to be found there. Junonia," he continues, "the nearest to Ombrios, will be Gorera. It may be presumed that the temple found therein, was, like the island, dedicated to Juno. Capraria, which implies the island of goats, agrees correctly with the island of Ferro,.. But a yet more striking proof of the identity of this island with Capraria, is the account of the great number of lizards found therein. And, for aught we know, early navigators may have passed over to the Western continent and laid the foundation of those strange nations whose monuments still remain. Both Phenician and Tyrian voyages to the Western Continent, have been warmly advocated; while Lord Kingsborough published his magnificent volumes on the Mexican Antiquities, to show that the Jews settled this continent at an early day. From the Canaries to the coast of Florida, it is a short voyage, and the bold sailors of the Mediterranean, after Prince Henry the Navigator, p. In the reign of Edward III of England, at the beginning of the fourteenth century, one Robert Machin sailed from Bristol for France, carrying away a lady of rank, who had eloped with him, and was driven by a storm to the Canaries, where he landed, and thus rediscovered the lost Fortunate Isles. This fact is curiously established by Major, in the Life of Prince Henry, so that it can no longer be regarded as an idle tale see pp. In , a voyage was also made to the Canaries, under the auspices of King Henry of Portugal. The report, so widely circulated by De Barros, that the islands were rediscovered by Prince Henry is therefore incorrect. His expedition reached Porto Santo and Madeira in There was even a tradition that America was visited by St. Thomas,<sup>2</sup> who penetrated even as far as Peru. This opinion is founded on the resemblance existing between certain rites and doctrines which seem to have been held in common by Christians and the early inhabitants of Mexico. The first Spanish missionaries were surprised to find the Mexicans bowing in adoration before the figure of the cross, and inferred that these people were of a Christian origin. Yet the inference has no special value, when we remember that Christianity is far less ancient than the symbol of the cross, which also existed among the Egyptians and other ancient people. Claims have also been made for the Irish. Broughton brings forward a passage in which St. Patrick is represented as sending missionaries to the Isles of America. The fact that the word America is here used, seems quite sufficient to upset the legend. The Irish were a sea-faring people, and have been assigned a Phenician origin by Moore and others who have examined the subject. Even as early as the year , the Irish are said to have invaded Denmark with a large fleet. In , Niall made a descent

upon the coast of Lancashire with a considerable navy, where he was met by the Roman, Stilicho, whose achievements were celebrated by Claudian in the days of the Roman occupation of England. At that period the Irish were in most respects in advance of the Northmen, not yet having fallen into decline, and quite as likely as any people then existing to brave the dangers of an ocean voyage. Me quoque vicinis pereuntem gentibus, inquit, Munivit Stilicho. Totam cum Scotus Iernem, Movit et infesto spumavit remige Thetys. By him defended, when the neighboring hosts Of warlike nations spread along our coasts; When Scots came thundering from the Irish shores, And the wide ocean foamed with hostile oars. The Irish, doubtless, mingled with the Carthagenians in mercantile transactions, and from them they not unlikely received the rites of Druidism. But notwithstanding the probabilities of the case, we have no solid reason for accepting any of these alleged voyages as facts. Much labor has been given to the subject, yet the early history of the American continent is still veiled in mystery, and not until near the close of the tenth century of the present era can we point to a genuine trans-Atlantic voyage. The first voyage to America, of which we have any account, was performed by Northmen. But who were the Northmen? The Northmen were the descendants of a race that in early times migrated from Asia and traveled towards the north, finally settling in what is now the kingdom of Denmark. From thence they overran Norway and Sweden, and afterwards colonized Iceland and Greenland. This voyage by the son of Owen Gwyneth, is fixed for the year , and is based on a Welch chronicle of no authority. After the Northmen had pushed on from Denmark to Norway, the condition of public affairs gradually became such that a large portion of the better classes found their life intolerable. In the reign of Harold Harfagr the Fair-haired , an attempt was made by the king to deprive the petty jarls of their ancient udal or feudal rights, and to usurp all authority for the crown. To this the proud jarls would not submit; and, feeling themselves degraded in the eyes of their retainers, they resolved to leave those lands and homes which they could now hardly call their own. Whither, then, should they go? In the cold north sea, a little below the arctic circle, lay a great island. Presenting in the main the form of an irregular ellipse, this island occupies an area of about one hundred and thirty-seven square miles, affording the dull diversity of valleys without verdure and mountains without trees. It broods among the dells, and looks down upon the gloomy fiords. The country is threaded with streams and dotted with tarns, yet the geologist finds but little evidence in the structure of the earth to point to the action of water.

**7: THE PRE-COLUMBIAN DISCOVERY OF AMERICA BY THE NORTHMEN, WITH TRANSLATI PDF do**

*every portion of the Icelandic Sagas relating to the Pre-Columbian Discovery of America by the Northmen, and to the steps by which that discovery was preceeded. The reader will, therefore, find in this volume material from the Sagas not to be found in any other work in an English form.*

Although there is an inherent probability for the fact of other pre-Columbian discoveries of America, all accounts of such discoveries Phoenician, Irish, Welsh, Chinese rest on testimony too vague or too unreliable to justify a serious defense of them. For the oldest written evidence of the discovery of Greenland and America by the Northmen, we are indebted to Adam, a canon of the Church of Bremen, who about went to Bremen where he devoted himself very earnestly to the study of Norse history. Owing to the vigorous missionary activity of Archbishop Adelbert of Bremen, this "Rome of the North" offered "the best field for such work, being the much frequented centre of the great northern missions, which were spread over Norway and Sweden, Iceland and Greenland". Moreover, Adam found a most trustworthy source of information in the Danish King, Sven Estrithson, who "preserved in his memory, as though engraved, the entire history of the barbarians" the northern peoples. The former he describes as an island in the northern ocean, about as far from Norway as Iceland five to seven days, and he expressly states that envoys from Greenland and Iceland had come to Bremen to ask for preachers of the Gospel. The Archbishop granted their request, even giving the Greenlanders assurances of a speedy visit in person. According to him the land took its name from the excellent wild grapes that abounded there. Grain also flourished there without cultivation, as King Sven and his subjects expressly assured him. The second witness is Ari Thorgilsson d. Like Adam, Ari is conscientious in citing the sources of his information. His authority was his uncle, Thorkel Gelisson, who in turn was indebted for the details of the discovery and settlement of Greenland to a companion of the discoverer himself. From his uncle, Ari learned the name of the discoverer, the origin of the name of the country, the date of the settlement, and other welcome details as to the degree of civilization among the people inhabiting Greenland before the advent of the Northmen. The discoverer was Eric the Red, who named the icy coasts Greenland, to induce his Icelandic countrymen to colonize the land. As to the date, Ari learned that it was the fourteenth or fifteenth winter before the formal introduction of Christianity into Iceland, i. Besides traces of human habitation, Eric and his companions found in Greenland the remains of leather canoes and stone implements. As Leif on the same voyage rescued some shipwrecked mariners from certain death, he was surnamed "the Lucky". It is quite significant that Vinland the Good is everywhere spoken of as a country universally known and needing no further explanation. These historical data were happily completed in the middle of the twelfth century by a geographer, probably Nicholas, Abbot of Thingeyre d. According to him, south of Greenland lies Helluland, next is Markland, and from there it is not a great distance to Vinland the Good. Leif the Lucky first discovered Vinland and then coming upon merchants in peril of death, he rescued them by the grace of God. He introduced Christianity into Greenland, and it made such progress that a diocese was erected in Gardar. It may be remarked in passing that this took place about We also learn from the well-informed geographer that Thorfinn Karlsefni, setting out later to seek Vinland the Good, came to a country "where this land was supposed to be", but was unable to explore and colonize Vinland as he had wished. The accounts just cited constitute the oldest historical records of the Norse discoveries in Greenland and America, and have been for the greater part overlooked by earlier scholars, even by Winsor. They were first given prominence, and justly so, by Storm and Reeves. Although containing but brief allusions to Vinland, they still bear evidence to a consistent unanimous tradition throughout the North reaching back to the eleventh century and giving proof positive that Eric the Red in or discovered and colonized Greenland, that his son Leif, returning from Norway to Greenland where he was to introduce Christianity, discovered Vinland the Good, that Thorfin Karlsefni later attempted the colonization of Vinland, but after an unsuccessful engagement with the natives was obliged to desist, that these daring voyages brought to light two other countries lying south of Greenland, Markland and Helluland. In addition to these earliest records, three sagas come up for consideration inasmuch as they give detailed accounts of the important discoveries made by the old Vikings. If we consider the age of the

MSS. A comparison of these three sagas shows that the Thorfinn Karlsefni saga agrees with the saga of Eric the Red in all important points, but differs substantially from the King Olaf saga as found in the Flatey-book. According to the first two sagas Vinland was discovered by Leif, a son of Eric the Red, while on his homeward voyage from Norway to fulfil the commission of King Olaf to preach Christianity in Greenland. According to the Olaf saga the glory of having discovered America belongs to Bjarni, son of Herjulf, who was believed to have discovered Vinland, Markland, and Helluland as early as or on a voyage from Iceland to Greenland. As already observed, the Olaf saga is directly opposed both to the account of the twelfth-century geographer, who distinctly states that Leif discovered Vinland, and to the Kristni and Snorri sagas containing the same statement, with the additional information that it was during a voyage from Norway to Greenland whither he had been sent by King Olaf to preach Christianity. Unfortunately the Olaf saga, preserved in MS. This uncritical narrative, to which reference is constantly made, has long helped to discredit the discovery of America by the Northmen. What a contrast is offered in the sober and direct account in the sagas of Thorfinn Karlsefni and of Eric, the former of which is preserved in twenty-eight MSS. The first attempt to find Vinland after its accidental discovery by Leif failed utterly. The rules of historical criticism have, accordingly, given precedence to the Thorfinn and Eric sagas, but it must not be overlooked that the Olaf saga mentions in addition three lands discovered to the south-west of Greenland, of which the first was stony, the second wooded, and the third rich in the vine. They were therefore named respectively Helluland, Markland, and Vinland. Taking as a basis the more detailed and historically trustworthy account given in the sagas of Thorfinn Karlsefni and of Eric the Red, the voyages to Vinland may be thus briefly summarized. His course, although too far to the south, at last brought Leif to his destination and he entered the service of Olaf Tryggvason, King of Norway. Having been converted to Catholicism while at court, the daring mariner was sent back to Greenland by Olaf in the year in order to co-operate with the priests of the expedition in propagating the Faith. On his return journey Leif was cast on the shores of a hitherto unknown land where he found the vine and wheat in a natural state, besides masur wood suitable for building purposes. The sailors took with them samples of all these products. Sailing north-east they at last reached Greenland. In the winter of Christianity was introduced into Greenland. At the same time measures were taken to find the newly-discovered Vinland. They did not reach their goal, and weary and exhausted returned to Greenland after roaming over the sea for months. The starting place, which lay within the limits of the present Godthaab, was the manor of Gudrid, whose praises are sung in the saga. About one hundred and fifty took part in the expedition, among them two children of Eric the Red — Thorwald and the virago Freydi, who was accompanied by her husband Thorward. The voyage began propitiously. The first land encountered was remarkable for long flat stones and was consequently called Helluland, i. After a journey of two days, another land was sighted, unusually rich in timber, and was named accordingly Markland, i. After a long voyage in a southerly direction they reached a third country, where they landed. Here, two "swift runners" whom Leif had received as a gift from Olaf, after a long search found grape-clusters and wheat growing wild. To reach the desired spot, Karlsefni steered south. As the vine land seemed well adapted for purposes of settlement, huts were forthwith erected. Thereupon the natives came to trade with the new-comers. The Vikings took special note of the fact that they used boats made of skins. Unfortunately friendly relations were soon broken off. A bellowing steer bursting from the woods struck such terror into the Skraelings that they took to their boats and hastily departed. In place of peaceful trading, the Skraelings now thronged about in great numbers and they engaged in a bloody combat, in which the Icelander Thorbrand fell. Only after heavy losses did the Skraelings retreat. Karlsefni, fearing fresh misfortunes, abandoned his first settlement and attempted to found a new colony more to the north. The colonists were free from hostile attacks, but internal dissensions broke out and the undertaking was given up entirely in the summer of On his return trip to Greenland Karlsefni again visited Markland. Of five Skraelings whom he encountered there, three escaped, a man and two women, but two children were captured, carried away, and taught to speak Icelandic. Karlsefni with his wife Gudrid, who later made a pilgrimage to Rome, and his three year old son Snorri, the first child born of European parents on the mainland of America, was successful in reaching Greenland. His companion Bjarni and his crew were driven by storms from their course, their worm-eaten vessel sank, and only half the crew escaped to Ireland, where

they related the heroic act of Bjarni, who sacrificed his life for a younger comrade. The ancient Icelandic historical sources say nothing of further attempts at colonization. The last historical notice of Vinland relates to the year 1000. Lyschander, in his Greenland chronicle, is the first to give a poetic expansion of this story. He represents Bishop Eric as bringing "both emigrants and the Faith" to Vinland. As Torfaeus Torfesson in his "Historia Vinlandiae antiquae" and Rafn in various works presented similar views, it is not a matter of surprise that men finally came to speak of a bishopric in Vinland and of the fruitful work of Bishop Eric as facts established beyond doubt. In reply to such statements, emphasis must be laid on the fact that the sources say merely that Eric set out in search of Vinland, but that they are silent as to his success, not even reporting that he found Vinland again. Nevertheless, those who uphold the theory of a permanent colonization of Vinland urge numerous arguments in support of their position, many of which were long considered incontrovertible, as for instance the Norman tower near Newport, Rhode Island. This, as a matter of fact, is merely the ruin of a windmill built by Governor Arnold c. 1000. The runic inscription on Dighton rock, so often misinterpreted, proves no more. The inscription is merely Indian picture writing such as is frequently found far to the south. In answer to arguments based on Mexican manuscripts, sculptures, and other remnants to prove the pre-Columbian existence of Christianity in America, careful critical research reveals the fact that all the evidence is unreliable. The worship of the cross practised in Mexico and Central America does not prove the Christianization of pre-Columbian America, either by St. Thomas the Apostle, or by Irish monks, or by the Northmen. This is clearly proved by the fact that the cross is found as a religious symbol among pre-Christian peoples. When opponents of this view point to the martyrdom of Bishop John of Ireland, the answer is that Bishop John d. There is a twofold error in the statement that a valuable cup of Vinland masur wood is mentioned among the tithes of the diocese of Gardar dating from 1000. First, this ciphus de nuce ultramarina was not part of the titles of the Greenland diocese of Gardar, but of Skara, a Swedish diocese; second, this goblet was not of masur but of cocoanut. Nor are the arguments drawn from the amount and the character of the tithes levied in the diocese of Gardar for the Crusades more convincing. They are partly based on a faulty computation which estimates the tithes at triple their real amounts, and partly on a mistaken conception of conditions in Greenland. As the sources testify and modern excavations have shown, the Northmen of Greenland, as well as their Icelandic cousins, were active cattle breeders, and raised horses, cattle, sheep, and goats, so that they might easily pay their tithes in calf-skins. The history of Vinland ends with the year 1000, but trustworthy accounts of Markland extend to a later date. The Iceland annals of 1000 have the following record: "There was a crew of eighteen men". The object of the voyage is not mentioned, but the most probable conjecture is that the ship was bound for the forest land to obtain wood, in which Greenland was entirely deficient. But whatever the unfortunate sailors sought on the shores of Markland, it is an undoubted fact that in the middle of the fourteenth century Markland had not been forgotten by the people of Iceland, who spoke and wrote of it as a country generally known. The Helluland of history lay to the south of western Greenland, but the poetic Helluland was located in north-eastern Greenland. Rafn arbitrarily located greater Helluland in Labrador and the lesser island in Newfoundland. His authority caused this arbitrary decision to find a wide acceptance, and in this way the site of Vinland was laid unduly far to the south. For the approximate determination of the geographical position of Helluland, Markland, and Vinland, we find many clues in the original historical sources. If this be true, then an arm of the sea must separate Vinland and Markland". The sagas, however, contain other clues. A detail in the Olaf saga with regard to the position of the sun at the time of the winter solstice formerly led many to believe that the position of Vinland could be definitely determined.

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