

Source 5 from R. I. Paige, *Runes* (Berkeley and Los Angeles: University of California Press, 1987), pp. 46–51.

### 5. Runic Memorial Inscriptions, Germany, Norway, and Sweden

1. Haddeby Stone, Schleswig, Germany: “[This stone was raised by Thórófr, Svein’s retainer for his comrade Eiríkr] who met his death when *drengiar* . . . besieged Haddeby. He was master of a ship, and a very good *drengr*.”<sup>6</sup>
2. Uppland Stone, Uppland, Sweden: “Áli had this stone put up in his own honour. He took Knútr’s *danegeld* in England. May God help his soul!”<sup>7</sup>
3. Veda Stone, Uppland, Sweden: “[Irenmuder set up this stone.] He bought this estate and made his money in the east, in Gardar.”<sup>8</sup>
4. Fjuckby Stone, Uppland, Sweden: “[Liótr set up this stone in memory of his son, Áki.] He was master of a freighter, docking in the harbors of Greece. He died at home.”
5. Gripsholm Stone, Södermanland, Sweden: “Tola set up this stone in memory of her son Haraldr, Ingvarr’s brother. Like men they went far to seek gold, and in the east they fed the eagle. Died south, in Serkland.”<sup>9</sup>
6. Dynna Pillar, Opland, Norway: “Gunnvor, Thrýdrik’s daughter, made a bridge in memory of her daughter, Ástrídr. She was the most skilful girl in Hadeland.”

6. *drengr*: a young warrior; *drengiar* is its plural form.

7. *danegeld*: “Danish gold,” the money Danish invaders exacted from the Anglo-Saxons in England.

8. *Gardar*: the name Scandinavians used for eastern Russia.

9. *Serkland*: Norse for “Saracen land,” the usual European term for Muslim territories.

Source 6 from *Vikings: The North Atlantic Saga*, ed. William W. Fitzhugh and Elizabeth I. Ward (Washington and London: Smithsonian Institution Press, 2000) p. 120. Photo: University Museum of Cultural Heritage, Oslo, Norway.

## 6. Buried Viking Hoard, Hon, Norway

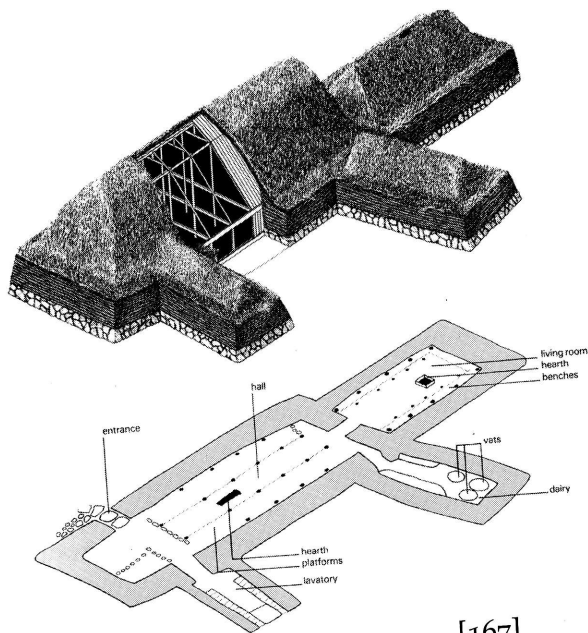
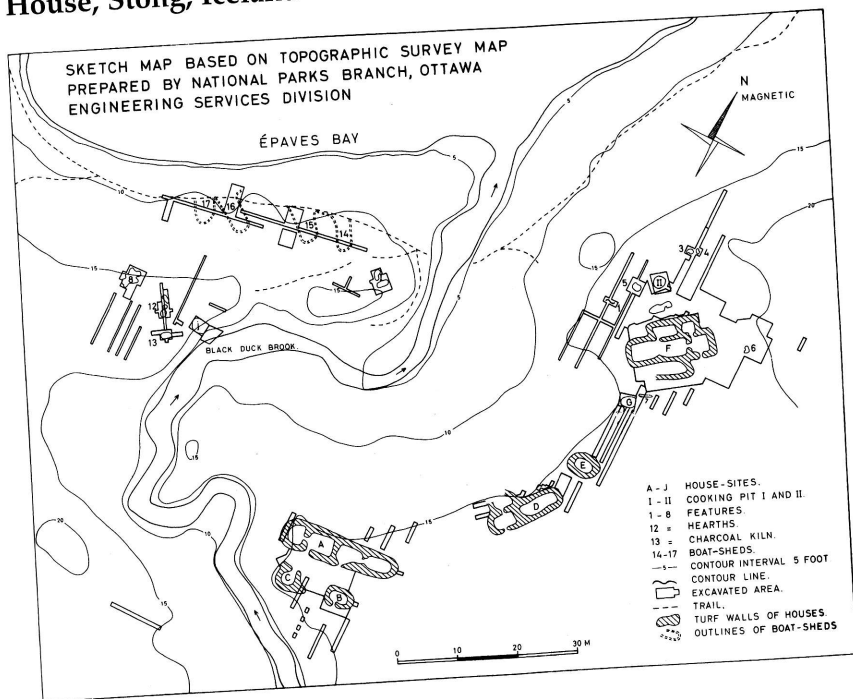
Trefoil Frankish brooch



Source 8 site plan from Anne S. Ingstad, *The Discovery of a Norse Settlement in America* (Oslo: Norwegian University Press, 1977); reconstructed Stöng Farmhouse from James Graham-Cambell, *The Viking World* (New Haven and New York: Ticknor & Fields, 1980), p. 81.

The Evidence

## 8. Site Plan, L'Anse aux Meadows, Newfoundland, Canada and House, Stöng, Iceland



Source 9 from William Ellis, *Polynesian Researches*, vol. I (New York: J. & J. Harper, 1833), pp. 72, 86-87, 95, 97, 106.

**9. from William Ellis,  
*Polynesian Researches*,  
19th century**

... The greater part of Polynesia appears to be inhabited by those who present in their physical character many points of resemblance to the Malay and South Americans, but yet differ materially from either, and seem to form an intermediate race.

Next to their hospitality, their cheerfulness and good nature strike a stranger. They are seldom melancholy or reserved, always willing to enter into conversation, and ready to be pleased, and to attempt to please their associates. They are generally careful not to give offense to each other: but though, since the introduction of Christianity, families dwell together, and find an increasing interest in social intercourse, yet they do not realize that high satisfaction experienced by members of families more advanced in civilization. . . .

Their humour and jests were, however, but rarely what might be termed innocent sallies of wit; they were in general low and immoral to a disgusting degree. . . . Awfully Dark, indeed, was their moral character, and notwithstanding the apparent mildness of their disposition, and the cheerful vivacity of their conversation, no portion of the human race was ever perhaps sunk lower in brutal licentiousness and moral degradation than this isolated people.

To a missionary, the business of whose life is with the people among whom he is stationed, everything relating to their history is, at least, interesting; and the origin of the islanders has often engaged our attention, and formed the subject of our inquiries. The early history of a people destitute of all records, and remote from nations in whose annals contemporaneous events would be preserved, is necessarily involved in obscurity. The greater part of the traditions of this people are adapted to perplex rather than facilitate the investigation.

The origin of the inhabitants of the Pacific is involved in great mystery, and the evidences are certainly strongest in favor of their derivation from Malayan tribes inhabiting the Asiatic islands; but allowing this to be their source, the means by which they have arrived at the remote and isolated stations they now occupy are inexplicable. If they were peopled from the Malayan islands, they must have possessed better vehicles and more accurate knowledge of navigation than they now exhibit, to have made their way against the constant trade-winds prevailing within the tropics, and blowing regularly, with but transient and uncertain interruptions, from east to west. . . .

... The monuments or vestiges of former population found in these islands are all exceedingly rude, and therefore warrant the inference that the people to whom they belong were rude and uncivilized, and must have emigrated from a

nation but little removed from a state of barbarism—a nation less civilized than those must have been who could have constructed vessels, and traversed this ocean six or seven thousand miles against the prevailing winds, which must have been the fact, if we conclude they were peopled only by the Malays.

On the other hand, it is easy to imagine how they could have proceeded from the east. The winds would favour their passage, and the incipient stages of civilization in which they were found would resemble the condition of the aborigines of America far more than that of the Asiatics. . . .



Source 10: © National Maritime Museum, London.

10. Detail from William Hodges, *Tahiti Revisited*, 1776

