

ANCIENT GREEK CULTURAL AND LINGUISTIC INFLUENCES IN ATLANTIC NORTH AMERICA

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INTRODUCTION

I was encouraged to carry out this diffusionist study by the myth of the Carthaginian Sextius Sulla, who told of a great transoceanic mainland, in which the inhabitants spoke Greek. He located it 5,000 stades (around 630 miles) west of Ogygia, the mythical Atlantic home of Calypso. He gave the further details that these transatlantic Ancient Greeks dwelt on the coast around a gulf that was similar in size to the Sea of Azov, and in latitude was similar to that of the Caspian Sea. This perceptive description could match the large Atlantic bay system bounded by Cape Sable to the north and Cape Cod to the south. Thereby, it seems to fortify the myth. The land of Ogygia would presumably have been the Azores, although these are almost twice the distance from the Atlantic coast given by Sextius Sulla. The account is the main theme of one of Plutarch's dialogues printed in *Plutarch's Morelia* (Cherniss & Helmbold, 1968).

Levi-Strauss in *The View from Afar* has noted a marked resemblance of Greek and North American myths, but was driven by historical, geographical and navigational considerations to postulate coincidence through some form of psychic unity. Luce, however, in *Ancient Explorers in the Quest for America* has given an expert opinion that both the Carthaginians and the Greeks had ships and navigational skills capable of making an Atlantic crossing. In the major, linguistic, part of this study, I was both encouraged and guided by Westcott's "Eurasian Linguistic Links with North America", which appears in the NEARA publication, *Across Before Columbus?* (1998)

This exploration of possible Ancient Greek influences in the North Atlantic American region indicated in the myth was actually triggered by the occurrence of two Indian place names of markedly Greek character in Maine, namely

Androscoggin and **Damariscotta**. The presentation therefore begins with a brief survey of some Indian place names in the American and Canadian parts of the region, namely New England and Acadia. Having demonstrated further evidence of Greek influence here, the linguistic part of the presentation moves into the vocabularies of the three main extant Indian languages in the region, namely Abenaki, Maliseet and Micmac. As will be demonstrated, there is compelling evidence of the use of Greek-derived words in these languages, notably in Micmac. Then, following this linguistic clue, the study examines the long-standing hieroglyphic writing system of the Micmac and suggests that it was initially introduced by Ancient Greek settlers or visitors. Lastly, the presentation notes some notable Micmac archaeological and cultural features that could plausibly also be ascribed to Ancient Greek influences.

MATERIAL AND METHODS

In my career of Linguistic Archaeology, I had first tackled the cryptic dead language of the Etruscans, and succeeded in interpreting it to the satisfaction of the editor and myself. The results are given in a paper entitled *Etruscan Viewed as a Greek Creole Language* (Cooper 1999). In the linguistic part of the present study, as in that paper, I obtained Classical Greek words and their meanings from the Greek-English Lexicon of Liddell and Scott. (1996)

I also used dictionaries of the three main Indian languages that were spoken in the region of North America indicated by the myth, namely Micmac (de Blois, Rand 1994), Passamaquoddy-Maliseet (Leavitt & Francis, 1985) and Western Abenaki (Day, 1994). For reasons of brevity, I shall refer to the languages as Micmac, Maliseet and Abenaki.

Because of its original proximity to the region under

Since I am printing the Greek words in that language's own script, I now give the English equivalents of those that differ significantly from the English characters. The others are α β, δ, ε, κ, ο, τ, υ which obviously stand for a, b, d e, k, o, t, u. The Greek letter γ (gamma) is the equivalent of g. The letter η is the Greek long e, and was pronounced eh or ee, depending on the particular dialect. It originally stood for h, but this sound is rendered by the rough *breathing* symbol, (´) which means that the Greek word *hodas*, a way, is written as ὁδός. Greek ζ stands for z, and may have been pronounced is rather than the current sd. Greek θ (*theta*) stands for th. The Greek letter for l is λ (*lambda*). For m Greek has μ, and for n it has ν, which looks deceptively like the English v. Greek ξ is equivalent to English x, and is pronounced ks, while Greek χ is the equivalent of Scottish ch, and is pronounced accordingly. English p is Greek π, and r is written ρ in Greek. Thus the Greek word *pur*, meaning *fire*, is printed as πύρ. English s is written as ζ at the end of words, but otherwise becomes the less obvious σ. Thus the Greek word *saos*, meaning *safe*, is written as σάος. There are two other plosives: φ (phi), which is pronounced p-h rather than as f, and ψ (psi), which is pronounced ps. In Archaic Greek alphabets there was a character known as *digamma*, that was written as Ϝ, and pronounced w. Lastly on this trip from alpha (α) to omega (ω), the character ω that looks like English w is the Greek long o, and is pronounced oh.

study, I also consulted a dictionary of the Delaware language (O'Meara, 1999). The Delaware Indians inhabited a region extending up from the Delaware valley to Manhattan Island and Long Island. I obtained general information on North American Indian languages from *Languages* (Goddard, 1995), which is volume 17 of the *Handbook of North American Indians* of the Smithsonian Institution.

First, I have to demonstrate the pattern of sound shifts from other languages to Algonquian languages, such as Micmac. Most of these involve either modern English or French, and are given in the *Micmac Dictionary* of de Blois.

- b* > *p*: *Boston* > **Pastun**. *d* > *t*: *Canada* > **Kanata**.
- ft* > *pt*: *Francis* > **Plansuwe**.
- fr* > *w*: *French* > **Wenj** (note also *ch* > *j*).
- g* > *k*: *Englishman* > **Aklasiyew** (also the *E* > *A* shift).
- geo* > *so*: *la rougeole* > **alusol** (note also elision of *l*-).
- tsh* < *J*: *Chebucto* < **Jipuktuk**.
- ng* > *k*: *Englishman* > **aklasiyew**.
- ph* > *p*: *Alphonse* > **Allpos** (note again elision of *-n*-).
- r* > *I*: *Andrew* > **Ande**. *rl* > *ll*: *Carlyle* > **Kalla'ink**.
- t* > *k*: *Sailboat* > **sallpok**. *v* > *p*: *David* > **Tapit**.

Of the sound shifts from Greek above, the two major trends are vowel elision and deletion of one element of a consonant cluster. All Indian place names and dictionary words are printed bold-faced.

AMERICAN INDIAN PLACE NAMES

Having always been intrigued by the Greek ring of some of the Indian place names in the Atlantic Region, and especially in the *man and wife* pair of **Androscoggin** and **Damariscotta**, I resolved to investigate this double clue. That is where the following Greek North American Trail begins.

Andros or ἀνδρός, as it is written in Greek characters, means *of man* or *manly*, while **damar**, δάμαρ means *wife*. The closest Greek word for **coggin** is κόκκινος, which means *scarlet*. It is closer than it appears, because the Indian dialects in this region pronounce **k**, when it comes between vowels, as *g*. I suggest therefore that *of scarlet man* means *red men* inhabited the place. It was because the local Indians painted their bodies red, that the *Palefaces* called them *Redskins*.

Cotta both sounds and looks like the feminine of κόττος, which is an uncommon Classical Greek word, and means *river-fish*. A notable river fish in this region is the *alewife*, and that is what the meaning of **Damaris-cotta** (*wife river-fish*) suggests. Corroboration can be found in Douglas-Lithgow's *Dictionary of American Indian Place*

and Proper Names in New England, which was published in 1909. He gives a meaning of *Alewife place* for **Damariscotta**. He claims that **Androscoggin** is a corruption of **Anasagunticook**, which means a fishing *place on the river*. I therefore claim that it was the *Red Man's* fishing place. The *Micmac Dictionary* of de Blois does not list a word for *alewife*. It does list **kaspalaw** from its French name of *gaspereau*, which may be derived from *gaspiller*, *to squander*. The *alewife* multiplies quickly, and its voracious feeding seriously depletes the food stock of other fishes. The turbulent behavior of the river fish is also described in the given meaning of **Damariscotta River** as *river where the fishes flock or rush*. The Maliseet word for *alewife* is **siqonomeq**. The Micmac **tami-lesqekn** sounds similar to the place name, but means *where a coffin*, while the Abenaki **temiskwata** means *it is square*. The closest is Maliseet **t-amalhotokhu**, *it jumps acrobatically*.

English people, rather than Greeks, were the early European settlers of this region. In any case, the word κόττος is exclusively of classical vintage. In fact, Liddell and Scott only record it as having been used by Aristotle himself to denote *river-fish*. Therefore, it must have come from Ancient Greek. Another place name that has not been corrupted out of recognition is **Madawaska**. Μαδάω ἄσκιόι means *strip hair from animal hides*. As related by Nicolas Denys, an early French settler, the local Indian tribe, the Micmac stripped hair from animal hides to prepare them for use as clothing. One special kind of hair that they stripped from hides was porcupine quills, which they dyed and used extensively for decoration of clothing and accessories. Douglas-Lithgow again affords the corroboration that **Madawaska** means *Porcupine place*. **Matuwes** is the Micmac word for *porcupine*.

This linguistic suggestion of Classical Greek influence led me to investigate both the Micmac language, which is still spoken in both Maine and Atlantic Canada, the Passamaquoddy-Maliseet language of southern Maine, and the Western Abenaki language. Western Abenaki is still spoken in Odanak, Quebec and the Missisquoi Bay region of Lake Champlain, but was originally spoken in the Connecticut River region of New England (Day, 1994). Day also notes that many of the Western Abenaki are descendants of Penacooks from the Merrimack River or Sokwakis from the middle Connecticut River. Before moving to this aspect, I will now present the meanings and possible Greek derivations of some other place names. I have had to take some etymological license in this exercise, because I was confronted with around two millennia of word change in the mouths of the native speakers, plus further change inflicted by English-speaking early settlers. The main two changes would be those of contraction and of altered word endings. The exercise is analogous to seeking traces of Latin in English place names, while realizing that English *York* was once Roman *Eboracum*. In some cases, I quote a Micmac, Maliseet or Abenaki word for the place name.

A	α	a
B	β	b
Γ	γ	c
Δ	δ	d
E	ε	e
Z	ζ	z
H	η	ee
Θ	θ	th
I	ι	i
K	κ	k,c
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	o
Π	π	p
P	ρ	r
Σ	σς	s
T	τ	t
Y	υ	(u) y
Φ	φ	(f) ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	o

The following table illustrates possible correlations between native and Greek words. All Indian place names and dictionary words are printed bold-faced.

TABLE I. BETWEEN GREEK AND INDIAN WORDS

MAINE

INDIAN	ENGLISH	GREEK	GREEK TO ENGLISH
Androscoggin	<i>fishing place</i>		
ansa Skicin	<i>truly Indian</i>	άνδρός κοκκινός	<i>red man</i>
Aroostook	<i>beautiful river</i>		
Alstegw	<i>shellfish river</i>	ἀριστεύωκη	<i>best in some way</i>
Baskahegan	<i>branch stream that turns down</i>		
Baskategwa	<i>where river branches off</i>	βάσκε-ήγεμόν	<i>be gone from leader</i>
Cobossecotee	<i>place where sturgeons are taken</i>		
gabasak	<i>sturgeon place</i>	κωβιός-σε-κοντόι	<i>"gudgeon like- fish" place for poles</i>
Kokadjo	<i>kettle mountain</i>		
kokwejo	<i>kettle container</i>	κοχυδέω	<i>pour forth copiously</i>
Passadumkeag	<i>falls running over gravel bed</i>		
pasadena	<i>pass between mountains</i>	πάσσω δύμι κάχληξ	<i>sprinkling fall over gravel</i>
Pedaugbiouk	<i>lace of thunder</i>		<i>to earth lightning force place</i>
patakiyik	<i>thunder</i>	πεδο-αυγη-βια-ουκ	
Tomahagon	<i>hatchet (tomahawk)</i>		
tomhikon	<i>axe</i>	Τομό-ηγεμων	<i>cutting chief</i>

NEW HAMPSHIRE

INDIAN	ENGLISH	GREEK	GREEK TO ENGLISH
Amoskeag	<i>one takes small fish</i>		
amoasolek	<i>in a wooden canoe</i>	ἀμήσω-κάγ	<i>gather from below</i>
Ashuelot (River)	<i>collection of many waters</i>		
azowbagihla	<i>waters changing course</i>	ἄση- ὕελοιτε	<i>abundance and transparencies</i>
Nashua	<i>land between</i>		
niss'k	<i>to land</i>	νάσσω	<i>be squeezed</i>

MASSACHUSETTS

INDIAN	ENGLISH	GREEK	GREEK TO ENGLISH
Massachusett	<i>at the great hill</i>		
maseqwikwek	<i>great inanimate one</i>	μάσσων-Ζεύς-ἔδος	<i>greater seat of Zeus</i>
Catacoonamug	<i>great fishing place</i>		
kati-punamukhe	<i>he fishes for ell and whitefish</i>	κατακονά-μυχός	<i>destruction creek</i>
Cochituate (Lake)	<i>very deep water</i>		
kehci-tuhpe	<i>with much water filled</i>	κόγγη-δύω-ἄτη	<i>for mussels diving is folly</i>
Hockanome	<i>hook shaped</i>		
hok-nomehs	<i>body like fish</i>	ὄγκο-νομή	<i>hooked field</i>
Manatuck	<i>place of observation</i>		
mandokwa	<i>study a problem</i>	μαντικός	<i>of a diviner, soothsayer</i>
Mattabaget	<i>the rock seeks the water</i>		
matobagezin	<i>it runs out</i>	μαδό-β-γθεν	<i>to witness it went from the land</i>
Mattapan	<i>sitting down place</i>		

matakan	<i>finishing all action</i>	ματά-πάν	<i>linger all</i>
Merrimack	<i>deep river</i>		
meli-magwin	<i>strongly it swells</i>	μηρύο-μάχη	<i>furl sails for contest</i>
Namasket	<i>fishing place</i>		
namaski	<i>fish land</i>	νάμα-άσκετις	<i>a stream for one who practices an art</i>
Penakese	<i>the sloping land</i>		
benegokaazo	<i>land slides down</i>	βν-κλίση	<i>sloping walk</i>
Winnecunnet	<i>beautiful place of the pines</i>		
wen-kuwes	<i>like pines</i>	Ἔνε-κάνοιθι	<i>strong pines place</i>

RHODE ISLAND

INDIAN	ENGLISH	GREEK	GREEK TO ENGLISH
Cappacommock	<i>hiding place</i>		
gebahozik	<i>enclosed thing</i>	κάπετο-κομίζω	<i>to hole betake oneself</i>
Mascahaug	<i>a place where rushes grow</i>		
moskwagwa	<i>it emerges from water</i>	μόςχοι-ζεῦγοι	<i>joined shoots</i>

CONNECTICUT

INDIAN	ENGLISH	GREEK	GREEK TO ENGLISH
Connecticut	<i>long tidal river</i>		
gwenakwe tego	<i>it is a long wave</i>	κονεί-εκτήκει	<i>it hastens, it oozes away</i>
Ahyohsupuck	<i>place of hemp</i>		
aiyago zibosek	<i>it must be a brook</i>	ἀεί-ᾠσα-ψυχή	<i>always opens the soul</i>
Cheebeantups	<i>separated head</i>		
cebena dopikan	<i>separate jaw</i>	κεφαλή-άν-τύψε	<i>head from smile</i>
Congamuck	<i>fishing fence or weir</i>		
kinkil-sihtomuhke	<i>big fish in a weir</i>	κόγχη-μυχός	<i>mussel creek</i>
Machemoodus	<i>place of bad noises</i>		
maji madewozo	<i>bad grumbles</i>	μάχη-μόθος	<i>battle din</i>
Machimucket	<i>great fishing place</i>		
maci moskid	<i>finish what comes out of water</i>	μάχη-μηχός	<i>prize contest creek</i>
Monheganick	<i>country of wolves</i>		
monihq malsom	<i>island wolf</i>	μονη-γάν-λύκοι	<i>abode land of the wolves</i>
Nipsuck	<i>pool place</i>		
nebesek	<i>lake place</i>	νίψω-οἴκοι	<i>wash place</i>

ACADIA*

INDIAN	ENGLISH	GREEK	GREEK TO ENGLISH
Ennmiktaqamuk	<i>(Nova Scotia)</i>		
enmikjetek	<i>reserved</i>	ἄμικτο-χαμαί	<i>reserved ground</i>
apaqtukewj	<i>European</i>	ἄπαγει-τύχη	<i>he carries off a fortune</i>
apaqtuk-ewjotu	<i>offshore — transport</i>		
Eppayguit	<i>(Prince Edward Is.) anchored on the wave</i>		
epekwithk	<i>calm water</i>	ἐπέγει-δε	<i>it is weighed down</i>

***Acadia** is the old name for the entire Canadian territory of the Micmacs, and it was the first French settlers, who introduced it as *Acadie*. Vetromile, in *The Abnakis and their History* (1866), thought that this name came from the Micmac **academ**, *we dwell*. This suggests οἶκαδε, *at home*, although ἀγαθά, *wealth* also deserves secondary mention.

Another suggestion of ancient Greek influence is the Algonquian tribal confederation name, which is pronounced as either *Abnaki* or *Wabanaki*. As noted above, Ancient Greek had the *digamma* character F , which was pronounced *w*, but was eventually discarded by most dialects. Many words that begin with a vowel originally began with this *w* sound. This applies especially to words that begin with *a* (excluding such negative constructions as $\alpha\theta\epsilon\omicron\varsigma$, *atheist*). As far as I know, such a development is unique to Ancient Greek, so it seems that at least two Greek groups made contact, of which one still used *digamma*, and one did not. The word itself sounds Greek, since $\text{F}\alpha\beta\text{iv}-\acute{\alpha}\kappa\eta$ means *pine point*. $\text{F}\alpha\beta\text{iv}$ was used most often to connote an object made of pinewood, especially an oar, so a topical translation of the whole word would be *pine paddle point*. I should mention, however, that Micmac **wobuncak** means *it is dawn* (Rand 1994) and Maliseet **wap-eyu naci** means *he who is white comes*. For an equivalent of *Abnaki* there is the Abenaki phrase **abon-aki**, *bed land*. Further evidence of Greek influence is the name of a Micmac Grand Chief in *Eskasoni*, which is given in the *Micmac Dictionary* as **Sylliboy**. This is very similar to $\sigma\upsilon\lambda\lambda\acute{\alpha}\beta\eta$, *one who holds matters together*.

DISCUSSION OF INDIAN PLACE NAMES

I feel that the most compellingly Greek place names, namely **Androscoggin** and **Damariscotta** are just too good to be true. For example, none of the Algonquian languages has the *r* sound: hence its deletion or conversion to *l* in English or French loan words. In his place name dictionary, Douglas-Lithgow notes alterations or what he calls corruptions of several names, including **Androscoggin**. I suggest that learned English settlers, most probably Christian ministers, for whom education in Classical Greek was a key element in their divinity training, were struck by the Greek-like morphology of some of the Indian names. I further suggest that they ascertained the meaning of various place names from the local Indians, and then rendered the name as an appropriate Greek word. The case of **Madawaska** is more difficult to be dismissed so readily, because native speakers pronounce **matuwes**, the Micmac for *porcupine*, as **maduwes**. Furthermore, Western Abenaki has a different word for *porcupine*, namely **kôgw**. The other examples of place names, given above, present weaker cases for original Greek origin. However, on the basis of a morphology that is frequently suggestive of Greek, I studied the vocabulary of three regional Indian languages. All three have

A	α	a
B	β	b
Γ	γ	c
Δ	δ	d
E	ϵ	e
Z	ζ	z
H	η	ee
Θ	θ	th
I	ι	i
K	κ	k,c
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	\omicron	o
Π	π	p
P	ρ	r
Σ	$\sigma\varsigma$	s
T	τ	t
Y	υ	(u) y
Φ	ϕ	(f) ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	o

complex Amerindian grammatical structures, different from Greek, but my search is for possible Greek loan words.

LINGUISTIC ARCHAEOLOGY OF ALGONQUIAN LANGUAGES

The linguistic part of this study suggests that there was a substantial infusion of Ancient Greek vocabulary into three Algonquian languages at some time in the distant past. In Micmac, this apparent infusion is of a magnitude approaching that which Anglo-Saxon received from Norman French to produce the English language. In both cases, the essential grammatical structure of the original language has survived, and the main result has been a substantially enriched vocabulary. It is virtually a dual vocabulary for each language. For English, this is shown in the following exemplary pairs. With French-derived words second, they are: Earl and Duke (*Duc*), kingly and royal, cow and beef (*boeuf*), morning and matinee, work and travail (*travailler*), etc. We have already seen several similar examples in Micmac. William Bright (1984) in his book, *American Indian Linguistics and Literature* describes this process as meshing, whereby complex borrowing occurs between interacting languages. This is notably the case in Micmac due to its native speakers' penchant for fashioning compound words from adopted simple words.

This apparent infusion from an Indo-European language into Algonquian languages may account for some of the anomalous typological diversity of the Amerind language stock. This marked difference from the Na Dene and Eskimo language stocks forced Nichols, in her paper entitled *Linguistic Diversity and the First Settlement of the New World in Language* (1990), to set back the estimated arrival of the first (Amerindian) wave of immigrants from Siberia to around 33,000 BC instead of the conservative date of around 10,000 BC.

THE MICMAC, ABENAKI AND MALISEET LANGUAGES

The Micmac language has some unusual features, which are noted by Rand in his *English Micmac Dictionary*. One feature is the presence of many long compound words. Rand gives examples of complete sentences that have been compressed into one compound word by a process of stringing together the word roots in the sentence. One of his examples is *yaleolemaktawepekose*, which means *I am walking about, carrying a beautiful black umbrella over my head*. There appear to be four roots in this word-string: *yale*, *oole*, *maktawe*, and *pekose*. *Yalaase* means *to walk*, so *yale* will mean *I am walking*. Greek $\iota\acute{\alpha}\lambda\lambda\epsilon$ means both *hurry about* and *put forth*, and thus conveys both *walking about* and *putting up*. *Oole* means *carry around*. *Maktawe* is the Micmac for *black*, and *pekskove* (which may be cunningly concealed in the following root) means *beautiful*. Lastly, *pekose* means *umbrella*, and $\pi\acute{\epsilon}\kappa\omicron\varsigma$, which means *fleece* may indicate the fabric of the umbrella's canopy. Alternatively it also means

sheepskin, which the Ancient Greeks may have used as a head covering on rainy days.

The *Micmac Dictionary* of DeBlois begins its vocabulary with a list of around 260 dependent nouns that begin with *my-*, as in **nâqi**, *my flesh*. These possessed nouns are of a private nature, since they deal with parts of the body or family relationships. Most of these words, being aboriginal, are rarely formed into word-strings. We have already analyzed one word-string in the case of the umbrella, but there are many more, and some appear to be of Greek derivation. Some of the examples contain one leading adopted word, which is coupled with a variety of other adopted words to express various manifestations of the key word. The word for *dirty* is **mejîkêk**, which may be derived metaphorically from μέζα κηκς, genitals' *moisture*. This possibility is strengthened by the fact that the Maliseet word for *dirty*, **moci** also means *sexy*. In Micmac **mejîkûlkw**, *dirty bowl*, the second part may be related to κύλιξ, cup.

The *Micmac Dictionary* lists fourteen words that mean *making small*, which begin with **aps-**, and thereby recall ἄψ, *away from*. This apparent visual metaphor appears in *make smaller*, **apsâlk**, which may come from air ἄψ ἀλκή, *away from force*. Another example is *cut small*, **aps'tem** from ἄψ τέμε, *away from cut*. Maliseet uses the same root, **aps-** to mean *small*, as in **apsiqe**, *he has a small face* and **apsokil**, *he is small*. Embedded in the list of the Micmac **aps** series are two words that begin with **apsis-** and concern tailoring, in which an ἄψις, *knot* or *loop* may be implied. One is *knit*, **apsisknuwet**, which may come from ἄψις κνύετε, *loop you will touch gently*.

There are twenty-three compound Micmac words that begin with **pask** and these may be related to πάσχω, *be affected by, suffer*. These continue with various qualifying words, and yield at least fourteen meanings concerning various injuries. Here are some of this series:

pask-âl'k < πάσχω-ἀλκή, *affected by force; pierced, crushed*.

paskoqsit < πάσχω-ὄζύτις, *be affected by sharpness; squeezed*.

pask-ijâlk < πάσχω-ιδέα, *suffer in shape*.

I should note that Micmac has another word, **welmajek** for *suffer*, but uses the **pask** root to describe fourteen variations of suffering *injury*. Abenaki has a similar root, which is printed as **bask-** in the *Western Abenaki Dictionary*, but is pronounced **pask-** (Day, 1994). An example is **baskejeba**, which may be related to πάσχω-ἐδύσειο, *suffer sinking*. Maliseet uses this root in seven terms connoting breakage, as in **paskeyu**, it is *broken and paskessu*, *it bursts*.

There are at least eight words that begin with **pemp-** and concern movement; these may therefore be derived from πέμπω, *to dart, conduct, send*. They include run along, **pemîpit** < πέμπ-ἴτε, *dart - go!* Then there is start to rise (of the tide), **pempkâs'k** < πέμπ-ἐκάς, *send up from afar*; and start to get hot, **pem-p'tek** < πέμπ-τέγω, *conduct- become moist*. One word, **pemamkuwat** means *barter for food*, and therefore resembles πέμμα-ἄμαω-κύω, *food- gathering-conceive*. In Abenaki, the word root is written as **bem-**, but pronounced as **pem** (Day, 1994). An example is **bemaksi**, *sail*, which may be related to πέμπ-ἄξι, *dart flowing in a winding course*. In Maliseet, **pem-** seems to signify a footing, because **pemskutek** means *field* and **pemsokhas** means *floor*. It is interesting that βμα means a place to set foot on, as Maliseet would pronounce the **b-** as **p-**. Similarly the Micmac for *footstep* is **pemoptun**, in which the second part may come from ὀπαδόν, what follows.

Fourteen Micmac words begin with **tem**, which we have already encountered in **aps'tem**. Since all of them describe varieties of cutting, chopping, or sawing off, it is probable that **tem** is derived from τέμε, which means *cut*. They include cut in two, **temâtu** from τέμε-δύο, *to cut in two*. It is significant that there is an apparently aboriginal word, **tels'k**, which means *cut into* and that the Micmac word for two is **tâpu**. In Abenaki, the word root is printed as **dem-**, but pronounced as **tem** (Day, 1994). Like Micmac, Abenaki has two words for *cut*, of which one, **lezem** seems aboriginal, whereas the other, **demeza**, *cut through* probably comes from τέμε-δία, *to cut through*. A further simple example is **demezôwa**, *he cuts*. Another Abenaki word for *cut* appears in **lezin**, *he cuts it*. One Maliseet word for *cut* is **tomi**, which may be related to the Greek noun form τόμος, *a cut*. Thus **tomosal** means *cut it in two* and **tomhikon** is the word for *axe*. Another Maliseet word for *cut* appears in **utsal**, *cut off a piece*.

Then there are ten words descriptive of various movements, which begin with **kina**, and appear to be derived from κινέω, *to move*. This Greek root occurs in some English words, such as *kinetic*. One example is **kinawskâl'k**, *overturn*, which could be derived from κινέω-σκάλλω, which means *move, turn up*. Again I should point out that there is an apparently aboriginal word, **majâsit** that simply means *move*. The Abenaki **gin-** and Maliseet **kini-** both serve as intensifying elements signifying *big, brave, strong*. It is remotely possible that they are derived from κινέω. The Abenaki and Maliseet main words for *move* are **môji** and **mace** respectively. Furthermore, Micmac has thirteen other moving words, which begin with **kîk**, and these may be derived from κίκω, *move, toss*. A topical example in this discussion of racial interaction is **kîkaja-tu**, *rape*. Κικάδει is pronounced *kikadye*, and means *toss down shamelessly*. Another possible example of use of this Greek

A	α	a
B	β	b
Γ	γ	c
Δ	δ	d
E	ε	e
Z	ζ	z
H	η	ee
Θ	θ	th
I	ι	i
K	κ	k,c
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	o
Π	π	p
P	ρ	r
Σ	σς	s
T	τ	t
Y	υ	(u) y
Φ	φ	(f) ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	o

root occurs in one of the Micmac words for *rain*, because **kik-pesan** may have come from κίκ-πέσον, *moves a fall*. In both Abenaki and Maliseet, the root **kik** appears in agricultural terms, such as Abenaki **kika**, *to plant* and Maliseet **kihke**, *he plants*. The Micmac word for *to plant* is **ikâtaq**.

The practice of agriculture by the Greeks would presumably contrast with the hunter-gatherer custom of the Indians at a time approximately 2,500 years ago. The Micmac and Maliseet words for *hunt* are **ketank** and **kotunke** respectively, while *gather* is **meknk** in Micmac and **maqenike** in Maliseet. A key agricultural word, however, is *plough*, which in Micmac is **elkesawet**. This may come from ἐλκέ-σαω, *drag about, tear asunder-sift*. The Maliseet word for *plough* is **lahkesawakon**, which is evidently similar to the Micmac word, but not so close to the Greek. The related Abenaki word, **lakahômek** means *dig* or *hoe*. Another agricultural Greek word is μόσχος, which means *a plant shoot*. The Micmac *Dictionary* includes eight words that begin with **musk**, which may come from the Greek. A possible example is *protrude*, **muskask'tek**, possibly from μόσχο-ἄσκέ-τέκε, which means *young shoot, fashion and bring forth*; the Maliseet **muskiye** means *it comes out*. The related Abenaki word root, **msk-** produces words for *blade of grass*- **mskiko**, *lily*- **mskata**, and *red spruce*- **mskask**, all three connoting *shoots*. The Maliseet word for *blade of grass* is **pskihq**, which appears to have the same root altered by **m > p** sound shift. I should mention, however, that other words for *to gather* are **mawena** in Micmac and **mawona** in Maliseet; and that both may come from μάω, *seek after*.

One would also expect that characteristically Indian weapons, such as the bow and arrow, would have aboriginal names, but that such Greek favorites as the sword and long battle spear would be denoted by words of Greek provenance. I could obtain Indian words for sword only in Micmac and in Delaware. The Micmac word **espoogwosik** may have come from σφαγίς, *a long knife*. The Delaware **tangamiikan**, which means both *spear* and *sword* recalls the Greek, *τανηκίς* which means *with long point or edge*. One of the Micmac words for *spear*, **semoogwode** may come from σμα-γύης, *battle symbol- piece of wood*.

Since the Indians were expert river boatmen and fishermen, while the Greeks were, and still are, great ocean sailors, one would expect the Indian words for *ship* and *deep-sea fish* to be derived rather than aboriginal. Thus, for *sea*, Micmac **abat** recalls ἄβατη, *not to be forded*, and Maliseet **supeq** may come from σεύω-πηγή, *spouting forth-source*. Regarding the words for *cod*, Maliseet **nuhkomeq** may come from ναύ-κομι-έκ, *ship carry off out of*, and Micmac **pejoo** from πέζα, *the bottom of the sea*. Then, regarding *haddock*, Maliseet **cilonasit** may come from

κέλλω-νάσθη, *sail on to its home*, and Micmac **poodom-kunech** from πυθμῆν-κόνεις, *sea bottom speeding*.

The question now arises as to whether any simple Algonquin words have the same meaning as the possible Greek equivalent. One Micmac word for *arrive* is **ikât**, and ἴκο means *arrive*, while ἴκέτης means *one who comes*. There is another, apparently aboriginal word for *arrive* in **pekisk**, which is similar to the Maliseet **peciye**, *arrives*. It seems usually the case in Micmac that of two words with the same meaning, one seems aboriginal and the other may have come from the Greek. Secondly, *lie down* is **elegoase**, and ἐλέγειν means *laid down*. Micmac has several other words for variations of *laying* or *lying*. One is **elismâsit**, which is similar to the Maliseet **alossin**, meaning *he lies around*. Then Micmac **apatu** means *save* and Maliseet **apatawsu** means *come back to life*, while ἀπαθής means *unharmful* and ἀπευθύει means *restore*. *Work* is **elukwa** in Micmac and **oluhka** in Maliseet, while ἔργω means *do work*. Again, there are other words of evidently native origin. Most telling of all is the presence of several words for *to speak*. The one that is given first, in both

Micmac dictionaries is **keluse**, and κέλευσμα means *command, exhort*, which were favorite practices of the Ancient Greeks. Furthermore Maliseet **Keluwosit** means *God*. The Micmac word for *to speak*, which is given next by Rand is **etlawistu**, and Maliseet **tolewestu** means *he is speaking*. The Micmac word for *to say*, **telusit** is evidently from the same Algonquian root. Micmac has two words for *half*. One, **aqati** appears aboriginal, but the other, **isey** may come from, ἴση *equally divided*. Maliseet **epahsi**, *half* may come from the related Greek word ἐπίσης, *equally*. Finally, the Micmac word for *homosexual* is **nunesm**, which, in view of the Ancient Greeks' manifest interest in this subject, may come from νεανίας, *wanton youth*. Please note that the Greek word is very similar to νεάνις, which means *a maiden*.

The Western Abenaki language also shows suggestions of Ancient Greek influence. One example of many others is that it has eight words, dealing with *roads*, which may be derived from ὁδοί, *roads*. Three of them are **ôwdi**, *road*; **ôwdiibagw**, *road plant*; **ôwdika**, *make road*. For the *road plant*, ὁδο-ἥβηκα means *road, be in flower*. For *make road* **ôwdika**, ὁδο-ἴκει means *road comes*. I now list further examples, each in the sequence of Abenaki word, its *meaning* and Greek word, its *meaning*. Thus:

- agakidôgan**, *education*, and ἄγω-κῆδωκε, *I educate-I gave*.
- agaki**, *teach* and ἄγω-κίε, *to educate-go*.
- ajalito**, *impossible* and ἀδιάλυτος, *insoluble*.
- akho-**, *hang*, and ἄγω, *hang*.
- lebahla**, *liquid runs* and λειβει-λάε, *it flows-see*.
- lalômo**, *talk* and ἄλλημα, *talk*.

A	α	a
B	β	b
Γ	γ	c
Δ	δ	d
E	ε	e
Z	ζ	z
H	η	ee
Θ	θ	th
I	ι	i
K	κ	k,c
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	o
Π	π	p
P	ρ	r
Σ	σς	s
T	τ	t
Y	υ	(u) y
Φ	φ	(f) ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	o

aiyami, *pray* and ἀράομαι, *pray*.
agaji, *respect* and ἀγάζωσι, *admire*.
adagi, *uncertain* and ἀδέξιη, *awkward*.

The third Algonquian language studied here, Passamaquoddy-Maliseet also has some words that have not been already quoted above and may be derived from Greek. For example, **luks** is its word for *wolverine* and λύκος is the Greek word for *a wolf*. Then, **katte** means *it is hidden* and κεύθει means *it hides*; **kolaptan** means *blacksmith* and κολάπτω means *to chisel, hew*; **psew** means *gunpowder* and ψέω means *crumble or trickle away*; **salawey** is the word for *salt* and σάλοι means *seas*. Maliseet has two words for *woman*; one, **motaqs** for *older woman or lady* seems aboriginal, but the other less specific term is **ehpit**, which may come from ἤπιη, *gentle one*, or, since *mending* of equipment and housing was a woman's responsibility among Algonquian Indians, from ἠπιητής, *mender*.

THE MICMAC HIEROGLYPHICS

In his account entitled *The Abnakis and their History*, the Rev. Eugene Vetromile (1866) notes that they had a hieroglyphic writing system, and that at the time of his paper the Micmac were still using it. Apparently it was used in three religious books, of which he had two in his possession. He gives an account of the history of this writing system, which, he states, was being used by the Indians when the first French settlers arrived in Acadia in 1605. At that time, the writing was done mainly on birch-bark, either as missives on separated portions of the bark, or as notices of extraordinary events, inscribed on standing trees. He goes on to state that the first French missionaries adopted the writing system as they found it, and then added further symbols so as to communicate the Christian doctrine to the Indians.

As Bauer (2000) has noted, it has been thought that French priests *invented* this system because Abbé Maillard in 1740 used the verb, *inventer* to describe the discovery of it. Bauer gives liberal examples of the script in his article, and to me this reveals a system similar to the Ancient Egyptian hieratic script that was in use there from 1900 BC to around 200 BC, as described by Jensen (1970) in his book, *Sign, Symbol and Script*. This similarity includes the use of some ideograms for important nouns, such as God, and Heaven, and the rendering of the remainder in either consonantal or syllabic cursive characters. Furthermore, the partly superimposed, but mainly lateral packaging of characters of individual words is the same that Gardiner

A	α	a
B	β	b
Γ	γ	c
Δ	δ	d
E	ε	e
Z	ζ	z
H	η	ee
Θ	θ	th
I	ι	i
K	κ	k,c
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	o
Π	π	p
P	ρ	r
Σ	σς	s
T	τ	t
Y	υ	(u) y
Φ	φ	(f) ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	o

(1950) shows in his *Egyptian Grammar*. The ideograms are used differently in that a star is used to express Heaven, and a pyramid to express God. The French missionaries may have added these, since the star has the same six points as the Star of David. For a reproduction of part of the Prayer in hieroglyphics see FIGURE 1.



FIGURE 1. LORD'S PRAYER WITH GERMAN TRANSLATION FROM FAULMANN 1880)

The Micmacs have a legend on the origin of this script. It is included in the Rev. Silas Rand's book, *Legends of the Micmacs* (1894). It tells of a time when the land was only inhabited by Indians, before any white men came. A young Micmac woman dreamed that a small island, which bore tall trees, came floating towards the land. On it were living beings, including a man dressed in rabbit skin garments. She told this dream to the soothsayers, who could make nothing of it. On the following morning the people saw that a singular little island, complete with tall trees, had drifted close to land, and become stationary there. The trees had creatures like bears, clambering along its branches. Seizing their weapons, the Micmac men ran towards the island, but stopped when they perceived that the bears were actually men. The men then lowered a strange canoe into the water and paddled ashore. At their head was a man dressed in white, who seemed to be a priest. He made signs of friendship towards the Micmac, and spoke to them in a foreign tongue. Despite the displeasure of the soothsayers, the people received him with favor. He then learned their language, and taught them how to record it in *ornamental mark-writing*, in which each mark stood for a word. The Micmac name for this writing is **aboout-looegasick**, which may be derived from ἀποτελέ-λέγε-σίγα, which means *render speaking silently*.

A strong candidate for the people who introduced this ancient writing system would be the western neighbor of

Ancient Egypt, the Libyan Greeks. These served notably in the Egyptian navy, and would have a much greater incentive to emigrate than the Egyptians. They were especially active during the period of the Libyan Dynasties, which ruled Egypt during the first millennium BC. As Casson (1965) has described in his book, *Ancient Egypt*, the Libyan Greek rulers waged a more aggressive policy towards neighboring countries. They also furthered exploratory voyages, possibly influenced by the voyages of Hanno, the Carthaginian. These Libyan Greeks would certainly be able to use the Egyptian Hieratic system to express either Egyptian or Greek messages. Fell (1979) has also ascribed the system to an ancient East Libyan hieroglyphic script.

ANTHROPOLOGICAL AND ARCHAEOLOGICAL EVIDENCE

The physical anthropological differences between the Micmac and more westerly language groups, such as the Na Dene, are at least partly explained by the 1672 book of Nicolas Denys. He was one of the early French settlers of *Acadie*, and his book is *Concerning the ways of the Indians; their customs, dress, methods of hunting and fishing, and their amusements*. This describes considerable miscegenation between European visitors, mainly sailors rather than the French settlers, and Micmac women, who were suborned by alcohol.

Art Historians may find that there is a resemblance of Micmac Art to Greek Geometric Art. FIGURE 2 compares the illustration on the front page of the Micmac Dictionary (DeBlois) with a reproduction of part of the picture of an Archaic Greek vase in Richter's 1963 book, *A Handbook of Greek Art*. The Micmac illustration is shown to the right of the Greek reproduction. This resemblance may be significant for both the identification and dating of the suggested Ancient Greek influence.

Levi-Strauss (1985) in *The View from Afar* has noted a marked resemblance of Greek and North American myths, but was driven by historical and geographical considerations to postulate coincidence through some form of psychic unity. Luce (1971), however, in *Ancient Explorers in the Quest for America* has given an expert opinion that both the Carthaginians and the Greeks had ships and navigational skills capable of making an Atlantic crossing. In the same year, Kehoe presented a similar opinion of more general reference in *Man Across the Sea: Problems of Pre-Columbian*

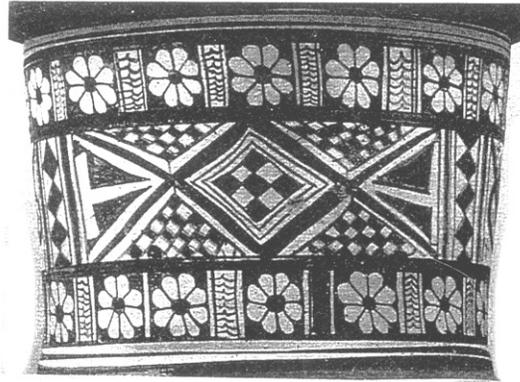
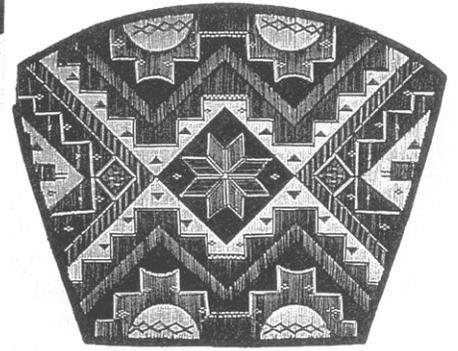


FIGURE 2. GREEK VASE



MICMAC DESIGN

Contacts. Ibarra Grasso has presented hard evidence in the form of portraits of bronze swords, classical oil lamps, and bronze building clamps of Greek type at the massive architectural site of Tiahuanaco. I should add a linguistic coda to this valuable work by pointing out that Δία Φάναξ (Zeus the lord), and Φάνακτον (respect the king) might relate to the pre-Incan name Tiahuanaco. Furthermore, the two main edifices comprise the Akapana pyramid, which may have earned its name from ἄκαπνος, *without smoke* to distinguish it from a volcano; and the Kalasasaya enclosure, to which the ancient inhabitants could have been καλέσας, *summoned* to hear the words of Tiahuanaco.

Cultural anthropological evidence is more definite. Davis, in his 1991 book, *Peoples of the Maritimes: Micmac*, notes evidence of a cultural change in the Indian way of life in Maine and the Maritimes around 500 BC, at the beginning of the *Ceramic Period*. In addition to the appearance of clay vessels with patterned impressions, this period is marked by two other significant changes. Firstly there are two known burial mounds containing cremated remains that carbon dating indicates to be at least 2,400 years old. Secondly, the archaeological record of the Middle and Late Ceramic periods has been defined from the occurrence of *shell midden* sites, containing the remains of assorted tidal water shellfish along the coasts of the Maritime region. Davis suggests that some external influence, such as immigration, dictated the adoption of a novel source of food. All three changes: decorated clay vessels, cremation before burial, and consumption of shellfish could well have been introduced by Greeks of the Archaic Period, around 600 BC. Furthermore a Micmac word for *shellfish* is **soolââs** (Rand, 1888), which is reasonably close to σάλασσα, *the sea*. Then Micmac **upkwaask clam** may come from ὑπόγειος, *under the ground*; and **numtumoo**, *oyster* from νομή-τομάει, *food needs cutting*. A second Micmac word for clam is **ass**, which recalls ἀάεις, *being infatuated*. The Maliseet and Micmac words for *crab* are the similar **nomocinuhsehs**

A	α	a
B	β	b
Γ	γ	c
Δ	δ	d
E	ε	e
Z	ζ	z
H	η	ee
Θ	θ	th
I	ι	i
K	κ	k,c
Λ	λ	l
M	μ	m
N	ν	n
Ξ	ξ	x
O	ο	o
Π	π	p
P	ρ	r
Σ	σς	s
T	τ	t
Y	υ	(u) y
Φ	φ	(f) ph
X	χ	ch
Ψ	ψ	ps
Ω	ω	o

and **numjinegech**. Both may come from νομή-κινεῦ-γεύσε, *food moving taste!* Note that all the Greek examples entail descriptions or directions, rather than being the actual Greek words for the items.

POLITICAL-ARCHAEOLOGICAL CONSIDERATIONS

The above indications of a pre-Columbian Greek presence in America run counter to the orthodox archaeological view, which limits such European contacts to the transient Viking settlement of L'Anse aux Meadows, Newfoundland around 1000 AD. This orthodox viewpoint holds that the American Indians, having migrated across a land bridge from Siberia during the last Ice Age, remained untouched by transoceanic cultural influence until the time of Christopher Columbus. Any instances of resemblance between American Indians' cultural items and those of transoceanic provenance are deemed to have been independently *invented* by them. As Westcott explains in "Types of Cultural Diffusion" in *Across Before Columbus*, the unorthodox view of transoceanic cultural diffusion has repeatedly been dismissed as a crank doctrine by the inventionists. The case for diffusion rests mainly on the presence of ancient stone constructions throughout North America. Priest described these in his 1841 book, *American Antiquities and Discoveries in the West: being an Exhibition of the Evidence that an Ancient Population of Partially Civilized Nations peopled America many Centuries before its Discovery by Columbus, with a copious Description of many of their Stupendous works, now in Ruins*. Inscriptions in what appear to be ancient scripts have been discovered in many places, and are fully dealt with by Barry Fell in his three books, *America B.C.* (1976), *Saga America* (1980) and *Bronze Age America* (1982). Both constructions and inscriptions have been dismissed speciously by the orthodox school. In Mark Stengel's article entitled "The Diffusionists have landed", there is an informed and entertaining account of both the civil and, at times, uncivil war that inventionists have waged on the proponents of diffusion. He also highlights the political considerations that seem to be a driving force behind their criticisms. Sorenson and Raish (1990), in *Pre-Columbian Contact with the Americas across the Oceans: an Annotated Bibliography*, have listed 5,613 numbered citations, which represent one or the other side of the argument. My impression in perusing it is that of two small groups of archaeological extremists, who are mainly concerned with holding their respective positions. Between them is the majority, including myself, who explicitly or implicitly believes that both extremist groups are partly right and partly wrong. The existence of a dual Micmac vocabulary, partly aboriginal and partly Greek in origin, is extremely difficult to dismiss as independent invention. The volume of Micmac's aboriginal vocabulary and the integrity of Micmac's grammatical structure refute any extremist diffusionist theory that Micmac, like Etruscan, is a Greek Creole language.

CONCLUSIONS

The major, linguistic part of this study indicates that there may have been a substantial infusion of Ancient Greek vocabulary into some Algonquian languages at a time in the distant past. The existence of a hieroglyphic writing system in Micmac suggests Ancient Egyptian influence that may have been transmitted by Libyan Greeks. Supporting physical and cultural anthropological evidence of Ancient Greek influences is also presented, along with anecdotal evidence from Plutarch of an Ancient Greek population on the coast of Northeastern America. If the reader has qualms about accepting the opinions of a Physician on matters that are largely linguistic, I claim to be following a traditional role for the caring professions. Douglas-Lithgow was also a Physician, and both Silas Rand and Eugene Vetromile were priests, respectively Anglican and Roman Catholic. Therefore, in my caring professional opinion, the Ancient Greeks were here, and left, as evidence, designs, pottery, a script, and a treasury of words.

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Á PROPOS

Helge Ingstadt, known for the discovery of L'Anse aux Meadows considered the possibility of other Norse sites southward along the Atlantic Coast. With living conditions eroding in Greenland, he speculates about the fate of those people who might have migrated westward, and quotes later descriptions. He cautions "It is dangerous to draw conclusions based on such information, and I must emphasize that I am not doing so; nevertheless, this information is so curious that it ought to be mentioned all the same..."

"On October 17th, 1501, Albert Cantino wrote from Lisbon to the Duke of Ferrara and mentioned in his letter Gaspar Cortereal's expedition, which had just returned from Newfoundland with fifty-seven captured natives. Of them he wrote: 'The women have small breasts and the most beautiful bodies, and quite attractive faces. The colour of their skin must be said to be more white than anything else, while the men are considerably darker.'"

"Hakluyt states, following Robert Fabyan's Chronicle, that in the seventeenth year of the reign of Henry VII (i.e. August 22nd, 1501, to August 21st, 1502) 'were brought unto the king three men, taken in the new founde Iland, that before

I (Fabyan?) spake of in William Purchas time, being Maior. These were clothed in beastes skinnes, and ate rawe fleshe, and spake such speech that no man coulde understand them, and in their demeanour like to brute beastes, whom the king kept a time after. Of the which upon two yeeres past after I saw two apparelled after the manner of Englishmen, in Westminster palace, which at that time I coulde not discerne from Englishemen, till I was learned what they were. ..."

"Also according to Hakluyt, Johan Alphonse wrote as follows about the natives: 'They are a people of goodly stature and well made, they are very white, but they are all naked and if they were appareled, as the French are, they would be as white and fair.'"

"John Guy wrote about his encounter in 1612 with the Beotuk Indians, who at that time seem to have been at a very primitive stage. He said that the colour of their skin was dark, but added: '...their hair colour varied, some had black hair, some brown, and others again yellow...'"

Helge Ingstadt, *Westward to Vinland*, 1969, St. Martin's Press, New York. Translated by Erik J. Friis.