

towards the west, round the Hvarf, (a place of turning—probably Cape Farewell) he passed the first winter on Eriksey, near the middle of what was afterwards called the Eastern Bygd or Colony. Next summer he entered the frith or sound, which he called Erik's Fiord, and explored its coasts, wintering on several small islands, called Erik's Holm. Some summers later, probably as soon as his sentence of banishment had expired, he returned to Iceland, in order, if possible, to induce others to settle with him in his new home. This he accomplished, bringing with him 25 vessels, of which however 14 only reached their destination. We have thus in the year 980 an Icelandic colony in Greenland at Brattahlid on Eric's Fiord.

At this date Eric Rude was not a christian, nor is it probable were any of his followers, though it is not impossible that some of them at least had heard the doctrines of Christianity preached in Iceland by Thorwald Kodrasen and the Saxon Bishop Frederic, in 984. In the fall of 999 however Leif, a son of Eric Rude, made a voyage to Norway, where he attracted the notice of Olaf Traggvason, king of that country. Olaf in early life, whilst wandering about an exile, had embraced Christianity. On his accession to the throne of Norway, he was naturally most zealous in his efforts to establish the christian religion in that country, making frequent journeys for that end, through his dominions, attended by his priests. It was on his return from one of these expeditions, that he met Leif, and his pagan companions, on whom the eloquence of the king, and the excellence of the Christian religion, had such an effect, that they immediately embraced christianity. In the summer of the year 1000 Leif, now a Christian, returned to Greenland. He was accompanied by a priest and other missionaries, and having during his voyage met with some shipwrecked mariners, who had preserved their lives by clinging to planks, he carried them with him to Greenland. This humane conduct so contrary to the barbarous spirit of the times, shews the benign influence christianity had had upon Leif and procured for him the surname of Hin Heppne or the Fortunate. It brought upon him however the anger of his pagan father, who reproached him with it, and blamed him for bringing a wicked and dangerous man, as he called the priest into the colony. Eric however soon became a Christian, and having been baptized, all the other inhabitants followed his example. Thus we have the Catholic Church established in Greenland almost immediately after its discovery.

The country inhabited by these colonists was, as far as can be learned from the old authors, similar in climate and productions to what it is at present. It was divided into two districts or bygds by an extensive desert, six days journey apart in a six oared boat. The East Bygd was always the more populous, and besides two monasteries and the bishop's see of Gardar on the Einars Fiord, where was a cathedral dedicated to St. Nicholas it contained 12 parishes and 190 farms.

Brattahlid on Eric's Fiord was the residence of Eric Raude and afterwards of the governor or lagmann. The West Bygd had only 4 parishes and about 100 farms.

It is not to our present purpose to discuss here the vexed question as to which side of Greenland can claim these colonies. They who place the east Bygd in Juliana's Hope generally consider the ruins on the frith of Igaliiko as those of the episcopal residence of Gardar; whilst Biarnay at the furthest end of the west Bygd is regarded as the present Disco Island.

As yet we have no bishop in Greenland: About the year 1122 however Sock the son of Thorer who is thought to have been a descendant of Eric Raude being jealous for the honor of his country called an assembly of the people to whom he represented the advantages of having a bishop. Such was his eloquence on this occasion that it was unanimously resolved to send Einar, son of Sock, as an embassy to Norway, to ask a bishop of king Sigurd. That monarch chose Arnald, a priest of distinguished character and learning, who on being consecrated by the Archbishop of Lund, set out for Greenland with Einar, who had become a great favourite with the king Sigurd, to whom he had given a Greenland bear. They were driven to Iceland by a storm, where they remained the winter, and next summer arrived at Eric's Fiord. The bishop chose Gardar in that neighbourhood for his episcopal residence and was highly honoured by all the inhabitants, especially by old Sock and his son.

But trouble was on the wing for the new bishop. At the same time that this prelate left Norway another ship commanded by a person named Arnbiorn sailed from the same port, bound on the same voyage. The tempest which compelled the bishop to take refuge in Iceland, cast Arnbiorn on the uninhabited coast of Greenland, where the whole crew perished from cold and hunger in a hut they had built on the side of a fiord. Sigurd Nialsou sailing along the shore during the summer months for hunting and fishing came upon the remains of a fire and other traces of men. Exploring the adjoining inlet at the mouth of a river, they found two ships, and at a little distance a hut full of merchandize and dead bodies. One of the vessels too much injured to be of any use, they destroyed the other loaded with the goods and bearing the bones of the discovered bodies to be placed in consecrated ground, they brought with them. Sigurd consulted the bishop as to the disposal of the property, and it was resolved, that the ships should become the property of the cathedral in which the bodies had been buried, and that the goods should be divided amongst the finders according to established custom. When this was known in Norway, Aussar, nephew of Arnbiorn, sailed to Greenland to obtain possession of his uncle's property. He lodged with Arnald, who, however, refused to give up the ship, asserting that it of right belonged to the church in payment of the services rendered the late owners. On application to the judges, Aussar was