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Vennligfolk Lodge  
meets the second  
Sunday evening, 7:00 pm

September thru May  
at Saint Paul's

United Methodist Church  
600 Wilshire Blvd  
Stevens Point Wisconsin

# Vennligblad

Friendly pages for the 'friendly people' of Vennligfolk and their friends  
Sons of Norway Lodge #5-627 for Central Wisconsin,  
Stevens Point, Whiting and Plover, Wisconsin

VOLUME 23 ISSUE 2

MARS OG APRIL 2016

Fra  
presidenten:



SONS OF  
NORWAY

## Opportunities



**Opportunities to Learn.** If you want abundant opportunities to learn about Scandinavian history and culture, you will find these opportunities at **Vennligfolk** lodge meetings. Is it just me, or are our meetings getting better and better? In January, Marv Lang presented the fascinating story of "Ragnild Christiansdatter" via a DVD. Our own Jerry Trzebiatowski, along with Stan Carlson and Neil Rippey, presented an outstanding program and an amazing display on woodcarving for our February meeting. I've heard nothing but very positive comments about both of these programs. What a great start to 2016!

**Opportunities to Create.** If you want to learn how to create delicious Norwegian cuisine, **Vennligfolk** is the place to be. Karen Trzebiatowski, our Cultural Skills Director, is starting another cooking class this spring. Arno and I were in Karen's first cooking class a few years ago. What a great way to learn how to make Norwegian foods! And you get to eat the results of this fun and tasty class! Give Karen a call if you want to be a part of this class.

**Opportunities to Serve.** If you want to spend time working with other Norwegians in promoting Scandinavian culture, the Por-

tage County Cultural Festival is coming up on May 7, 2016. We need people to bake Norwegian foods beforehand. The day of the Cultural Festival we need people to work at our tables at SPASH rolling, flipping, & buttering lefse, selling our treats, collecting money, stamping passports, and setting up & taking down our displays. This is our main fundraiser for **Vennligfolk**, and it takes many, many hands to make this a successful venture. Sign-up sheets will be circulating at our March and April lodge meetings. Let me thank you in advance for your participation in the Cultural Festival.

**Opportunities to Share.** If you want to display and tell about some of your Norwegian collections and items, you will have that opportunity at our May lodge meeting on May 8<sup>th</sup>. It's going to be like a "Show & Tell" called *Scandinavian Road Show*. I already know the special Norwegian items I'm bringing that night and am excited to share the story that goes with them. There will be several tables set up at St. Paul's United Methodist Church for you to display your items, so plan on coming early that night to set up.

**Opportunities to Travel.** Do you want to do a bit of traveling with fellow Norwegians and learn about Norwegian culture in other parts of our state? **Vennligfolk** will be having more "Road Trips" this year. Planning is already starting for a **Cont'd on page 8**

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Gratulerer

med  
dagen

March

Bob Granum - 3  
Diane Beversdorf - 14  
Cathy Williamson - 14  
Everil Quist - 18  
Adam Johnson - 25  
Jerry Trzebiatowski - 21

April

Don Johnson - 1  
Charolene Lieber - 2  
Martin Lieber - 2  
Jane Gjevne - 10  
George Alfsen - 11  
Tracy Johnson - 12  
Daniel Walvig - 12  
Jerry Ugland - 13  
Charlotte Hensler - 15  
Gary Anderson - 27  
Mark Hansen - 29



VENNLIGBLAD

## What's Happening at Vennligfolk???

March 13, 2016 (Sunday):

### *"Norwegians in Scotland's History"*



The Norwegians were an influential force in the Scotland's history. **Vennligfolk** member **Jan Flatoff** will focus on the Norwegians in what are now the northern and western islands of Scotland, beginning in the 8th century AD. She will illustrate her presentation with photos from her visit to Scotland last fall.

**Greeter:** Carl Rasmussen    **Servers:** Cathy & Cress Williamson and Lynn & Carl Rasmussen

April 10, 2015 (Sunday):

### *"From Telemark to Tamarack: Ski Jumping in Western Wisconsin"*

**Glenn Borreson** of Holmen, Wisconsin will be **Vennligfolk's** guest speaker. He writes: "When emigrants from Telemark, Norway came to America, they brought not only old country culture but also the new sport of ski jumping. Evidence for skiing goes back a few thousand years, but ski jumping's beginnings in Telemark quickly took root in the Midwest in the late 1800s. Before 1900, immigrant jumpers were dazzling crowds and inspiring the construction of ski jumps in towns throughout the Midwest. Western Wisconsin was a hotbed of ski jumping from south of Westby to northwest of Eau Claire. Glenn Borreson traces this activity from the hills of Norway to the small towns and coulees of Wisconsin, from the mid-1800s to about 1950."



**Greeter:** Elaine Anderson    **Servers:** Elaine Anderson & Karen Trzebiatowski

May 8, 2016 (Sunday - Mors Dag):

### *"Scandinavian Roadshow"*

The Planning Committee envisions a *Scandinavian Roadshow* with members invited to **bring their Scandinavian wares** – maybe crystal, antiques, gifts from ancestors, jewelry, Kösta Bode, books, pewter, silver, stitchery, crafts **and sharing the history, origin, or stories** behind the pieces. Hopefully we can coax a few to bring mothers, daughters & family to see & share also. This is not set in stone yet, but please let the Planning Committee know your thoughts.

**Greeter:** Cindy Kluck    **Servers:** Cindy Kluck and Sherry & Martin Lieber

June ??, 2016:

### *"Midtsommer Fest"*

Planning is underway. Watch for announcements in the next issue of *Vennligblad*.

**REMEMBER:** **Vennligfolk Lodge** meets the second Sunday evening, 7:00 pm September through May at Saint Paul's United Methodist Church, 600 Wilshire Blvd, Stevens Point, Wisconsin

## Stein Eriksen: Skiing Icon



Stein Eriksen at the 1952 Olympic Games. Photo credit: Olympic.org

Legendary skier Stein Eriksen passed away in late December at the age of 88. An internationally known and beloved figure, Eriksen accomplished much during his lifetime, earning not only Olympic and World Championship gold medals but glowing praise and admiration for his infinite contributions to the sport of skiing.

An athlete from an early age, Eriksen began his competitive skiing career as one of the top slalom racers in Norway. After collecting a bronze medal for slalom in the 1950 World Championships, Eriksen went on to become the first male alpine skiing Olympic champion to hail from a country outside the Alps - earning a gold medal in giant slalom and a silver in slalom in the 1952 Winter Olympic games in Oslo. Two years later he collected three additional gold medals in the 1954 World Championships in Åre, Sweden.

Beyond his competitive achievements, Eriksen was known for his uncanny ability and grace as a skier. One of the sport's first superstars, he pioneered the reverse-shoulder turning technique and the daring flips and aerial maneuvers he completed in exhibitions inspired the sport of freestyle skiing. Ski writer and former skier Nicholas Howe said of Eriksen, "For most of us, even the great ones, skiing seemed to be a muscular, difficult

thing. What Stein did was something else. It was all the curves and delicate balances; it was the floating grace of a ballet dancer. Where gravity was concerned, Stein seemed to have choices not open to the rest of us."

Charismatic and dedicated to advancing the sport, Eriksen was not only influential in Norway, he also used his superstar status to promote and foster the growth of the skiing industry in the United States. Upon moving to the United States in 1950, he bolstered and improved ski programs and courses and developed resorts in California, Colorado, Utah and Vermont before becoming the director of skiing at Stein Eriksen Lodge at Deer Valley resort.

Fondly remembered by those that knew him personally as well as the many who he inspired, Eriksen succeeded in leaving a lasting legacy as one of skiing's greatest pioneers. To learn more about Stein Eriksen, check out these great resources:

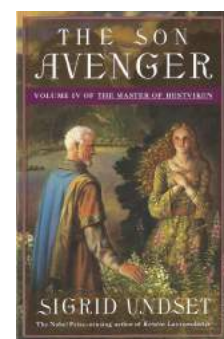
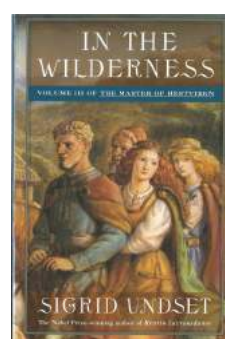
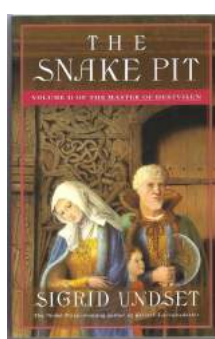
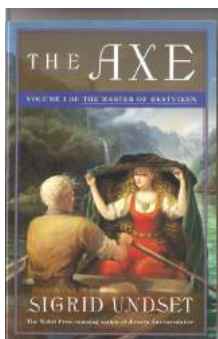
- "The Legendary Skier: The Stein Eriksen Story" [www.youtube.com/watch?v=6fARftZllyk](http://www.youtube.com/watch?v=6fARftZllyk)
- "The Man and the His Mountain" [www.youtube.com/watch?v=9IZrDWosADE](http://www.youtube.com/watch?v=9IZrDWosADE)
- <http://blog.deervalley.com/?p=9250>



## The Book Nook ... Jan Flatoff, Librarian



Want to curl up with a good fiction book on these cold winter days? **Vennligfolk's** library has both modern novels and classics to choose from. One new to our shelves is the four-part historical novel *The Master of Hestviken* - masterwork by Sigrid Undset: *The Axe*, *The Snake Pit*, *In the Wilderness*, and *The Son Avenger*. In these novels we're transported to 13th-century Norway as we follow the drama of a proud, powerful, impetuous man, the beautiful, vulnerable woman whom he loves despite her betrayal of him, the son they raise, and the awesome destiny they attain. Undset considers this superior to her *Kristin Lavransdatter* trilogy. This and 50+ more books were donated by Karen Trzebiatowski (tusen takk!). Look for them on our library cart in March.



This tetralogy is available from Vennligfolk's lending library.

A grandfather was delivering his grandchildren to their home one day when a fire truck zoomed past. Sitting in the front seat of the fire truck was a Dalmatian dog. The children started discussing the dog's duties. "They use him to keep crowds back," said one child. "No," said another. "He's just for good luck." A third child brought the argument to a close. "They use the dogs," she said firmly, "to find the fire hydrants."

## Norwegian Baked Cheesecake with Brunost-Pecan Caramel

Adapted from *nordicnibbler.com*

Crust:

- 225 g (22/3 cup) graham crackers
- 50 g (1/3 cup) unsalted butter

Filling:

- 300 g (11/3 cup) skjørst (or cottage) cheese
- 450 g (2 cups) Snøfrisk (or cream) cheese
- 225 g (11/8 cup) caster sugar
- 3 large eggs
- 1 tbsp lemon juice
- 1 tsp lemon zest
- 175 g (3/4 cup) sour cream

Topping:

- 160 g (3/4 cup) sugar
- 40 ml (2 3/4 tbsp) water
- 180 ml (3/4 cup) double (or heavy) cream
- 50g (1 3/4 oz) brunost, sliced
- pecans, roughly chopped

Preheat oven to 170°C (325°F). Crush crackers with a rolling pin or a food processor. Pour into a bowl and add melted butter. Mix well. Line the bottom of a 22-24 cm (9 inch) diameter springform cake tin with baking paper (not necessary if using a nonstick tin) and pour in crumb mixture. Press the crumbs down firmly to create a level base. Bake for ten minutes and let cool on a rack.

Put cheeses and sugar in a bowl and blend with an electric mixer until fluffy. Add one egg at a time to filling, mixing as you go. Add lemon juice, zest and sour cream and mix briefly. Use tin foil to wrap the bottom and sides of tin and place in a baking tray filled with 2-3 cm (3/4-1 inch of water). Pour the filling onto the top of the cake base. Place in 150°C (300°F) oven and bake for 70 minutes. Turn off the oven and open door slightly, allowing cake to sit in oven for another 30 minutes. Cake should have a slight jiggle at center but be set on sides. Chill in fridge.

Topping:

Heat sugar and water in a pan, over medium heat. Once sugar dissolves, stop stirring and continue heating until mixture turns an amber color. Take off heat so the sugar doesn't get too dark and add the cream and brunost. Stir well. Pour into a measuring cup and place in fridge to cool completely.

Cake is best served when chilled for 4-5 hours. Top with poured caramel and chopped pecans.



## Lemongrass Broth with Norwegian Cod and Prawns

Adapted from *seafoodfromnorway.co.uk/recipes*

- 150g (5 1/4 oz) Norwegian Cod
- 100g (3 1/2 oz) prawns, peeled
- 1 package glass noodles
- 2 carrots
- 10 spring onions
- 1 cucumber
- 1-2 limes
- 1 chili pepper, red
- 8 cups chicken stock
- 1/2 cup fish sauce
- 1 stalk lemongrass
- 1 tbsp sugar, unrefined
- 2 tbsp ground ginger
- 1 tbsp sweet chili sauce
- 1 bunch fresh coriander
- 1 tsp salt

To make the broth, slice chilies and roughly chop the coriander leaves. Use the back of the knife to crush lemongrass stalk. Add to a pot with chicken stock, sugar and fish sauce. Heat to a boil and set aside. Strain the broth and boil again. Flavor with lime juice. Marinate cod in a bowl with salt, ginger and chili sauce and set aside. Prepare glass noodles according to instructions on the package. Shred carrots, cucumber and spring onion and add to the fish broth. Add cod and shrimp to broth and bring to a boil. Serve with glass noodles.

My grandson was visiting one day when he asked, "Grandpa, do you know how you and God are alike?" I mentally polished my halo and I said, "No, how are we alike?" "You're both old," he replied.

## Scotland's National Dish Left Behind by Vikings

**Haggis**, considered the national dish of Scotland, has come under scrutiny lately as a potential impostor. Award-winning Scottish butcher Joe Callaghan has conducted three years of research on the dish and concludes that haggis must have been brought to Scottish shores during the Viking conquest of the early ninth century.

The Scottish **haggis** of today is a stuffed sheep's stomach containing a mixture of diced sheep's lungs, liver and heart along with oatmeal, onion, suet and spices. This primitive method was a way of preserving the organ meats for up to a week, by salting and sealing them in an air-tight pouch. Callaghan claims that when the Vikings landed in Scotland, they made haggis using local venison rather than mutton, and passed their recipe onto the Scots.

Why is Callaghan making this conclusion? He cites that **haggis** bears a distinct resemblance to the Icelandic delicacy **slátur**, still eaten today, which contains roughly the same ingredients. The Swedes have a similar recipe using barley in place of oatmeal, called **pölsa** (hash). The Scottish version is typically accompanied by neeps and tatties (mashed rutabaga and potatoes), the same side dishes that are served with Icelandic **slátur**.

Linguists' theories abound on the origin of the name **haggis**. Callaghan's sources say that it comes from a Norse word meaning bag. British TV chef Clarissa Dickson

Wright wrote a 1996 book *The Haggis: A Little Story* in which her sources claim that haggis is derived from Norse words **hoggva** and **haggw**, meaning "to hew" and "to hack." In this case, the word simply means "minced meat." The modern Icelandic noun **hakk** also refers to a substance that has been minced. Other experts believe that the dish and the name come from France or England.

In 1787 Scottish poet Robert Burns secured **haggis** as Scotland's national dish with his celebratory poem *Address to The Haggis*. The poem and **haggis** are required fare at Burns Night suppers that are held on his birthday each year. Although **haggis** is held dear by many Scottish people and has been enjoyed or loathed for upwards of 400 years, culinary historians traditionally believe that the method and general recipe originated with the ancient Greeks or Romans and was brought to the British Isles by the Romans.

As for the ingredients, since sheep were not indigenous to Scotland, and weren't farmed until the 18th and 19th centuries, Joe Callaghan concludes that the meat of the wild Highlands red deer must have originally been used as the main ingredient. His butcher shop Callaghan of Helensburgh developed a top-secret new recipe called **staggis**, which includes ingredients such as Highlands venison, juniper, port, balsamic vinegar, red currants and seasoning.

Regardless of its origins and what you call it, **haggis**, **slátur** or **staggis** are bound to continue stirring the appetites of those who dare eat it.

## Iron Age Settlement Discovered in Norway

Archaeologists in Norway recently collected an array of Iron Age artifacts from an excavation site near Ørland Airport. Known to be a promising area that was likely to yield relics, the region was unavailable for exploration due to government restrictions on archaeological digs until an expansion at the nearby airport offered an opportunity for excavation.

At one time on the edges of a secluded bay, the 22-acre survey site appears to have been a 1,500-year-old farming and fishing community. "It was a sheltered area along the Norwegian coastal route from southern Norway to the northern coasts. And it was at the mouth of Trondheim Fjord, which was a vital link to Sweden and the inner regions of mid-Norway," said Ingrid Ystgaard of the Norwegian University of Science and Technology (NTNU).

Among the preliminary findings were postholes for three longhouses and waste piles called middens, where garbage would have been discarded. Fortunately for the researchers, the low acidity of the sandy soil provided the perfect medium for preserving the contents of the middens, yielding ani-

mal bones, glass and amber pieces of jewelry and a shard of glass from a goblet.

A first-of-its-kind discovery for Norway, the Iron Age refuse provides researchers with valuable insights into what the villagers ate (fish and seabirds), what they wore and how they lived. The shard of glass also indicates that the village was wealthy enough that trade for glass would have been possible.

To learn more about the settlement, or to watch for future discoveries at the site, visit the NTNU's research website at [www.Gemini.no/en](http://www.Gemini.no/en).



All eyes were on the radiant bride as her father escorted her down the aisle. They reached the altar and the waiting groom; the bride kissed her father and placed something in his hand. The guests in the front pews responded with ripples of laughter. Even the minister smiled broadly. As her father gave her away in marriage, the bride gave him back his credit card.

## Wedding Gifts That Disappeared

The ancient Norwegian tradition survived until the mid-1800s before it became illegal.

Herleik Baklid has investigated sagas, kings' letters, wills, court records, legal documents and old laws to find traces of a certain Norwegian wedding tradition, namely bridal gifts. Baklid has found evidence that this practice dates back to the 1100s. Folk traditions survived the church's marriage traditions and were kept alive until the mid-1800s, when a new Norwegian law abolished the rights the bride had to these gifts.

### Widow's Insurance

When we think of wedding gifts today, we tend to think of kitchenware, silverware and gorgeous designer items that the happy couple receives from friends and family on the big day. But in the Middle Ages the gifts had an entirely different purpose. To understand the idea behind these gifts, it is important to understand why people got married in the past. Economic reasons stood behind the couple's union, for the most part. Throughout history, it turns out that the groom often gave one or more traditional gifts to the bride.

"The bride could take out these gifts if she became a widow. The basic principle behind these gifts was that she would be secure if her husband died," Baklid tells forskning.no. "This was a society without government aid. Therefore the groom and his future in-laws were responsible for providing the bride with economic security," he continued. Throughout history there have been three different categories of gifts that the bride got from her husband-to-be. Probably only a few people have heard of festegaven (the engagement gift) and benkegaven (the bunk gift), while morgengaven (the morning gift) lives on. Baklid has found all three of these extending far back into Norwegian history.

### Strengthening the Agreement

Marriage during the Norwegian medieval period until the end of the 17- and 1800s was primarily an economic affair. The marriage was generally agreed upon between the bride and groom's family. When this agreement or betrothal was settled, the future married couple was referred to as betrothed, better known today as engaged. Immediately the flow of gifts started from the future groom. "The betrothal gift was given at the engagement. This was a gift that would strengthen the marriage arrangement," explains Baklid. The

gift could be anything from silver spoons, silver jugs and jewelry, to land. The bride was entitled to cash in all of this should she become a widow.

### Entertainment and humor

Before the actual ceremony, the groom had to promise gifts that would convince the bride to leave her parents. This was often negotiated between the various parties on the bride's and groom's behalf, how the bride would "be released from the bunk", i.e. stop sleeping in a bed at her parents. Hence the name of the second traditional gift: benkegave or bunk gift. A bunk gift can most likely be connected to bride purchasing, an even older tradition. Simply put: the gift says what the groom is willing to pay for his future wife. This gift could consist of anything from a horse and saddle to jewelry and property.

### One last gift at dawn

The morning after her wedding night, the bride received a final gift from the groom. This is what we know today as morgengaven, the morning gift, which is the oldest of the three gift practices. "The morning gift can be traced through the Germans all the way back to the Roman Empire," says Baklid. This gift could consist of so many things. For example Knud Nielsen from Tinn in Telemark gave Helge Torgrimsdatter among other things a horse, a saddle, three animal pelts and 120 thalers as a bunk gift and morning gift. In higher classes, such as among the royals, the morning gift could be property.

### Removed by law

But after the 1800s, the traditions began to eventually die out. There were several reasons for this. What may surprise most is that Baklid has not found evidence that the church opposed these traditions. "These were gifts that had a clear practical-economic function that didn't actually come into conflict with church teachings about marriage," he explains. But the Norwegian laws that gave the widow legal claim to the gifts were removed in 1854. Part of the reason may have been because they could cause problems in litigation. Extended inheritance would instead compensate for the valuables she lost. Something else that might explain the tradition's demise is the notion that you married one another out of love, and not for economic considerations. But before they disappeared completely, the gifts took a slightly different turn. "The bunk gift continued as a form of entertainment for a few decades, before going away. Betrothal gifts personal gifts, such as a hymnal or a watch, says (Continued on page 7)

## Gravlaks, *Fish from the Grave!*

By Carl Rasmussen

for SON Cultural Skills - Cooking



I prepared gravlaks as an appetizer for the 2015 Julefest meal sponsored by our Cultural Skills Cooking group. Most Lodge 5-627 members attending were not familiar with the name but since the rosy-pink salmon looked like fresh smoked salmon, with a little encouragement most were willing to give it a try. Many came back for seconds and although it definitely was salmon, it certainly did not taste smoked. My true test, though, came from two members with a reputation as gravlaks lovers. When both came back for third and fourth samples and pronounced the taste as “excellent,” I knew I had hit my marks! There were no leftovers.

With a name that translates as “salmon from the grave” when I first heard about gravlaks my inner 12-year-old awoke with intrigue! I wanted to learn more about a food that would bring folks so close to the gastronomical edge. The story goes that gravlaks was originally prepared by wrapping salmon in birch bark and burying it on a sandy beach for weeks and sometimes even months before being dug up to be eaten. With just enough salt added to keep the fish from rotting, the fish would then ferment while in its “grave.” Yum! The eating came when the fish was exhumed and released an odor described as “fit to knock you over!” Those who tried the first bite either drew the short straw or else were “really hungry.” The dish at this stage is likened to cheese when made with raw milk where the taste of the cheese has a flavor much milder than its aroma would suggest.



Fortunately making gravlaks today does not require burial or fermentation, there’s no odor, and the way it is prepared is unlike any other way fish is prepared anywhere. In fact Andreas Viestad’s Scandinavian cookbook “Kitchen of Light” depicts making gravlaks this way as a “unique Scandinavian contribution to world cuisine.” The fresh salmon that goes into making the dish is not cooked and it does not contain enough salt to be considered cured either. The process involves using sugar and salt in the right portions to stimulate and control a process called “autolysis” while kept in a refrigerator for three to four days. Autolysis describes a method where enzymes already in the fish break apart the cell walls and tissues. The end result produces a soft texture in the salmon similar to being cooked, smoked, and cured even though it is none of the above. And, because of the autolysis, it also is not to be confused with the raw fish found in sushi from Japan or ceviche’ from Mexico. Autolysis, by the way, can also be used to make specialty breads or wine as well.

To make gravlaks, fresh dill weed and equal portions of salt and sugar are laid between two fresh salmon fillets of about 2-3 pounds each (although the amount I prepared for the Julefest was about 2 pounds total). The flesh sides of each fillet are booked together and wrapped tightly with plastic wrap placed on a suitable sized platter with a weight applied across the entire top to keep the fillets in close contact. The wrapped fillets are turned twice daily. At about day three-and-a-half the flesh takes on a unique uniform texture and rose color declaring it “ready to be consumed!” The gravlaks will keep for up to a week in the refrigerator, but is really meant to be enjoyed until all is gone as soon as it is ready! I found various gravlaks recipes. Some involve a higher proportion of sugar to salt, some add course ground pepper, caraway, juniper berries, dried chili peppers, or even dashes of aquavit, brandy, or Scotch! You’ll have to follow to your own likings. My own are to keep it simple.

In Norway fermented fish is still made today the traditional way. It is called rakfisk and many varieties of fish besides are used. In Sweden herring is used and is called surströmming. Both, and in particular, the Swedish surströmming are known for their “extremely foul stench.” As with that other Norwegian epicurean delight, “lutefisk,” eating either of these preparations is considered purely as “an acquired taste.” Try them only if you dare!

(Continued from page 6) Baklid. Finally, the face of marriage had changed so much that there was no longer *room for the old* customs. “Marriage was seen as an economic matter until the end of the 1700s, but after that, the romantic ideal came into play,” said Baklid.

### Traces in today's society

Old Norwegian traditions still have a tendency to creep into our modern society. It does not take much to see that we still partially practice our ancestors’ ancient customs. “The bunk gift disappeared, but the morning gift on the other hand, has sprouted up again. Although betrothal gifts disappeared around 1870, engagement rings came into practice,” says Baklid. “The symbolism is perhaps a little different now; the gifts are supposed to express love and aren’t supposed to provide financial security in the event of widowhood,” he added.



**Vennligfolk Lodge #5-627**  
 Marv Lang, *Editor*  
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**Sunday, March 13, 2016**  
**“Norwegians in Scotland”**  
**with Jan Flatoff**

**Sunday, April, 10 2016**  
**“From Telemark to Tamarack:**  
**Ski Jumping in Wisconsin”**  
**With Glenn Borreson**



*Vennligblad*, the official newsletter of Sons of Norway’s **Vennligfolk Lodge (#5-627)**, is published at the beginning of the odd-numbered months of the year. If you have an item of interest to **Vennligfolk** members, please submit it to the Editor by the 15th of the even-numbered months. You may send it to Marv Lang at 3015 Cherry Street, Stevens Point, WI 54481 or by e-mail to [cmlang@charter.net](mailto:cmlang@charter.net).

*Mange Tusen Takk*

(Continued from page 1)

spring or summer road trip to Door County. And there is still time to sign up for the trip to Stoughton with the Rib Fjell Lodge on Saturday, May 14th. Do you have an idea for a future road trip? We’re open to ideas, so give me a call.

There certainly are a lot of opportunities for everyone to be actively involved in **Vennligfolk** this year. Recently I was working with Bea Berg tallying up the events and member volunteer hours for our lodge in 2015. The numbers were impressive! What does that tell us? **Vennligfolk** is a growing, active group of friendly folk who are generous with their time and talents. See you at our next lodge meeting on March 13<sup>th</sup>.

*Vennlig hilsen,*

*Susan Morton*

The mission of Sons of Norway is to promote and preserve the heritage and culture of Norway and to provide quality insurance and financial products to its members.

**Other significant dates:**

- March 17th - St. Patrick’s Day
- March 20th - First Day of Spring
- March 20th - Palm Sunday
- March 25th - Good Friday
- March 28th - Easter
- April 15th - Tax Deadline Day
- April 22th - Earth Day



**Don’t forget,**  
**“Spring Forward!”**  
**Daylight Savings**  
**Time begins,**  
**Sunday**  
**March 13<sup>th</sup>**