



Norsemen of the Lakes

Lodge 5-650

March 2016



*Fra
Presidenten*

Dear Norsemen of the Lakes Lodge 5-650 Members:

Have we seen the last of "Old Man Winter?" Let's start thinking about Spring, and getting outdoors again!

We had a very special meeting on the 9th of February that began with a phenomenal smorgasbord of hot dishes and salads which we enjoyed while we visited together. Then our special guest for the evening, Chris Brooks, the literature lady, told stories of the ancient tales of Odin, Thor, and Loki and the other goddesses, Frigg and Edunn. It was certainly interesting and informative.

Come for MOVIE NIGHT!

Tuesday, March 8th

Our next Sons of Norway gathering on **Tuesday, March 8th** will be our movie night. We will meet at the **Sherwood Lodge at 116 Cherry Street in Williams Bay.**

We'll start with a delicious smorgasbord supper at 6:30 p.m. Please arrive at 6:15 p.m. with your hot dish or salad to pass. The hostesses will bring desserts. We will have a brief meeting after supper and then go into the comfortable, big-screen theater to enjoy a movie showcasing our Norwegian history and culture. There may even be some laughs!

We have confirmed our visit to the **Livsreise Norwegian Heritage Center** at 277 West Main Street in Stoughton, Wisconsin, for **Saturday, April 9th arriving at 9:45 a.m.** There is no entry fee to the museum but we will be receiving a two hour guided

2016 Calendar

• **Tuesday, March 8th**
Movie on the big screen at Sherwood Lodge in Williams Bay

- Tuesday, April 12th
 - Tuesday, May 10th
 - Tuesday, June 14th
- Meetings will be held at the Williams Bay Lutheran Church beginning at 6:30 unless otherwise noted.

tour. There is adequate parking at the building. It's on the corner of Main and Page Street just a block north of the river.



We will enjoy lunch on our own, or as a group, at one of the fine restaurants in Stoughton. We also might be able to arrive early and enjoy coffee and snacks at the Maadt Lodge next door to the museum. We'll have more details at our March 8th meeting.

Keep your calendar open for our next three meetings... Tuesday, April 12th; Tuesday, May 17th (Syttende Mai! Big celebration at our Lodge.); and Tuesday, June 14th (Flag Day! Our annual picnic.).

I'm looking forward to seeing you at our next meeting. Bring a friend and introduce them to our fellowship of Norwegians.

Sincerely,
Brian Ogne
President, Norsemen of the Lakes,
Sons of Norway Lodge 5-650



Lights!
Camera!
Action!

It's Movie Night!

Come to Sherwood Lodge, 116 Cherry Street in Williams Bay on **Tuesday, March 8th** for a delightful evening of food, fellowship and FILM!

Bring a dish for the smorgasbord table and then we'll gather in comfortable, cushioned theater seats to enjoy a bit of Norway on the 30 foot screen. It's always a great time!



Gratulare Med Dagen

March

Terry Yanke, 3/22

Celebrating Your Heritage as a Family

Is your family looking for a way to spend quality time together that celebrates your Norwegian heritage? You're



in luck: there are several options available for you from Sons of Norway. Whether you want to get the family dancing or are interested in Sámi culture, there is nearly something for every family get together. Let's

look at some of the ways you can turn family time this spring into Norsk family time!

An excellent place to begin with is the Family Matters section of *Viking* magazine. What makes this resource so great are the suggested activities available for kids of all ages. Take the most recent Family Matters edition, the Celebrating Sámi from the February *Viking*. In it you'll find sample activities for kids from preschool all the way

to teenagers. It also provides resources to take learning beyond the pages of the magazine and onto the internet and into books that will add depth to understanding the Sámi or one of the other topics. These include exploring genealogy, folk dancing, chip carving and more.



Speaking of folk dancing, did you know that Sons of Norway has a cultural skills program specifically designed for children? Through the youth Cultural Skills Program, your kids or grandkids can explore figure carving, knitting or one of the other Norwegian crafts. Best of all, they'll receive a pin from Sons of Norway Headquarters as a reward for their hard work. The youth cultural skills are also a great opportunity for kids to segue into many of the adult Cultural Skills programs, potentially kicking off a lifelong interest in their Norwegian roots.

The last option for family programming is the Sports Medal Program. We all know that Norwegians are renowned for their love of the outdoors and springtime provides ample opportunities to explore the outdoors. Whether it's skiing or walking in your neck of the woods, the Sports Medal Program gives your family the chance to earn medals for getting outside and kickstarting a healthy lifestyle.

If you're interested in any of these programs you can learn more by visiting the Members Section of the Sons of Norway website or by contacting Joe Eggers, Membership Coordinator at membership@sofn.com.

Lemongrass Broth with Norwegian Cod and Prawns

Adapted from seafoodfromnorway.co.uk/recipes

- 150g (5¼ oz) Norwegian Cod
- 100g (3½ 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
- ½ 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.

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.

(cont. on next page)

“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

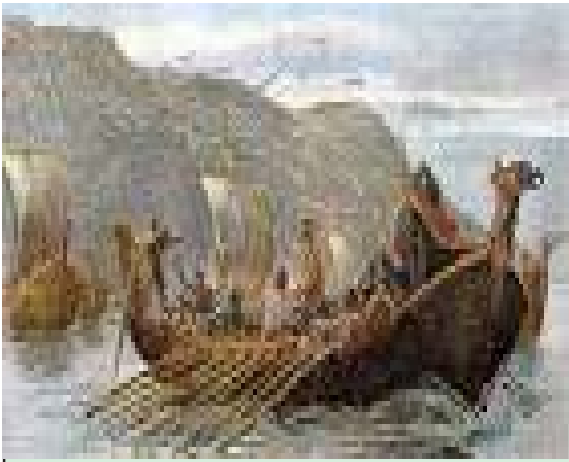
But after the 1800s, the traditions began to eventually die out. There were several reasons for this. What may surprise most is that Baklid has not found evidence that the church opposed these traditions. “These were gifts that had a clear practical-economic function that didn’t actually come into conflict 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 changed style, into more personal gifts, such as a hymnal or a watch,” says 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.



Vikings in Ireland



They came from the North to explore along the coasts of the North Atlantic. They sailed in longships crafted to withstand the ocean waves and versatile enough to navigate narrow river ways; eager to raid, trade and establish new settlements. Ireland was just one of the many lands the Vikings encountered and settled.

There were two significant eras of Viking expansion that reached Ireland; the first lasted from c. AD 795-850 and the second from AD 914-980. Upon first contact with these visitors from the north, the Irish called them Gaill, 'Foreigners', or Locklannaigh, 'Northerners' and their presence in Ireland had a lasting effect. Even though the Vikings stole from and committed acts of violence on the Irish, they eventually built permanent settlements and brought about positive change for coastal ports through trade and urbanization. This era was well documented in Irish Annals,

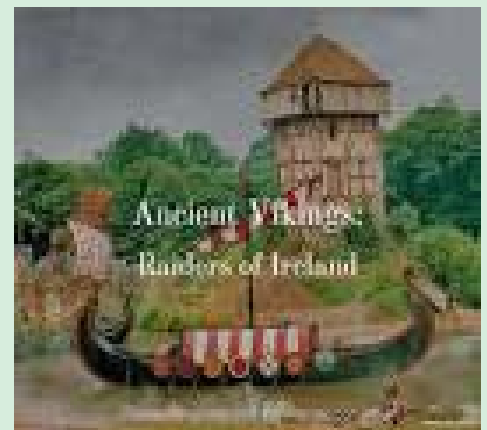
which were texts written by monks that mark the Norse visitors' yearly feast days, obituaries and attacks on the church. The annals reveal that while the Norse were responsible for 140 plunderings, the Irish were the plunderers on 139 occasions, and maybe even more surprising, on 19 occasions the Irish and the Norse carried out the plundering together. It should be noted that the motive for these attacks was not due to religious reasons, but because the monasteries were the location where fine metal works and jewels were typically stored. In the Middle Ages, churches served as sanctuaries, not only for persons, but also for goods, and the priests were often safe-keepers of people's valuables. This tempted looters of all kinds, not just Vikings, and it explains why the cooperation between the two ethnic clans developed.

The two peoples were alike in more ways than one. Both the Irish and the Norse had an extraordinary fine poetry tradition and we know that they admired and enjoyed one another's works. Another quality common to both groups was a fierce demand for independence.

Towards the end of the first era, the Vikings began to create port settlements and longphorts or protective ship harbors for themselves in Dublin and other areas along the coast. The Irish responded by strengthening their defenses against the Vikings. Within the next 10 years the Vikings were pushed out of Ireland and the Irish regained their land. But all was not over in Ireland, the second Viking Era in Ireland arrived about 64 years later in A.D.

914 and this time their settlements would endure and become known as Ireland's Viking towns, which were located primarily on the coast. They served as vital links to the Scandinavian homelands and Western Europe. The Irish political system at that time was based on small areas, ruled by kings of local clans. The Irish leaders might have been slain, but their domains could not be consolidated. Every man, woman, and child of the inland clans formed a quiet, but invincible resistance force. The Norse had to be content with sitting on the Irish coast, where they found comfort in crossing the Irish Sea to raid the English, who were less difficult to deal with. Early historical sources note that political, military, economic and personal alliances formed between the Irish and Scandinavians during this time. The Viking longphorts gradually integrated with Irish ways and trade began to develop. Archeologists have found caches of Viking style silver pieces in early Irish settlements near the coast substantiating that trade did in fact occur. The most significant settlement for the Vikings was Dublin, which later served as a key player in the politics surrounding the Irish Sea and the Isle of Man. In fact, a Viking ruler of Dublin provoked rivalries that eventually led to the politics of early medieval Ireland.

Over time a gradual shift towards urbanization and trade was introduced that was unmatched at that time by any other Viking settlement in the North Atlantic region. The presence of the Scandinavians in Ireland from AD 915 and on was significant in the growth and development of Ireland's port cities. When celebrating all things Irish on St. Patrick's Day, don't forget the role that Vikings played in Ireland's history as fearless explorers, groundbreakers, and catalysts for growth.



Easter Vacation

Happy Easter! Or god påske (goo POH-skeh) as they say in Scandinavia. In Norway, Easter is a major holiday, on the same level of excitement and anticipation as Christmas. From Palm

Sunday through at least Easter Sunday, and a little beyond, most businesses and many shops close down while the country celebrates the holiday with parties at home, or trips to the countryside.



Easter Breakfast

A couple of weeks before Easter, Norwegian schoolchildren start preparing for the holiday. The religious content of the holidays is stressed—Norway has a state church and instruction in religion is a natural part of the general education. But the children also decorate eggs and make little chickens and other Easter-time decorations.

When the Easter holiday arrives, Norwegians embrace the opportunity to get outdoors. Most people have at least a week off and nearly half a million Norwegians travel. The Norwegian idea of having a god påske is to be up in the mountains enjoying the early spring weather with sunshine flooding the wide, snow-white expanses where cross-country skiers can glide on and on forever. Others head to the coast, opening their vacation homes for the summer. Most travelers are city-dwellers, eager to



get out of the city and into the countryside. Those living in rural areas are less likely to leave home, but do still enjoy nature and the outdoors in

their own backyard during the Easter holiday.

Hotels, chalets and cabins are packed with people intent on having a good time, whatever the weather might be. So many people go on vacation at the same time that all of Norway is shut down, so to speak. Even the Norwegians who stay at home have no intention of doing business.

Most people do all their Easter shopping well in advance. It is wise to stock up on food, for the stores close early on the Saturday before Easter and don't open again until the Tuesday after. All offices are closed. Radio and TV operate as usual, but that is about it.

Except for the phone service and a few other public services there is not much going on. There are no newspapers, no mail, little public transportation and no shopping. Even the churches are fairly empty.

But up in the many mountain areas and on the coast there is hustle and bustle and commotion with frolicking vacationers everywhere. The church moves along with the rest of the nation and people can go to Easter services in mountain chapels, hotels and trailer parks.

Regardless of whether they stay at home or head out of town, after a cold, dark winter, Norwegians relish their Easter vacation time.

Myllarguten—A Master Fiddler



In Norwegian folklore there is a supernatural creature called *Fossegrimen* (FOH 'seh 'gree 'mehn), who lives in the waterfall where he plays his violin. He is a master fiddler, and the most brilliant of the countryside fiddlers were said to be students of his.

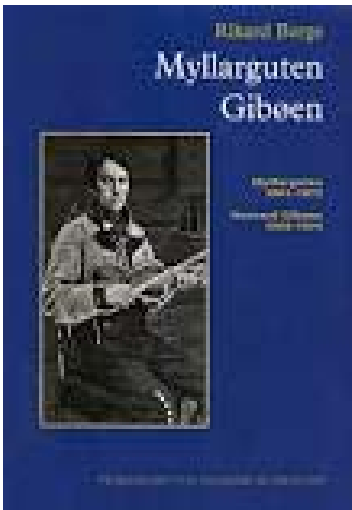
Fossegrimen's fee was always a leg of mutton or beef thrown to him in his hiding place behind the

river's roaring curtain of water.

The most renowned of all fiddlers was Myllarguten (MIH 'lahr 'guh 'tehn), or "the Mill Boy" from Telemark (TEH 'leh 'mark). His real name was Torgeir Augundsson (TORH 'gayr 'AU 'guh 'sohn). Already, at the age of 8, he was an accomplished musician who played at weddings and other events where people danced. He traveled far and wide to listen to and learn from other good fiddlers and soon became the master of them all. He developed new techniques for playing and did things on his fiddle that his contemporaries thought impossible, even supernatural. Ole Bull, the famous violinist, heard about Myllarguten and visited him to find out whether the unschooled country fiddler really was as good as people claimed him to be.

They ended up in a fiddling contest where neither one was the loser. Eager to present the phenomenal country musician to the Norwegian public, Bull arranged a series of concerts for Myllarguten in Oslo in January 1849. Myllarguten skied the long way from his home district to Oslo, and he did not do it in vain. He conquered his audiences.

It must have been a peculiar event. On the stage, a folk musician who never had been to a regular concert; in the audience, city people who knew their Mozart and Gluck, but not the folk music of their own country. To them, the concert was a sensation, especially since this was a time when everything highly national was cherished. From that day on, the Hardanger (Hahr 'DAHNG 'ehr) fiddle



was considered the foremost national instrument of Norway.

Myllarguten skied back to his native Telemark. With the money he earned on the concerts, he bought a farm for himself and his family. But he was no farmer and things did not go well for him. From boyhood on he had continuously traveled and played, always

exposed to the seamier side of the festive events he helped to create. In those days, the fiddler was entitled to more than one drink to keep him going. No wonder alcohol became a problem for a man who was exposed to it from the age of 8!

It is told that Myllarguten suffered one major blow that influenced his entire life. He did not win the woman he loved. Her name was Ingrid (IHNG 'ridh). The day she married another man, the wedding procession, on its way to church, heard Myllarguten playing up on the hill, and his fiddle seemed to sob and cry: Ingrid! Ingrid! Norwegian folk musicians have played that tune ever since, and they call it "Myllarguten's Wedding March."

A very elderly gentleman, walks into
Sons of Norway lodge meeting..

He was in his mid nineties.

He was very well dressed, hair well
groomed, great looking suit, flower
in his lapel and smelling slightly of a
good after shave.

He presented a very well looked after
Norwegian image,

Seated at one of the tables at the
meeting was an elderly really classy
looking lady, (mid eighties).

The sharp old gentleman walks over
and sits along side her.

He takes a sip of his coffee.

He slowly turns to her and says, "So
tell me, do I come here often?"