

Solskinn Nyhetsbrev

May 2022 Newsletter from Solskinn Lodge 6-150



Solskinn Lodge 6-150



Ord fra Presidenten

Happy Syttende Mai.

It is time to celebrate again. In Norway, everyone wears their festive clothing. There are children's parades (barnetog), which started in 1870. The first parade was organized by Bjørnstjerne Bjørnson (who wrote the national anthem). The first parade was boys only; girls didn't join until 2 decades later. Usually there are photographs of the royal family on the balcony of the palace. Also there are lots and lots of Norwegian flags everywhere. Over 100,000 people participate in the celebration in Oslo as well as around the country.

The favorite food for Syttende Mai is Iskrem (Ice cream) and pølse (hot dogs). So guess what, that is what we are serving at our celebration on May 21. I hope you can join us. Wear traditional clothing or red, white and blue. Read the articles about Syttende Mai in the Viking magazine - we will discuss at the social. There may be a prize.

Also check out the recipe box on the Sons of Norway website for other dessert options, like Bløtkake (cream cake) another Syttende Mai favorite. The Norwegian American newspaper has a recipe for the Royal Cake, Prince's Cake or Fyrstekake. This dessert is a tart flavored richly with almond. I hope to see you at our social.

Fraternally,
Luella

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**SONS of
NORWAY**

District 6

*District Convention
June 2-5, 2022,
Mesa, Arizona*



Social Meetings Schedule

Saturday, May 21
May 17. Hotdogs and Ice Cream

11 am Social - 12 noon Lunch

All social meetings will be in Hope Lutheran Church.
All meetings and location are subject to changes.

Solskinn Nyhetsbrev

Happy Birthday



Birthdays in May / June

May 5 Svein Olav Stokke
 May 10 Junelle H Pearson
 May 24 Ulf K Lokke

June 6 Steinar Johansen
 June 8 Lorna Ann Albertsen
 June 15 Emel Mehlum
 June 21 Carolyn Rich
 June 25 Rex A Seawright
 June 26 Miriam Hendrix



May 1 International Labor Day
 May 8 Liberation Day 1945
 May 17 Constitution Day
 June 5 Whit Sunday Holiday
 June 6 Whit Monday Holiday FD
 June 7 Dissolution of Union with Sweden, FD
 Jun 23 Midsummer Eve (St.Hans) Observance

FD - Official Flag Day

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Sons of Norway

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 Facebook: Official Sons of Norway Facebook Group

Sons of Norway, District Six

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BORDERLINE (GRENSELAND)

When police officer Nikolai investigates a local man's apparent suicide in his hometown, he plants evidence in order to protect his brother, an undistinguished local cop, from being implicated in the crime. Nikolai's partner, however, suspects foul play, trapping Nikolai in a dangerous game of cat-and-mouse while on duty.

As he crosses over to the dark side by deceiving his partner things quickly spin out of control for Nikolai as the conspiracy surrounding the fake suicide spreads through the town and across Sweden.

*Norwegian, English speaking
 Norwegian, English text*



**Board Meeting meets every
 2nd Tuesday of the month at 5 PM
 ZOOM Link will be sent prior to
 the meeting**

**Book Club meets every
 3rd Thursday of the month at 4 PM
 To join, send an email to Luella**

**Arts & Craft Club has been
 put on hold
 until further notice**

NORWEGIAN NEWS IN ENGLISH

TheLocal.no
 NorwayNews.com
 NewsInEnglish.no
 TNP.no

BOOK CLUB

May Book

**The Sea Wolves -
A History of Vikings**

**ZOOM Meeting
Tuesday, May 17 at 4PM**

Book presentation in April Issue

June Book

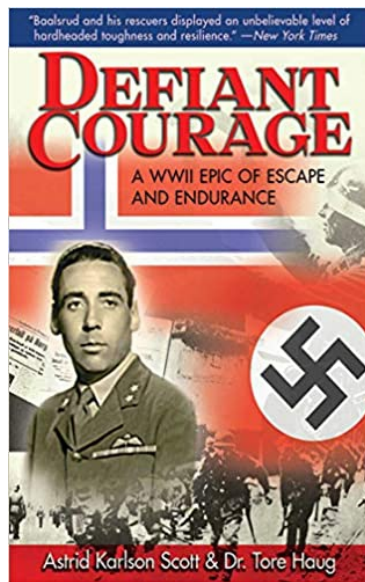
**Defiant Courage. Norway's Longest
WWII escape.**

**ZOOM Meeting
Tuesday, June 21 at 4PM
*We love to see you!***

In late March of 1943, four commandos arrive in northern Norway with a mission of establishing a base for sabotage operations. Before they can unload their cutter, they are betrayed, as a German Schnell boat arrives and turns the quiet fjord into a battle zone. Only one man, Jan Baalsrud, survives the attack. This is the story of his perilous journey to freedom.

Wounded, the dauntless soldier swims icy fjord waters, climbs snow-laden granite peaks, endures violent snowstorms and is hurled off a mountain by an avalanche. Fleeing the Gestapo and battling the harsh Arctic cold, Jan suffers snowblindness and frostbite. Though he possesses raw courage and an iron will, they are not enough to deliver him all the way to neutral Sweden and safety.

The people of northern Norway's Troms district step forward to assist Jan. Selflessly defying Nazi dictates, more than sixty people risk their lives to help the fugitive commando.



*Jan Baalsrud
b. Dec.13, 1917, Oslo
d. Dec.30, 1988, Kongsvinger*

Astrid Karlson Scott (1936-2017) was a WWII survivor, living through Hitler's occupation of Norway, an immigrant to the US in 1952. She was self-educated and received her GED before going onto college and becoming an internationally known author. She owned NordicAdventures.com, a business devoted to maintaining her Norwegian heritage. She wrote a best-selling Norwegian cook book and 3 books on WWII heroes, one co-authored with Tore Haug that is currently being made into a major motion picture "The 12th Man" (Newsletter February 2021. Netflix). Astrid was a sought after public speaker, award winning writer and successful business woman. Hobbies included reading, writing, cooking, hiking, travel and love of both countries, Norway and America. She had a deep abiding love of all her family, friends and her fellow man. Astrid gave a lifetime of service to others and had numerous church callings in the LDS church. Her faith never wavered. Astrid was a guiding light to all that knew her.

*Text: Legacy.com
Picture: TributeArchive.com*



Solskinn Book List 2022

- July The Sandman: A Novel (Joona Lina Book)
by Lars Kepler
- Aug For the Love of God
by Dregni
- Sept The Mercies
by Kiram Millwood Hargave
- Oct Scandinavian Ghost Stories—Edited
by Joanne Asala
- Nov The Stranger from the Sea by
Paul Binding
- Dec Return to the Future: An Escape to Freedom
by Sigrid Undset

Dr. Tore Haug is a second cousin of Jan Baalsrud. He has been fascinated with Baalsrud's escape story since meeting Jan once as a boy in 1956. In 1995, after much research, he traveled with his family to the Troms District in northern Norway to further investigate Jan's story. He found many people whose efforts on Jan's behalf had not been acknowledged in previous accounts. Dr. Haug wanted to accurately tell the entire story of Jan and his incredible escape from the Gestapo, and of the undaunted courage of his many benefactors.

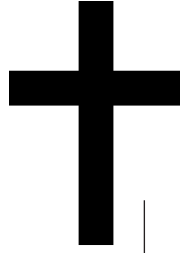
Today, he is the person who knows the story better than anyone else in Norway. Haug is an M.D., a specialized general practitioner with a private practice in Norway. He studied and received his medical degree from Johannes Gutenberg University in Mainz, Germany. He has practiced medicine in Germany and Norway, and is fluent in German, Norwegian, and English. In 1976, Dr. Haug obtained his professional pilot's license in the United States and Norway and flew as an executive pilot for five years.

July Book

**The Sandman: A Novel
(Joona Lina Book)
by Lars Kepler**

A New Religion

The Church of Norway has represented the main expression of religious belief in Norway for a thousand years. It has belonged to the Evangelical Lutheran branch of the Christian church since the 16th century, and has been a state church since then until 2012. Around 70 per cent of Norway's population are currently baptized members.



Six hundred years of Roman Catholic faith (900–1537)

The Christian faith came to Norway in the 9th century. It was brought to western Norway by missionaries from the British Isles, and to eastern Norway by missionaries from Germany and Friesland, by way of Denmark. The missionaries were monks, Vikings who had been converted to Christianity abroad, and bishops accompanying their kings.

Grimketel (d.1047) was an English clergyman who went to Norway as a missionary and was partly responsible for the conversion of Norway to Christianity. He initiated the beatification of Saint Olaf. On his return to England he became Bishop of Selsey and also for a time Bishop of Elmham. He was accused, by some, of being guilty of simony.

Norwegian kings played an important part in the country's Christianization, and political interests were an undeniable part of their endeavor, along with the spiritual interests. King Olav Haraldsson, and his death at the Battle of Stiklestad (north of Nidaros, now Trondheim) in 1030, played a significant role toward uniting the nation in the Christian faith. Despite his harsh methods of conversion, his death came to be seen as decisive in turning Norsemen away from their old beliefs.

Supernatural events surrounding Olav's death and burial soon led to his being declared a saint, and throughout the Middle Ages, St. Olav's shrine on the high altar of Nidaros Cathedral was an important goal for pilgrims from all over Northern Europe.

In 1103 the first archbishopric for Scandinavia was established in Lund in southern Sweden. In 1153, the archbishopric of Nidaros was established by Cardinal Nicholas Brakespeare, not long before his election as Pope Adrian IV.

By the end of the 12th century, the Christian church was firmly established in Norway, as in the other Nordic countries. The Archbishopric of Nidaros included present-day Norway, parts of present-day Sweden, Iceland, Greenland, Orkney, the Faroes, the Shetland Islands, the Hebrides and the Isle of Man.

St. Olav's life and death are commemorated in Trondheim and at Stiklestad on 29 July (Olav's Day) each year. His body is believed to rest somewhere under the floor of Nidaros Cathedral, which has been Lutheran since 1537.

Five hundred years of Evangelical Lutheran faith (1537-)

Lutheran Reformation. The Reformation came to Norway mainly as a result of the conversion of King Christian III of Denmark-Norway, following the example of many of the North German princes. In 1537 he established the Evangelical-Lutheran faith as the official religion of Norway and Denmark.

The ideas of the Renaissance and Reformation had at this time only reached a very small segment of Norwegian society. The Lutheran Reformation had been initiated some decades earlier by Martin Luther, the German reformer. The King's decision was based on political as well as personal grounds. A central political reason was his need to reinforce the already existing union between Denmark and Norway.

The Archbishop of Nidaros at the time, Olav Engelbretsson, who had become a spokesman for national independence, fled the country in April 1537. His flight marked a turning point in Norwegian church history, and reinforced Norway's political dependency on Denmark.

Of the three other Norwegian bishops at the time two were imprisoned, while one chose to become Lutheran superintendent (later, the office reverted to bishop). The majority of priests gradually conformed to the new situation, performing their pastoral duties according to the new ritual and doctrine. Monasteries and convents were dissolved. Apart from a few cases of violence, when individuals refused to abandon their religious customs, the transition was peaceful.

A central part of the new confession was a simpler liturgy, more concentration on the preaching of the Christian message in the vernacular, in this case to a large degree Danish, and the singing of hymns. Religious symbols, ways of thinking and customs of Roman Catholic origin were forbidden.

By 1600 Lutheranism was formally established, and had taken over the church structure of the whole country. In the course of the 17th century the change was carried out at the popular level. However, in some areas people continued to express their belief in more or less Roman Catholic terms until the 19th century.

From: Church of Norway

A New Religion

Christian faith in the Middle Ages

It is usually said that the Christianization of Norway took place after the death of Saint Olav in 1030. This is correct in the sense that the kings accepted Christianity and promised friendship to those who became Christians. However, it is an open question where Christian people became.

It was probably first and foremost chiefs who became "Christians." They lost direct contact with the gods, but as long as they could appoint their own priests and own the churches they built, they retained control over the practice of religion.

It was only with the establishment of the archdiocese of Nidaros in 1152/1153 and Magnus Erlingsson's coronation in 1163/1164 that the church really became an independent power factor that came to transform Norwegian society. From this time comes perhaps the most important source of knowledge about the Norwegian faith in the Middle Ages: Old Norse homily book.

Speaking of faith

This is a collection of sermons to help priests who should speak the cause of faith for the Norwegian people. On the one hand, the goal was to make people more Christian. On the other hand, it had to beware of scaring people away from the faith by making too strict demands.

The overall message of the Homily book was to make people understand that they should be obedient to God. The one-sided obligation of the relationship with God was that man could not demand compensation from God. Pride was "the root of all disobedience" and the reason why Adam was not obedient to God's commandments: "But the new Adam, and that is Christ, was obedient to God the Father."

Humans were at the mercy of God

In medieval legal documents, the one-sided requirement of obedience to God was made a general principle in society. The pope pointed out to the Icelanders in 1198 that it was God's will that "the low ones should show reverence for the high ones", and that it was "an apostasy from God not to obey".

The obedience requirement was also mandatory. Man had the choice to obey either God or the devil, but he could not choose whether to submit or not. He who disobeyed God had forfeited his opportunity for salvation and was expelled from the Christian community. It was impossible to escape the face of God.

A social revolution

In a letter to the Icelanders in 1198, Pope Innocent III specified that

we ask our shepherds to care so that we also stretch her out to those who live far away, and who we embrace with arms of love, present as they are in the spirit even if they are absent with the body.

Humans were at the mercy of God's presence everywhere. This was in reality a social revolution - or at least an attempt at it!

Via saints to God

This strict and unconditional requirement of obedience must have seemed very foreign to people who were used to having a personal and mutual relationship both with each other and with their gods. Had the church merely advocated such an ideal of obedience, it is doubtful



The Celtic Cross

how much support it would have gained for its cause.

But the church also had an alternative model of subordination that built on a hierarchy of saints (with the Virgin Mary at the top) who served God in different ways. With the saints, a mutual element was added to the relationship with God, for they were intermediaries who could speak the cause of the people before God. The consequence of this was obvious: "Therefore we must often call upon the angels of God for help, for they offer our prayers before God."

Life insurance

The Church's expectations of the people were - seen with modern eyes - astonishingly low. The crucial thing was not that sin should not occur, but that people should turn to the church when they had sinned.

An important reason why the men of the church were so generous in giving forgiveness was that people who confessed sin were also willing to pay a fine to the church to achieve peace of mind.

A gift for a saint was the best life insurance of all time. Historians have disputed whether the church should therefore be considered a villain who had brainwashed people, or whether Christianity played a more edifying role by giving meaning to the toil of life. Suffering and happiness

Suffering in this life was a prerequisite for happiness in the next, as Christ had shown in his example: "Let us chasten and torment our bodies for our sins, that we may be like the Lord in his sufferings." The poor and powerless could take comfort in the fact that in the kingdom of heaven everything was turned upside down, for there the first would be the last.

It is easy to see how such a thought could give hope to most people. But were they false or true?

From Norgeshistorie.no

Famous Norwegian cheeses

Brunost ("brown cheese") is a common Norwegian name for mysost ("whey cheese"; Danish: myseost; Swedish: mesost; Finnish: mesjuusto; Icelandic: mysuostur), a family of cheese-related foods made with whey, milk, and/or cream. The term is often used to just refer to the Gudbrandsdalsost ("Gudbrandsdal Cheese") type, which is the most popular variety. Brunost is primarily produced in Norway. It is regarded as one of the country's most iconic foodstuffs, and is considered an important part of Norwegian gastronomical and cultural identity and heritage.

Boiling down whey 10:1 to create a brown, cheesy spread (such as the Norwegian prim and Swedish messmör) has been common in the Scandinavian countries since time immemorial. An archeological find from September 2016 in central Jutland has determined that a cheese residue on pottery from circa 650 B.C.E. is a type of cheese, probably brunost.

However, the creation of the modern, firm, fatty brunost is commonly attributed to the milkmaid Anne Hov from the rural valley of Gudbrandsdalen. In the second half of the 1800s, Gudbrandsdalen was suffering economically due to falling profits from grain and butter sales. While working at the Valseter mountain farm near Gålå in 1863, Anne Hov (sometimes named Anne Haav) came up with the idea of adding cream to the whey when boiling, and to boil it down in an iron pot until the fluid content was reduced to less than 80 percent, creating a firmer, fattier, more cheese-like product. She originally called it feitost ("fat cheese"). The name later changed into fløtemysost ("cream whey cheese"). The product immediately caught on, and was soon commonly produced and consumed in the area. This variety is currently the second most popular type in Norway.

When Hov married and moved to Rusthågå farm in Nord-Fron, she started larger-scale production and invented a variety where she added goat's milk to the mix for a more pronounced taste. The local trader Ole Kongsli liked it so much he thought there might be a market for the product in the capital, Oslo. He started exporting it to his business contacts in Oslo under the name Gudbrandsdalsost ("Gudbrand Valley Cheese"), and it became so successful that it contributed significantly to the economy of the region, thus helping Gudbrandsdalen out of recession. In 1933, at age 87, Hov received the King's Medal of Merit (Kongens fortjenstmedalje) for her contributions to Norwegian cuisine and economy.

Brunost is made by boiling a mixture of milk, cream, and whey carefully for several hours so that the water evaporates. The heat turns the milk sugars into caramel, which gives the cheese its characteristic brown colour and sweetness. It is ready for consumption as soon as it is packed and refrigerated. Low-fat varieties are made by increasing the proportion of whey to milk and cream.

The Accident

In January 2013, a lorry carrying 27 tonnes of brunost caught fire in the 2.2 miles long Bratli tunnel in Tysfjord. The temperature increased so much that the Brunost caught fire, the fats and sugars in the cheese fuelling the blaze, preventing firefighters from approaching it until four days later, when most of it had burned out. The tunnel was severely damaged, and was closed for repair for several months afterward. The accident was widely publicized in international media, and was dubbed "the goat cheese fire". It was likened to the 1999 Mont Blanc tunnel fire (7.2 miles), when a truck carrying margarine and flour caught fire.

Brunost og Gulost (Brown cheese and Yellow cheese)



Jarlsberg is a mild cheese made from cow's-milk, with large, regular eyes, originating from Jarlsberg, Norway. It is produced in Norway, as well as in Ireland and the US state of Ohio, licensed from Norwegian dairy producers. It is classified as a Swiss-type cheese.

Jarlsberg cheese has a yellow wax rind (outer layer) and a semi-firm yellow interior. It is a mild, buttery cheese. The flavour has been described as "clean and rich, with a slightly sweet and nutty flavour". It is an all-purpose cheese, used for both cooking and eating as a snack. It has a characteristic smooth, shiny-yellow body, and a creamy, supple texture. It is aged a minimum of three months and is distinguished by medium to large holes. Some variations are aged a minimum of 9, 12 or 15 months. The characteristic holes or "eyes" are the result of the action of the bacteria *Propionibacterium freudenreichii* which naturally occurs in milk and is added back into the cheese during production according to a closely guarded secret formula.

The history of this cheese can be traced back to the middle 1850s. Anders Larsen Bakke (1815–1899), a farmer and pioneer in Norway's dairy industry, produced cheese in the village of Våle in what was then the county of Jarlsberg and Larviks Amt (now Vestfold), 50 miles south of Oslo. The cheese shares similarities with Emmental, introduced to Vestfold by Swiss cheese makers during the 1830s. The cheese was first noted in the annual county report of Jarlsberg and Larviks Amt in 1855. After several years of popularity marked by a large volume of production Jarlsberg disappeared from the market.

Modern Jarlsberg cheese was developed in 1956 by Ole Martin Ystgaard of the Dairy Institute at the Agricultural University of Norway. Ystgaard's interest was sparked by the thesis of a dairy sciences student, Per Sakshaug, on the cheese historically made in Vestfold. It was named for a Norwegian nobleman, Count Wedel Jarlsberg, who owned land near Oslo in an area where an earlier version of the cheese was produced in the early 1800s, or for the eponymous county. The recipe was developed from formulae originating with Swiss cheesemakers who moved to Norway at that time. introduced to Vestfold by Swiss cheese makers during the 1830s.

Famous Norwegian-American



Cleng Peerson

Cleng Peerson (Klein Pedersen Hesthammar) was a Norwegian-American pioneer who led the first group of Norwegians to emigrate to the United States, traveling on the Norwegian sloop Restauration.

In 1821, he first traveled to the United States at the request of a religious community in Stavanger. This community was made up principally of Quakers, together with Haugeans, both groups having been influenced by the beliefs of German Rappites (see below). About Hauge: see article in Newsletter November 2020.

In 1824, when Peerson came back to Norway, it was decided that a group should emigrate. Peerson returned to America to prepare for their arrival. Cleng Peerson met the immigrants when they landed in New York on October 9, 1825. They moved to northern New York, settling about 35 miles northwest of Rochester in the town of Kendall, near Lake Ontario, in Orleans County. The road that ran through this settlement is today known as Norway Road.

In 1834, Cleng Peerson led a group of settlers to a little settlement on the Illinois River, in the Fox River Valley. The community of Norway in LaSalle County, Illinois is the site of the Norwegian Settlers Memorial which was dedicated in 1934.

Starting in 1838, Peerson returned to Norway several times. By 1840, Peerson had settled in Sugar Creek in Montrose Township, Lee County in the southeastern part of Iowa. Cleng Peerson was listed in the United States census records as a settler in 1840. He lived here for several years, including the period 1840–47. In 1847, he joined the Swedish immigrant society at Bishop Hill Colony in Henry County, Illinois, which had been founded by sect leader Erik Janson.

During 1854, the Texas State Legislature granted Peerson 320 acres (1.3 sq.km) of land west of Clifton, in Bosque County, Texas. Peerson lived here until his death in 1865 and was buried in the cemetery by Our Savior's Lutheran Church in Cranfills Gap.

Text and pictures from Wikipedia

Restauration was a sloop built in 1801, in Hardanger, Norway. It was owned by Cleng Peerson and Lars Larsen Geilane.

It became a symbol of Norwegian American immigration. Historical sources may contain several variations on the name of the sloop, including Restauration, Restoration, Restaurasjonen, and Restorasjon. It has been nicknamed the "Norse Mayflower".

The Harmony Society (Rappiter) was a Christian theosophy and pietist society founded in Iptingen, Germany, in 1785. Due to religious persecution by the Lutheran Church and the government in Württemberg, the group moved to the United States, where representatives initially purchased land in Butler County, Pennsylvania. On February 15, 1805, the group of approximately 400 followers formally organized the Harmony Society, placing all their goods in common.



Drawing by Ivan Doseff, in the 1920's

Cleng Peerson's parents were Peder Larsson, farmer at Hesthammar in Tysvær Parish, Rogaland County. Born 1755, died Jan.19, 1841, buried Jan.27, 1841. Married to Inger Sjursdotter, born 1744 at Nedre Eike, Hjelmeland, Rogaland, died 1814 at Hesthammar, a widow after Klang Larsen Lervik.

Cleng Peerson was confirmed in 1800. He married first time in 1807 to Anna Catrine Sælinger (b.1743, d.1831), a widow after Tormod Bjørnsson. Cleng and Anna didn't have a good relationship, and therefore lived separately. He married Charlotte Marie Dahlgren (b.1809 in Sweden, d.ca.1849). Cleng left her when he moved to Texas.

The congregation for Our Savior's Lutheran Church at Norse was organized on June 14, 1869 by Norwegian settlers of Bosque County, Texas. The church itself was constructed between 1875 and 1885. As the congregation grew, it became necessary to build another church in the western part of the Norwegian immigrant settlement. That church, St. Olaf Kirke, started as an extension of the Our Savior's Lutheran congregation upon completion of the church in 1886, but eventually became an independent congregation in 1902.

The cemetery on the church property serves as the burial site for a number of original Norwegian settlers of the area, including Cleng Peerson. Today a portion of Texas 219 in Bosque County is named the Cleng Peerson Memorial Highway.

The area around the communities of Norse, Clifton, and Cranfills Gap is known as the Norse Historical District. Recently a monument was constructed just outside the church's cemetery recognizing the 17 original Norwegian settlers of Bosque County.



All about Bunad

HARDANGER

Hardanger bunad is a collective term for bunads from the various villages in Hardanger. The costume custom had older features with local characteristics which together with Queen Maud's use and early tourism made it very popular. Towards the end of the 19th century, church clothes from Hardanger became the source of our national costume which was called "The National". Kvam-bunaden is used in Strandebarne, Norheimsund, Øystese and Ålvik. It is this bunad many associate with the "National" even though it had variations in different parts of the country.

The women's costume has been in unbroken tradition and is today called the Hardanger party costume. It has a red waist with a slant and a white apron. It is common to get a belt and leash when you are confirmed. The headdress and the seat belt separate the unmarried girl from the wife and it is also generally said that the girls should not dress up as much as the wives.

The traditional men's clothing has been out of use for a period in Hardanger, but with well-preserved source material, the bunad was used in the 1920s and 1930s. The costume custom in the middle of the 19th century was a model for the bunad, and one sees both features from the Rococo and Empire styles, even though many tailors and different time periods have left their mark on the bunad. In Kvam you see more green vests than in the rest of Hardanger and the distinction is between Norheimsund, Øystese and Ålvik where you wear a green vest with two-colored socks, and a red vest that you find in Jondal and Tørvikbygd.



Silver for the Hardanger bunad Brooch, Belt and Breast Cloth



Wadmal is primarily used for men's bunad.

Wadmal is a coarse, dense, usually undyed wool fabric woven in Iceland, Norway, Sweden, Denmark, Greenland, and the Orkney, Faroe and Shetland Islands from the Middle Ages into the 18th century. Wadmal was woven on the warp-weighted loom used throughout these areas of Norwegian influence, and was usually a 2/2 twill weave, although some medieval sources outside Iceland describe wadmal as tabby or plain-woven. In remote regions, wadmal remained the primary fabric for working people's clothing into the 18th century.

Wadmal was a medium of exchange throughout Scandinavia. Wadmal was accepted as currency in Sweden, Iceland, Shetland, and Ireland, and exchange rates defined the equivalent of various grades of wadmal (measured in ells) in silver and in cows. According to Bruce Gelsing, the term wadmal was known in Germany and the southern Baltic region as a rough cloth primarily used by the poor.

That was all about Bunad.

Bucket List



Sverd i fjell (Swords in Rock)

May 17 in Oslo. Kids, walking bands and ladies in bunad.



Viking Magazine May 2022 Edition

An Epic Reign

The magazine has a wonderful article in the latest issues about the legendary Harald Hårfagre (Fairhair). It is worth reading.

And add it to your bucket list.

Barnetog (Children parade)

Everything you need to know how to celebrate May 17 in Norway, more specific, in Oslo.



Drøbak, The Pearl of the Oslofjord

Traditionally, Drøbak was the winter harbour of Norway's capital, Oslo, since in severe winters the fjord will freeze from outside Drøbak all the way up to Oslo.

A notable event in Drøbak's history is the World War II sinking of the German cruiser Blücher in the Drøbak narrows (only 1 mile (1.5 km) wide), on the early morning of 9 April 1940. The cruiser was transporting German soldiers and bureaucrats for the planned swift occupation of Oslo.

Social April 23, 2022



April Social

Twenty-four people attended the April 'cod' luncheon on a beautiful spring day in the desert. We tried plukkfish, a Norwegian dish of cod, mashed potatoes, and crisp bacon pieces. The entrée was catered by Mission Catering, an arm of the Coachella Valley Rescue Mission, who has provided our Christmas party meals for several years. Terje Berger contributed the smashed peas, a Norwegian dish - recipe included in newsletter. Nancy Madson contributed the cucumber mousse and the appetizer gravlaks, both recipes from the April Viking magazine. Nancy admitted to having difficulty with the gelatin conversion from 'gelatin leaves' to the American Knox gelatin packets. The cucumber mousse did not set-up as desired, but it was still a refreshing accompaniment to the plukkfish. Luella contributed a grainy bread and the dessert – a delicious lemon cake.



Luella had found a YouTube video, How Cod Saved the Vikings, which fit perfectly with our cod themed meeting. Here's the link, in case you missed the social, or just want to watch it again.

<https://www.youtube.com/watch?v=BtCNBh0AsWM>

This is a very interesting video. How did cod save the Vikings? – hint – cod liver oil. Many folks at the social remember taking a teaspoon of cod liver oil every day in their youth. Nancy and her siblings were required to take a teaspoon-full of cod liver oil when visiting relatives in Trondheim in 2000. The Norwegian relatives were trying to expose their American relatives to the Norwegian culture which still included the daily ingestion of cod liver oil.

Submitted by Nancy Madson



Social April 23, 2022

Smashed Peas

- 2 tbsp olive oil
- 1 bag (16 oz) frozen green peas
- 1 bunch fresh mint leave, chopped
- 1 bunch green onion, chopped
- 2 tbsp butter
- 2 tbsp brown sugar
- salt and pepper to taste

Heat the olive in a skillet, and cook and stir the frozen peas, mint leaves, and green onion until the peas are hot and tender but still bright green, 7 to 10 minutes.

Pour the peas into a bowl, and mash until the peas are thoroughly crushed but still slightly chunky.

Move the peas back in the skillet. Stir in the butter, brown sugar, and salt and pepper, and mix until the sugar is dissolved.

Serve warm or cold.



Solskinn Lodge Officers 2021-2022

Board of Directors

President	Luella Grangaard	760-363-7704
Vice President	Terje Berger	760-799-6660
Counselor	Ulf Lokke	760-808-5403
Secretary	Tone Chaplin	760-408-9170
Treasurer	Nancy Madson	760-343-0848

Program Directors

Social Director	Nancy Madson	760-343-0848
Cultural Director	Luella Grangaard	760-363-7704
Sunshine	Charlotte Larsen	760-835-4391

Support Positions

Book Club	Luella Grangaard	760-363-7704
Editor, Webmaster	Terje Berger	760-799-6660
Photographer	Miriam Hendrix	
Musician	Terje Berger	
Librarian	Corinne Bjerke	

Financial Benefits

James Donovan, FIC, CSA	Cell: 760-276-5529
	Office: 760-440-9905
	jdonovaninsure@gmail.com

Solskinn Lodge, #6-150
Terje Berger
52705 Avenida Obregon
La Quinta, CA 92253



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Mission Statement

*The mission of
Sons of Norway
is to promote and to preserve
the heritage and culture of
Norway, to celebrate our
relationship with other Nordic
countries, and to provide quality
insurance and financial
products to its members*