

Solskinn Nyhetsbrev

April 2022 Newsletter from Solskinn Lodge 6-150



Ord fra Presidenten

Our next social is about cod. “Wars have been fought over it, revolutions have been spurred by it, national diets have been based on it, economies have depended on it, and the settlement of North America was driven by cod. Cod, it turns out, is the reason Europeans set sail across the Atlantic, and it is the only reason they could. What did the Vikings eat in icy Greenland and on the five expeditions to America recorded in the Icelandic sagas? Cod—frozen and dried in the frosty air, then broken into pieces and eaten like hard-tack. What was the staple of the medieval diet? Cod again, sold salted by the Basques, an enigmatic people with a mysterious, unlimited supply of cod.” Cod by Mark Kurlansky.

Our next social will highlight cod. Many of you grew up on lutefisk and celebrated Christmas with that dried and reconstituted stinky version of cod. Other options could include fish chowder, poached cod, fish gratin, fish boller, fish cakes, plukkfisk, torsk, or the ever-popular fish and chips. Cod is a very versatile fish and used by many different cultures. I hope you join us for our next social when we will explore cod.

This season, Nancy, as social director, and myself, as cultural director, have been trying to explore different Norwegian foods. At our last social, we had 24 attendees who had a meatball wrap with lefse and gjetost sauce and rødkål (red cabbage). At our next social we will try another new Norwegian dish. Come and be a culinary adventurer and Norwegian foodie.

If you have a Norwegian dish you would like to share with our fraternal family let myself or Nancy know. Please offer suggestions, or better yet, offer to share and prepare a dish with the lodge.

I look forward to trying a cod dish with you in April.

Fraternally,
Luella

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**SONS of
NORWAY**

District 6

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



Social Meetings Schedule

- Saturday Apr 23 Fish social 
- 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.

Happy Birthday



Birthdays in April / May

April 3	Sandra K Kenney "85"
April 5	Svein Olav Stokke
April 12	Colin Brown
April 12	Dale Arthur Evenson
April 17	Lonnie Mills
May 10	Junelle H Pearson "80"
May 12	Leland Wayne Rasmussen "80"
May 24	Ulf Kristian Lokke



April 17	Easter Sunday (Flag Day)
April 15	Open fire in forests prohibited Ends September 15
May 1	The Internation Labor Day (FD)
May 8	Liberation Day (Flag Day)
May 17	Constitution Day (Flag Day)
May 26	Ascension Day (not flag day)

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Sons of Norway

Website: sofn.org
Facebook: Official Sons of Norway Facebook Group

Sons of Norway, District Six

Website: sofn6.org
Facebook: Sons of Norway District Six

NETFLIX

The Trip (I Onde Dager)

Lars and Lisa drive each other nuts cooking and eating dinner, and before bed they play a game of Scrabble that only further sledgehammers the wedge between them. The next day, we follow Lars as he fetches the hammer from the basement and heads to the kitchen for two belts of booze, and the camera angle for this shot is canted, oh so very canted. He sneaks up behind Lisa and before he can ballpeen a hole in her skull she quickly turns around and tases him. It's probably safe to say that marital counseling would be pointless at this stage of their relationship.

Both Norwegian and English speaking.



**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
by Lars Brownworth

ZOOM Meeting
Thursday, May 17 at 4PM
We love to see you!

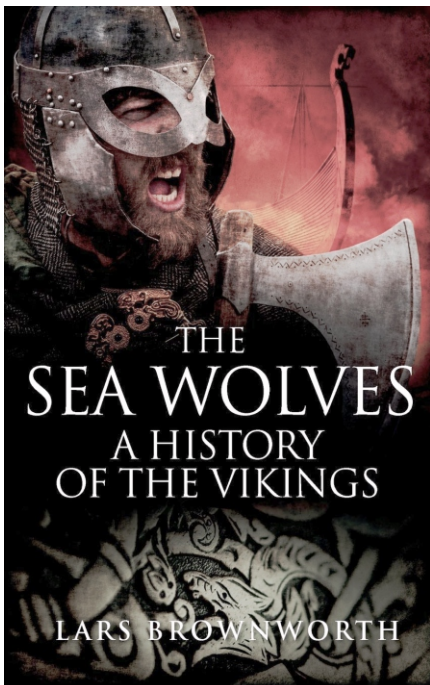


The Sea Wolves, A History of the Vikings by Lars Brownworth

In AD 793 Norse warriors struck the English isle of Lindisfarne and laid waste to it. Wave after wave of Norse 'sea-wolves' followed in search of plunder, land, or a glorious death in battle. Much of the British Isles fell before their swords, and the continental capitals of Paris and Aachen were sacked in turn. Turning east, they swept down the uncharted rivers of central Europe, captured Kiev and clashed with mighty Constantinople, the capital of the Byzantine Empire.

But there is more to the Viking story than brute force. They were makers of law - the term itself comes from an Old Norse word - and they introduced a novel form of trial by jury to England. They were also sophisticated merchants and explorers who settled Iceland, founded Dublin, and established a trading network that stretched from Baghdad to the coast of North America.

In *The Sea Wolves*, Lars Brownworth brings to life this extraordinary Norse world of epic poets, heroes, and travellers through the stories of the great Viking figures. Among others, Leif the Lucky who discovered a new world, Ragnar Lodbrok the scourge of France, Eric Bloodaxe who ruled in York, and the crafty Harald Hadrada illuminate the saga of the Viking age - a time which "has passed away, and grown dark under the cover of night".



Solskinn Book List 2022

- | | |
|------|--|
| June | Defiant Courage: Norway's Longest WWII escape
by Astrid Karlsen Scott and Dr. Tore Haug |
| July | The Sandman: A Novel (Joonas Lina Book)
by Lars Kepler |
| Aug | For the Love of Cod
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 |

Lars Mehrling Brownworth (born July 28, 1975) is an author and former United States history, political science and study hall teacher at The Stony Brook School in Stony Brook on Long Island, New York, who created the top 50 podcast, 12 Byzantine Rulers: The History of the Byzantine Empire.

On August 15, 2007, Brownworth announced that he had resigned from teaching to work on a book with Crown Publishing titled *Lost to the West: The Forgotten Byzantine Empire that Rescued Western Civilization*, which was published on September 15, 2009. On January 3, 2014, Brownworth released his second book, *The Normans: From Raiders to Kings*. His third book, titled *The Sea Wolves: A History of the Vikings*, was published in December 2014. A fourth book, *In Distant Lands: A Short History of the Crusades*, was released on April 10, 2017.

His most recent book, *The Caesars Volume 1: Julius Caesar - Roman Colossus*, was released on January 11, 2021.

Photo: Penguin Livros

June 2022 Book:

**Defiant Courage:
Norway's Longest WWII escape**
The true story of what Jan Baalsrud endured.

Nordic Mythology

Frigg is a goddess in Germanic mythology. In Norse mythology, the source of most surviving information about her, she is associated with marriage, prophecy, clairvoyance and motherhood, and dwells in the wetland halls of Fensalir. In wider Germanic mythology, she is known in Old High German as Frīja, in Langobardic as Frēa, in Old English as Frīg, in Old Frisian as Frīa, and in Old Saxon as Frī, all ultimately stemming from the Proto-Germanic theonym *Frijjō, meaning '(the) Beloved' or '(the) Free'. Nearly all sources portray her as the wife of the god Odin.

The children of Frigg and Odin include the gleaming god Baldr. Due to significant thematic overlap, scholars have proposed a connection to the goddess Freyja.

The English weekday name Friday (ultimately meaning 'Frigg's Day') bears her name. After Christianization, the mention of Frigg continued to occur in Scandinavian folklore. During modern times, Frigg has appeared in popular culture, has been the subject of art and receives veneration in Germanic Neopaganism.

Regarding a Freyja–Frigg common origin hypothesis, scholar Stephan Grundy comments that "the problem of whether Frigg or Freyja may have been a single goddess originally is a difficult one, made more so by the scantiness of pre-Viking Age references to Germanic goddesses, and the diverse quality of the sources. The best that can be done is to survey the arguments for and against their identity, and to see how well each can be supported."

The English weekday name Friday comes from Old English Frīgedæg, meaning 'day of Frig'. It is cognate with Old Frisian Frīadei (≈ Fri(g)endei), Middle Dutch Vridach, and Old High German Frīatac, which was borrowed into Old Norse as Frjádagr. All of these terms derive from Late Proto-Germanic *Frijjōdag ('Day of Frijjō'), a calque of Latin Veneris dies ('Day of Venus').

Baldr (also **Balder**, Baldur) is a god in Germanic mythology. In Norse mythology, Baldr is a son of the god Odin and the goddess Frigg, and has numerous brothers, such as Thor and Váli. In wider Germanic mythology, the god was known in Old English as Bældæg, and in Old High German as Balder, all ultimately stemming from the Proto-Germanic theonym *Balðraz ('hero' or 'prince').

During the 12th century, Danish accounts by Saxo Grammaticus and other Danish Latin chroniclers recorded a euhemerized account of his story. Compiled in Iceland during the 13th century, but based on older Old Norse poetry, the Poetic Edda and the Prose Edda contain numerous references to the death of Baldr as both a great tragedy to the Æsir and a harbinger of Ragnarök.

According to Gylfaginning, a book of Snorri Sturluson's Prose Edda, Baldr's wife is Nanna and their son is Forseti. Baldr had the greatest ship ever built, Hringhorni, and there is no place more beautiful than his hall, Breidablik.

Ægir (anglicised as Aegir; Old Norse 'sea'), Hlér (Old Norse 'sea'), or Gymir (Old Norse less clearly 'sea, engulfer'), is a jötunn and a personification of the sea in Norse mythology. In the Old Norse record, Ægir hosts the gods in his halls and is associated with brewing ale. Ægir is attested as married to a goddess, Rán, who also personifies the sea, and together the two produced daughters who personify waves, the Nine Daughters of Ægir and Rán, and Ægir's son is Snær, personified snow. Ægir may also be the father of the beautiful jötunn Gerðr, wife of the god Freyr.



*Frigg, Queen of Asgard. Image: Ancient-origin.net
Text: Wikipedia*

In Norse mythology, **Breiðablik** (Broad-gleaming) is the home of Baldr. It is briefly described in Snorri Sturluson's Gylfaginning as one of the halls of Asgard: "Then there is also in that place the abode called Breidablik, and there is not in heaven a fairer dwelling."

In Norse mythology, **Valhalla** is a majestic, enormous hall located in Asgard, ruled over by the god Odin. Half of those who die in combat travel to Valhalla upon death, led by valkyries to be with Odin, while the other half gets chosen by the goddess Freyja for the field Fólkvangr. In Valhalla, the dead warriors join the masses of those killed in combat (known as the Einherjar) and various legendary Germanic heroes and kings, as they prepare to aid Odin during the events of Ragnarök. Before the hall stands the golden tree Glasir, and the hall's ceiling is thatched with golden shields. Various creatures live around Valhalla, such as the stag Eikþyrnir and the goat Heiðrún, described as standing atop Valhalla and consuming the foliage of the tree Læraðr.

In Norse mythology, **Ásgard** is a location associated with gods. It appears in a multitude of Old Norse sagas and mythological texts. Some researchers identify Asgard as one of the Nine Worlds surrounding the tree Yggdrasil. Norse mythology portrays Asgard as a fortified home to the Æsir tribe of gods, located in the sky. Asgard consists of smaller realms that individually do not appear as frequently in mythological poems and prose. Ancient Norse eschatology envisages the total destruction of Asgard during Ragnarök, and its later restoration after the world's renewal.

In Norse cosmology, **Niflheim** or Niflheimr is a location which sometimes overlaps with the notions of Niflhel and Hel. The name Niflheimr appears only in two extant sources: Gylfaginning and the much-debated Hrafnagaldur Óðins.

Niflheim was primarily a realm of primordial ice and cold, with the frozen rivers of Élivágar and the well of Hvergelmir, from which come all the rivers. According to Gylfaginning, Niflheim was the second of the two primordial realms to emanate out of Ginnungagap, the other one being Muspelheim, the realm of fire. Between these two realms of cold and heat, creation began when its waters mixed with the heat of Muspelheim to form a "creating steam". Later, it became the abode of Hel, a goddess daughter of Loki, and the afterlife for her subjects, those who did not die a heroic or notable death.

Patronymic

Andersen, Anderson, Andersson, Andersøn, Andersson

In Norse custom, patronyms and matronyms were formed by using the ending -son (later -søn and -sen in Danish, Norwegian and German) to the genitive form of the father's name to indicate "son of", and -dóttir (Icelandic and Faroese -dóttir, Swedish and Norwegian -dotter, Danish and Norwegian -datter) for "daughter of". The resulting patronymic was generally not used as a surname; however, a third name, a so-called byname based on location or personal characteristic, was often added to differentiate people and could eventually develop into a kind of family name. Some Early Modern examples of the latter practice, where the patronymic was placed after the given name and was followed by the surname, are Norwegian Peder Claussøn Friis, the son of Nicolas Thorolfson Friis (Claus in Claussøn being short for Nicolas) and Danish Thomas Hansen Kingo, the son of Hans Thomsen Kingo.

Eventually, most Nordic countries replaced or complemented this system with the prevailing "international" standard of inherited family names. In Norway, for example, the parliament passed a family name act in 1923, citing the rising population and the need to avoid the confusion of new last names in every generation. The law does allow a person to retain a patronymic as a middle name in addition to the surname, as was common in Early Modern times; this is not a common practice but does occur, a modern example being Audhild Gregoriusdotter Rotevatn. The Danish government outlawed the practice in

1856 and eased the regulations in 1904 to deal with the limited number of patronymics. In Sweden the practice of children keeping their fathers and wives taking their husband's patronymic as a surname occurred in the 18th century but was first prevalent in the late 19th century. Patronymics were normal in Sweden, at least in rural Sweden, until the 19th century. From the end of the 19th-century patronymics gradually became less common in Sweden until they were abolished in 1966. In 1982 the right to use patronyms (and matronyms) was partially restored; a person (or the parents of a child) had to apply and pay a fee. 1 July 2017 parents in Sweden are free to give their children patronyms/matronyms at birth instead of inherited family names, and any person can change her or his last name to a matronymic or patronymic.

Matronyms were used exceptionally if the child was born out of wedlock or if the mother was much more high-born or well known than the father, a historical example being Sweyn Estridsson.

In Iceland, patronymics or matronyms are still used as last names and this is in fact compulsory by law, with a handful of exceptions. The father's name (usually in the genitive case) plus the word son for sons, dóttir for daughters. For example, Jóhanna Sigurðardóttir (i.e. "Jóhanna, daughter of Sigurð[ur]").

From Wikipedia

Via Ferrata (Iron Path)

Several via ferratas (15 in 2020) are found in Norway, usually named by their Norwegian word *klatre-sti* which roughly translates as 'climbing trail'. The recent years have seen the construction of several new trails. Via Ferratas have less of a tradition in Norway than they have in southern Europe.

Tysso Via Ferrata in Tyssedal, starting at the Norwegian Museum of Hydro Power and Industry and climbing along the very steep hydropower pipeline. Kyrkjeveggen ("the church wall") is situated in Fjæra in the fjord of Åkrafjorden. The route of Kyrkjeveggen elevates 500 meters to the top.

The most known is the Via Ferrata Loen in Stryn. It opened in 2012. This track contains the dramatic hanging bridge, Gjølmunnebrua.

Since 2015, Straumfjell in Setesdal is Northern Europe's longest Via Ferrata. It starts in Lom, from elevation 380 m (1246') to end at 1524 m (5000'), a record in Norway both in vertical metre and for the highest end point.

Photo: FjordTours.com



Norwegian food and drink

Cardemom Buns (Hveteboller)



Hveteboller is a traditional sweet bread or cardamom bun originating from Norway. The buns are made with a combination of flour, milk, yeast, sugar, cardamom, salt, eggs, and butter. The light dough is kneaded until smooth and soft, and it is then left to rest.

After some time, the dough is divided into smooth balls that are left to rest until puffed. The eggs and milk are whisked together, and the mixture is brushed over the top of each roll. These cardamom-scented rolls are baked until golden, then served immediately, usually with butter, coffee, and Geitost.

From TasteAtlas.com

“50 Most popular dishes in Norway”. Check website for recipes

Plukkfisk



Plukkfisk is a traditional fish dish originating from Norway and it's especially popular in coastal settlements of Western Norway. The dish consists of potatoes, pieces of fish, and onions cooked in a bechamel sauce. Cod is traditionally used, but some people like to use pollock instead.

There are many variations on the dish, but it's usually made with a combination of cod, potatoes, onions, leeks, chives, butter, salt, white pepper, bacon slices, and bechamel sauce. Once done, plukkfisk is often topped with crispy bacon, and the dish is served with a flatbread on the side.

Fish soup a la Bergen



Bergensk fiskesuppe is a traditional Norwegian fish soup originating from Bergen. Although there's an ongoing debate about what should be in the soup, it often contains pollock or salmon, pickled purslane, vegetables such as onions, carrots, leeks, and celery, sour cream, vinegar, salt, pepper, sugar, and traditionally, but rarely in practice - the bones of young saithe.

Alternatively, the bones of haddock or cod are also acceptable for making the fish stock. Fish balls are sometimes also added to the soup. Before serving, Bergen fish soup is topped with a dollop of sour cream. If desired, garnish the soup with chives and serve it with crusty bread on the side.

Cauliflower Soup (Blomkålsuppe)



Blomkålsuppe is a traditional Norwegian cauliflower soup. Although there are many variations, the soup is usually made with a combination of cauliflower florets, meat stock, egg yolks, salt, white pepper, cream, butter, onions, flour, and nutmeg.

The cauliflower is boiled in salted water and one half is divided into florets and set aside. The rest is cooked until mushy and blended with a bit of water until the combination turns into a smooth sauce. The onions are sautéed in butter and mixed with flour, stock, and cauliflower sauce.

Sour Cabbage (Surkål)



Even though it is popular in many Scandinavian countries, surkål is traditionally associated with Norway. Characterized by the unusual combination of sweet and sour flavors, this simple dish consists of finely sliced green or red cabbage stewed in vinegar, sugar, and various spices, with the occasional addition of sliced apples and caraway seeds.

In many Scandinavian households, it is one of the essential side dishes served during the festive Christmas period.

Gjetost Sauce (Brunostsaus)

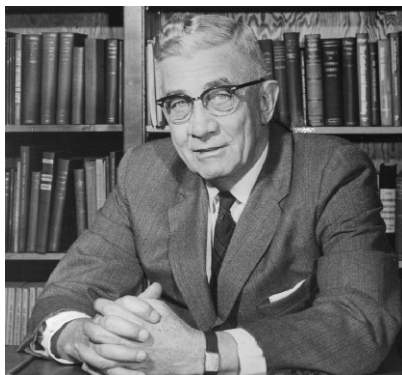
Not from TasteAtlas



2 Tbsp Butter
2 Tbsp Flour
3/4 cup light Cream or Milk
1/2 cup Chicken Broth
1 cup Shredded Gjetost
3/4 cup Sour Creme
2 Tbsp Chopped fresh parsley or dill

Melt butter in a small pan. Add flour and cook until bubbly. Remove from heat and slowly add cream while whisking. Add chicken broth, bring to a boil, stirring constantly until thickened. Turn heat down and add gjetost cheese. Blend some of the sauce into the sour cream, then return sour cream to sauce. Add parsley or dill.

Famous Norwegian-American



Photos:
Left: Carl W Blegen, NataliaVogelkoff.com
Above: Theodore Blegen, ForestHistory.org
Text: Wikipedia

Carl William Blegen (b. January 27, 1887, Minneapolis, Minnesota, d. August 24, 1971, Athens, Greece) was an American archaeologist who worked on the site of Pylos in Greece and Troy in modern-day Turkey.

In Greece, he was a fellow at the American School of Classical Studies at Athens (1911–1913), during which time he worked on excavations at Locris, Corinth and Korakou. During World War I Blegen was involved in relief work in Bulgaria and Macedonia, receiving the Saviors Order from Greece in 1919. Following the war he completed his Ph.D. at Yale (1920). He was then assistant director of the American School (1920–26); during his tenure he excavated at Zygouries, Phlius, Prosymna, and Hymettos. His excavations at Troy were carried out between 1932 and 1938, followed by those at the Palace of Nestor in Pylos, Greece in 1939 (the dig resumed 1952–1966). Many of the finds from this excavation are housed in the Archaeological Museum of Chora.

He received honorary degrees from the University of Oslo and the University of Thessaloniki in 1951. In 1965 Blegen became the first recipient of the Archaeological Institute of America's Gold Medal for archaeological achievement.

The Carl Blegen Library is located on the campus of the University of Cincinnati. The library has curated an exhibit called Discovering Carl Blegen which includes images from Blegen's major campaigns in Troy and Pylos as well as his work and life at UC and abroad.

Carl Blegen died in Athens, Greece on 24 August 1971 at the age of 84. He is buried in the Protestant corner of the First Cemetery of Athens, together with his wife, Elizabeth Pierce Blegen (1888-1966)

Theodore Christian Blegen , Carl William Blegen and Hallward Martin Blegen were sons of Anna Bergine (1854-1925) and John H. Blegen (1851-1928), both of whom had emigrated from Lillehammer, Norway. John Blegen was a professor at Augsburg College in Minneapolis and played a central role in the Norwegian Lutheran Church in America.

John Hansen Blegen, b. Oct 1, 1851, Øvre Bleken, Fåberg, Oppland. Married June 18, 1883, Ramsey, Minnesota to **Anna Bergine Olsen**, b. Oct 19, 1854, Lillehammer, Oppland. They arrived between 1865 and 1870.

John Blegen was the son of **Hans Amundsen**, b. Aug 6, 1814, Fåberg, Oppland, d.ca. 1900. Married to **Mathea Gundersdatter Fougner**, b. Jan 3, 1816, Follebu, Gausdal, Oppland

Hans Amundsen was the son of **Amund Hansen Blegen**, b. Jan 6, 1783, Bleken, Fåberg and **Berit Erichsdatter Opjordet**.

Theodore Christian Blegen (b. 16 July 1891, Minneapolis, Minnesota, d. 18 July 1969, Ramsey, Minnesota) was an American historian and author. Blegen was the author of numerous historic reference books, papers and articles written over a five decade period. His primary areas of focus were of the history of the state of Minnesota and of Norwegian-American immigration.

Blegen's undergraduate studies at Augsburg College B.A. (1910) were followed by graduate work at the University of Minnesota M.A. (1915), Ph.D. (1925) that led to a doctorate in history. In 1928, he was a Guggenheim Fellow and studied in Norway.

His career with the Minnesota Historical Society began in 1922, serving an apprenticeship in the arts of editing and meticulous research. He succeeded to the position of superintendent of the historical society, and a seat on the executive council, serving until 1939. He returned to the Society as a research fellow in 1960 after his retirement from teaching.

In 1925, Blegen was appointed the first managing editor of the Norwegian-American Historical Association. During World War II, he directed the National Historical Service, preparing materials for the U.S. Army's G.I. Roundtable. He was elected president of the Organization of American Historians in 1943.

Blegen received recognition in the form of honorary degrees from Hamline University, Carleton College, St. Olaf College, Luther College, and Augustana College. Blegen was made honorary doctor at the University of Oslo, 1938. He was a member of the Norwegian Academy of Science and Letters from 1946 and The Royal Norwegian Society from 1954. In 1950 he was knighted into the Royal Norwegian Order of St. Olav.

Hallward Martin Blegen Sr (1885-1942)

Physician and Surgeon in Marshall County, Minnesota

Coroner in Marshall County, Minnesota

Married to Clara A. Sletten (1889-1969)

Their son, **Hallward Martin Blegen Jr** (1913-1961) was

Physician and Surgeon in Montana.

All about Bunad

SETESDAL



Setesdalsbunad or women's folk costume from Valle in Setesdal as the original name, is a costume based on the costume traditions of Valle in Aust-Agder, Norway. In addition, this costume is one of the oldest costumes that have been used continuously for years, both in everyday life and for party use. Today the Setesdalsbunad remains as an outfit to mark an anniversary, among them the Norwegian Constitution Day on 17 May each year. In addition, there is also a traditional Setesdalsbunad used by men. The male version is characterized by the back part which partially is made of leather.

Pictures: Bridal couple (Flickr), Family (Pinterest)

NORDLAND



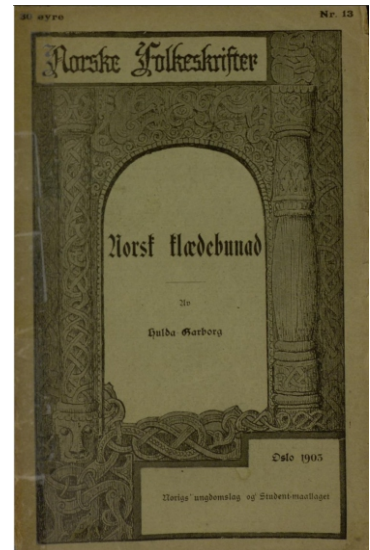
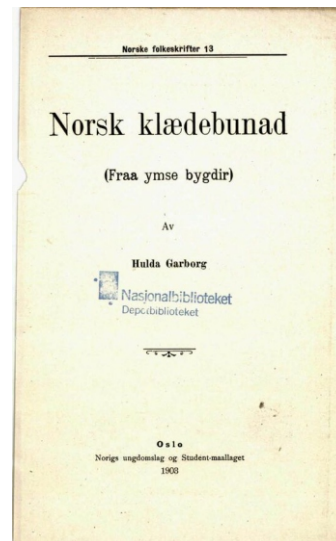
Blue Norrlands Bunad
Green Nordlands Bunad
Budnad Silver



For a long time, there were no other national costumes in northern Norway than the Nordland national costume, and it is considered a national costume for both Nordland, Troms and Finnmark. It was the youth groups on Helgeland who in the 1920s saw the need for a separate bunad for the area, and in 1926 set up a committee to collect costume material from the area and compose a bunad.

The very first Nordland national costume was displayed at the annual meeting of the Hålogaland youth group in the youth room Nybrotshjemmen in Meistfjord in Leirfjord. One of the first days in July 1928 it was also exhibited in the large shop windows of Karl Jacobsen's Enke in Sjøgata in Mosjøen.

Photos: Husfliden.no, Finn.no



We call her "Bunadens Mor". But she was so much more.

Hulda Garborg (née Karen Hulda Bergersen, 1862-1934) was a Norwegian writer, novelist, playwright, poet, folk dancer, and theatre instructor. She was married to Arne Garborg, and is today perhaps best known for kindling interest in the Norwegian folk & bunad traditions.

She wrote a lot of plays, dramas and comedies, often anonymously played at well known theatres in Kristiania (Oslo) and Bergen. She founded Det norske spellaget in 1899, and was co-founder of Det Norske Teatret. She edited the song book Norske folkevisor in 1903, issued the book Song-Dansen and Norske dansevisur (1913). She wrote the book Norsk klædebunad (1903), on the Norwegian bunad tradition.

*Pictures: GoodRead.com, Runeberg.org
Text: Vera & William, Fashion Design*

Norwegian Women's Right

They gained power through the right to inherit and own land.

Historians agree that most of the foundations for gender equality in Norway were laid in the late 1800s and early 1900s. But as early as the 12th century, Norwegian and other Nordic women had far more rights than women further south. In the Nordic countries, women inherited property. This was not the case throughout Europe in the Middle Ages. This is perhaps the most important factor that tells us that women may have had more rights here than they had in some societies in southern Europe.

The Norwegian laws, for example, clearly state that women can inherit from their parents as early as the 12th and 13th centuries, and especially in the national legislation that came into force in the 1270s. With inheritance, and especially with the right to inherit and own land, also came power. Especially noble women exercised what can be called soft power. While they may not be able to control political and economic situations directly, these women had access to the men who made the decisions, and they could influence them.

The role of peasant wives

For various reasons, women began to lose rights from the latter part of the 16th century. We are seeing a decline in women's rights. When we come to the 19th century, women's economic power is much more limited than it was in the High Middle Ages and the late Middle Ages.

But especially from the 19th century, Norwegian agriculture helps to reverse this trend. If we have to point to one important explanation, it is to emphasize the strong agricultural tradition of appreciating the work that was done in households. If you think about the agricultural society in the 19th century, women cooked for all the farm workers and of course for the families. They made clothes, gave birth, raised the children, and the next generation took care of the old and the sick. Virtually all European countries were dependent on agriculture at this time, but especially in Norway's situation; in a cold and wet mountainous country, agriculture was more challenging than elsewhere. This meant a lot to appreciate the women's contribution to the household's finances.

The union with Sweden

The traditions from agriculture would probably not be enough to make Norway a leading country in women's rights. Instead, one of the whims of history may have been a decisive factor. Norway was in a union with Denmark for around 400 years from the late 14th century. But Norway-Denmark was on the losing side of the revolutionary wars in 1814. Thus, Denmark gave away Norway to Sweden.

Norway's response to being treated as an asset was to write its own constitution, something everyone who has been on the May 17 train knows. But the constitution was not good for the position of women. Norway got a future-oriented and modern constitution in 1814, it was a liberal law. But women were excluded. Women had no political rights and were not seen as Norwegian citizens. This step backwards, the fact that Norwegian women were not even seen as citizens, gave the energy for women to organize. They formed and joined voluntary organizations, which later led to mobilization for the right to vote.

Women on bicycles

There was a number of female pioneers in the fight for equality, but among those who stand out is Fredrikke Marie Qvam. In 1896, she helped start the Norwegian Women's Sanitation Association (NKSF), a humanitarian organization that runs voluntary work in the health and social area. The struggle between Norway and Sweden for



Fredrikke Qvam
Photo: Wikimedia

the union became increasingly stronger towards the dissolution of the union in 1905. There were threats of war and unrest on the border, so NKSF was founded. They had a number of goals. They were to fight for women's suffrage, prepare women and obtain the necessary materials in case of war with Sweden, and they were to fight against tuberculosis.

Women were not allowed to take part in the referendum on the dissolution of the union in 1905. So Qvam and her allies threw themselves on bicycles and collected signatures from women in a petition in support of the dissolution of the union. They collected as many as 300,000 signatures in a country with just over two million inhabitants. They showed that they were politically engaged, that they had authority and, in a way, that they wanted to be political individuals. What these women did in 1905 helped lay the foundation for women to have full voting rights.

In 1913, Norway became the first independent nation to give women full voting rights.

Norwegian emigration and unmarried women

Voting rights were important. But full gender equality includes much more than that. Here, another historical event plays a central role. Between 1830 and 1920, 800,000 people emigrated from Norway to the United States and other countries. The vast majority were men. As a consequence, almost 40 per cent of women in Norway were unmarried at the beginning of the 20th century. The men they could have married had left.

Both liberal and conservative politicians saw that this was a disaster in the making. If women were not allowed to work, how would unmarried women survive? Both conservative and liberal men pushed for formal rights for unmarried women, so that they could take care of themselves. The pressure for reforms came from male politicians who saw that unmarried women needed the opportunity to earn a living. In addition to working life reforms, politicians passed a liberal marriage law in 1927 that valued women's work at home.

Baby boomers run the welfare state

After World War II, Norway, like most countries in the West, experienced a baby boom. At this time, the expectation was that women would stay at home to take care of the children. But in the 1960s, Norway began to have a great shortage of labor. Politicians did everything they could to persuade mothers to join the workforce, but it was not until 1975, when the authorities introduced the Kindergarten Act, that women were completely free to work outside the home.

Social March 26, 2022



Social March 26, 2022



Meatball wrap, Bingo, Winners, and lots of Good Friends.



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