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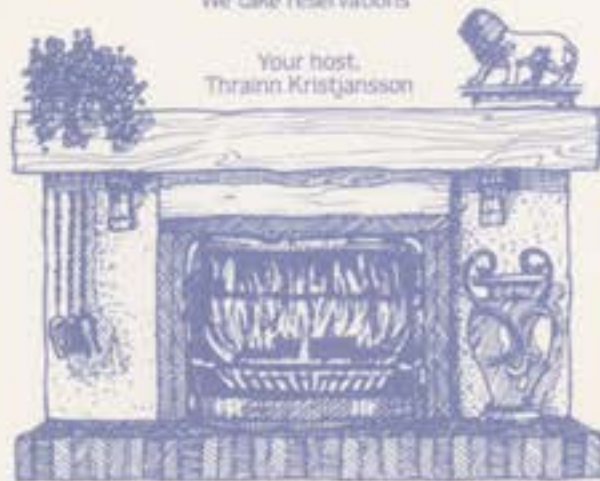
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The Icelandic Canadian

Volume XLII, No. 4

Winnipeg, Canada

Summer, 1984

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THE ICELANDIC CANADIAN

A North American quarterly published in Winnipeg, Canada,
dedicated to the preservation of the Icelandic heritage.

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Information regarding correspondence and subscription rates, see NOTICE TO OUR SUBSCRIBERS on page 6 in this issue.

Second Class Mail Registration No. 1909

Printed at 358 Ross Avenue, Winnipeg, Manitoba R3A 0L4

THE ICELANDIC CANADIAN

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EDITORIAL

ICELANDIC CANADIAN FRON

by Shirley Syms

As I thought about writing this editorial, I did not know what approach I would take. Would I talk of the history of Fron, about its parents, The Icelandic Canadian Club and Fron, or would I speak of the present day Icelandic Canadian Fron with its aspirations for the future? I decided on the latter because many exciting things have been happening.

When my husband, children and I first joined Icelandic Canadian Fron (hereafter referred to as I.C.F.) in 1981, friends of the Icelandic persuasion had two comments:

"Oh, I didn't know you could speak Icelandic," and "I.C.F., that's a club of old folks".

Of course, our friends were wrong on both counts. I.C.F. members do speak English, extremely well, in fact, and some are fortunate to be fluent in Icelandic, as well. Secondly, I.C.F. has a variety of very interesting members of all ages — the younger ones getting along very well with the older ones and both age groups enjoying one another immensely.

The I.C.F. executive considered, very seriously, what improvements they wanted to make. One direction they chose was to try to increase membership. To that end, the executive conducted telephone blitzes, sent out introductory packages to people of Icelandic descent that they knew or thought they knew, and sent out our newsletters regarding I.C.F.'s interesting programs. These measures were very successful in increasing the membership considerably.

Another emphasis on the program for the year has been to try to include children in as many events as possible and to make events family-oriented. The executive found that most people would rather go out

socially without their children so this has been a big hurdle to overcome. Some children were present at the Christmas party and the Thorrablot and many people commented on how nice it was to see children at social events, "just like the old days". I.C.F. now has children's prices to events that require tickets.

I.C.F.'s slate of activities during 1983 and 1984 has been planned to attract all age groups. Cultural programs with very talented Icelandic performers, notably the children of Fron members or Icelandic parents within the Icelandic society, have proved very popular.

Our Christmas party which originated as a Seniors party has evolved, or is trying to evolve into a family Christmas party. Special Icelandic children's stories have been included these past two years in the hopes of attracting more children, as well as the traditional sing-song and the artistry of talented performers.

I.C.F.'s Heritage Series, highly informative lectures on various facets of Icelandic life by experts in the field, have proved to be extremely interesting, but this type of program has not attracted too many people, much to the surprise of the executive. Icelanders are known to be intellectual and well-read people, always eager to improve their minds. The Heritage Series is committed to do this.

I.C.F.'s most popular events continue to be the socials, which are growing larger every year. At the Thorrablot this year two hundred and ninety-five people sat down for dinner, fifty more than last year. As in keeping with I.C.F.'s idea of appealing to all ages, a short program was held. Adults and children entertained with a variety of

folk dances. Of course, the children stole the show.

Within the last two years, I.C.F. has instituted several successful new programs. For the first time on the seventeenth of June, 1983, I.C.F. joined the Jon Sigurdsson Chapter of the I.O.D.E. in a program celebrating the thirty-ninth anniversary of Icelandic Independence Day. The I.O.D.E. organized a program of speeches at the Jon Sigurdsson statue on the legislative grounds. After the speeches, I.C.F. sponsored a heritage program and social at the First Lutheran Church. This proved to be a very enjoyable evening, with all ages in attendance. I.C.F. hopes this event will continue next year.

Another new idea I.C.F. has instituted is the Memorial Fund which has been set up for people to make contributions in the memory of dear friends and relatives. This money will be used to increase the awareness of our Icelandic heritage through I.C.F. activities.

Our two kaffihús have been tremendous successes. They attracted some of the younger set — that elusive twentyish crowd that we have tried to attract before and have failed. People enjoyed the friendly, informal atmosphere of poetry readings, plays and folk music entertainment.

I.C.F. has also been a driving force behind the Scandinavian Centre. It has taken out thousands of dollars in debentures, has held socials for fund raising purposes and has sponsored programs at the centre for its financial support. I.C.F. is in the process of furnishing and decorating the library and reading room. This job includes arranging all the volumes of books in order and selling the many duplicates. All I.C.F. programs and projects require willing, dedicated volunteers.

As is the case in all organizations, I.C.F. has a rather small core of eager volunteers who, simply, do everything. They seem to do all the baking, all the planning, all the

table setting and all the cleaning up. These overworked people need help. They need help to make I.C.F. grow. They need help to organize and work at various events. They need help so that I.C.F. will be a viable entity for their children; for those children interested as children in their heritage will be the enthusiastic I.C.F. executive of the future. Only in this way, will I.C.F. survive.

Being Icelandic is special. We all know this. There are not too many of us in this world. Could we not band together and work together for the continuation of our rich heritage so that our children will be brought up to know their ancestral roots and to be proud of them, just as we were?

My call for help in this editorial is directed, mainly, to the thirty to forty age group. I.C.F.'s deepest thanks must go out to the many people who have tirelessly supported I.C.F. and who have worked very hard, over the years, with very little recognition. I could name names but hesitate to do so, because one name would, invariably, be missed.

It is time for this younger age group to say thank you to their parents and to assume more of the workload than has been done in the past. It is time to follow our parents' fine example and to make our contributions to our heritage.



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AT THE EDITOR'S DESK

NEW SUBSCRIPTION FEES

At the May 1984 meeting of the Editorial Board of the "Icelandic-Canadian" magazine, it was decided to increase the annual subscription fee for the magazine — to begin with the Fall 1984 issue. Those whose subscription ends with the Fall 1984 issue will be billed at that time at the new rates:

Regular annual subscription . .	\$15.00
Two-year subscription (if paid in advance)	\$28.00
Gift subscriptions (if 3 or more are paid at the same time) each	\$13.00
Single copies (current/ back issues) postpaid	\$ 4.50

The new subscription fees reflect the increasing cost of the magazine's production, and represent the first price increase in two years. For the Spring 1982 issue of the magazine, each copy cost \$2.50 to typeset, paste-up, print, collate, bind, trim, and mail (or \$2.50 × 4 issues \$10.00 per subscriber each year). By the Spring 1984 issue, this cost had increased to \$3.05 per copy (\$3.05 × 4 \$12.20 per year).

At the present time, the magazine receives approximately 75% of its total revenues from subscription fees, 17% from advertisers, 6% from grants and the remaining 2% from subscriber donations. Almost 90% of the total money received is spent to prepare, print and mail the magazine, with the remaining 10% used to cover advertising and incidental expenses. The magazine pays no salaries to the Editor

or the Editorial Board, nor does it maintain any business offices.

In all likelihood, there will be no further increases in the magazine subscription fee for the next two years. —Eric Jonasson

* * *

JOHN MATTHIASSEN'S RESIGNATION

At a recent meeting of our Magazine Board John informed us that due to a heavy work load, he had no choice but to submit his resignation. This announcement was received by the Board with deeply felt regret.

During his tenure as Associate Editor, John has made a substantial contribution to our journal. We all express our gratitude for his loyal, gentlemanly devotion to the objectives of *The Icelandic Canadian*. We'll miss you and June. It is to be hoped that in due course you will consider re-joining us.

* * *

ERRATA IN OUR SPRING ISSUE, 1984

In the article FROM GLASGOW TO QUEBEC CITY, 1880

- page 17, right hand column, line 19-
compatriots should read compatriots,
- page 20, line 20 - Minnesota, Lyon
county . . . should read Minneota,
Lyon county. (Minneota, minus the
letter "s", refers to a town in Lyon
county, Mn. It was the main urban
concentration for Icelanders in that
county).



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READERS' FORUM

From Ragna Baldwinson, Calgary, Alberta. Having been a subscriber during most of the years of publication, I wish to express my thanks to the dedicated people — editors and members of the Magazine Board present and past — who have given us this excellent magazine.

* * *

From Hjalmar Kampen, Winnipeg, Man. Your Lincoln "sayings" are very interesting! Here are two that I am fond of:

"Beware of the man who pulls himself up by his bootstraps"! and, on living and learning,

"I have no use for the man who is not wiser today than he was yesterday".

You may already know these. I am a new subscriber and enjoy the magazine immensely!

* * *

From Donald E. Gislason, Toronto, Ont. I have obtained a copy of the entire 1878 Icelandic file from the provincial archives. It contains such items as the telegrams, business problems associated with placing Icelanders in employment, reference to financial assistance, correspondence between the local agents and John Lowe and a bill submitted by H. Hjalmarson, interpreter.

You can appreciate the possibilities here! There is also an amount of other material such as (1875) S. Jonasson's correspondence around the short lived settlement at Kinmount and other matters, reports from the Allan Line re: Icelandic emigration (it wasn't a very lucrative trade for the Line), reference to Hekklá/Rosseau, Ontario, a doctor's bill submitted to the Government, letters on behalf of some very poor Icelanders requesting assistance and other 'treasures'.

From Freyja Thomas, Natal, South Africa. I have just read the latest copy of *The Icelandic Canadian* and felt that I must let you know that I enjoy the magazine very much. It is very interesting to see a name, picture of article written by someone whom I knew, or heard of so long ago, and it is always a happy link with the past.

The Guest Editorial some time ago, **Double Legacy**, really brought home to me the tenacity with which the Icelanders try to keep our heritage, especially the Icelandic language. There are very few Icelanders in South Africa, and very little opportunity to speak the language, but I have kept it up as best I can by speaking it to my dog, Fjola, the cattle and the horses on the farm! I must say that they always seem to like the sound and never answer back! My former high school teacher, Miss S. Stefansson, has encouraged me these last few years by writing to me in Icelandic, and also sending me your magazine and Lögberg-Heimskringla. This I appreciate very much.

I must say that the people in this area are getting used to having an Icelander in their midst and now expect to be served vinarterta and rullupylsa, and even hangikjöt on special occasions.

Mrs. Thomas is the daughter of the Rev. Sigurdur Olafsson, who was for a time minister at Blaine and Point Roberts, Washington, also in Selkirk, Manitoba.

*

From Kathryn F. Leonard, 3452 Janice Way, Palo Alto, California 94303. I am pleased *The Icelandic Canadian* will publish my recent submission. The letters the article is based on came to my mind because my Thordarson cousins will be having a family reunion on the old Thordarson farm near Mountain, ND, in late June.

My brother, Ted Freeman, who lives in Alaska, is now the owner. We hope my 90 year old aunt Runa, the translator of the letters, will be able to be with us. My mother, a mere 88, will definitely be there.

We'll be coming from California, Florida,

Alaska, Washington, Connecticut, Minnesota, Georgia and Kentucky — a far-flung family. The old farmhouse still stands and we will meet there to get reacquainted. The pioneers will certainly be remembered.

DREAMS

by Kristiana Magnusson

here . . .
along this windswept beach
where fishing boats go by
and old familiar sights
and sounds and smell
assail the senses,
here . . .
he comes to dream.

for he is young again,
fleet of foot and ready
to conquer the world,
to race into the wind
with billowing sails,
to run the longest mile
and climb the highest peaks,
to tame the wildest boar
and win the biggest stakes.

in dim-lit pubs and halls
he raises tankard high
with hearty shouts of "SKOL"
to toast comrades in war
who've won the battlefield.
he sings a joyful song
of love and life and youth
hot-blooded with passion
embracing maidens fair.

. . . a shadow falls
across the darkening sea
and daydreams fade
into the gathering dusk.
with sightless eyes and withered hands
he firmly clasps the wooden cane,
groping his way home again
to the Old Folk's Place along the Bay.

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PEOPLE

A YOUNG LADY WHO VALUES
HER ICELANDIC HERITAGE

Bonnie-Jean Astros Martin

Born: May 4, 1962 in Winnipeg.

Parents: Astros and the late David Martin.

Maternal Grandparents: Jakob and Sigridur Gudjonsson of Hanausa (both deceased).

Paternal Grandparents: Mr and Mrs. W. A. Martin of Winnipeg (both deceased).

Schooling: Elementary - Isaac Brock; High School - Gordon Bell; University - B.A., U of Wpg., Major in Geography.

In 1975 when my Afi's 82 year old cousin from Iceland visited us, an interest in my Icelandic Heritage was awakened. In 1978 I travelled with my mother to Iceland to visit relatives.

I studied Icelandic under Prof. Bessason's direction the year I was in Grade XII and again in first year University.

On a number of occasions I have given slide presentations on Iceland to Junior High Social Studies classes.

It was indeed a great thrill for my cousin Nielle and me to be chosen to attend auntie Sveinbjorg last summer in her role as Fjallkona.

* * *

A DISTINGUISHED CAREER

Dr. Norman V. Vigfusson, formerly of Selkirk, Manitoba and son of Mrs. Gudrun Vigfusson and the late Eric Vigfusson of Selkirk, Manitoba, was recently awarded the Trustees Medal by Eastern Washington University. Dr. Vigfusson is a Professor of Biology at the University. The Trustees' Medal is Eastern Washington University's highest faculty award. It was established to honor faculty members who demonstrate outstanding qualities in teaching, research and service. The medal is accompanied by a stipend of \$1,000, contributed by the EWU Foundation, as a means of rewarding excellence above which is expected of all faculty members. Dr. Vigfusson is recognized as a master teacher by his students and his colleagues. In addition to teaching, he has conducted noteworthy basic and applied research in the fields of genetics.

Of special significance is his work in the application of a technique for measuring the potentials of a pesticide or herbicide to causing genetic damage. This work is of national importance when considering that new synthetic organic compounds are appearing at an estimated rate of 25,000 per year. At present in the United States there are facilities to adequately test only about 50 compounds a year for potential negative effects to the environment or to humans. The techniques utilized by Vigfusson have direct application because they offer a way in which chemical companies can screen new products quickly, conveniently and inexpensively.

In another avenue of research, Dr.

Vigfusson has, for the past few years, been investigating chromosome abnormalities in pig tail macaque monkeys. The finding of chromosome abnormalities in non-human primates provides excellent models for the study of similar abnormalities in humans. Recently, Vigfusson, along with scientists from the University of Washington Primate Research Center, have discovered a monkey with a chromosome abnormality never before reported in any animal species. Dr. Vigfusson is also certified by the American Society of Medical Genetics as a Clinical Cytogeneticist and as such directs the Cytogenetics Laboratory at Sacred Heart Medical Center in Spokane, a facility which provides chromosome analysis for use in human medicine. He has written articles for the Spokane County Medical Society Bulletin and published in a number of national and international scientific journals.

Dr. Vigfusson received his Bachelor's Degree from the University of Manitoba in 1951 and his Ph.D. in Genetics from the University of Alberta. He joined the faculty of Eastern Washington University, located in Cheney, Washington, in 1969, rising to the rank of professor in 1976.

* * *

CANADA'S SECRET COMPUTER
CENTRE

by Peter C. Newman

The building looks like one of those nondescript factories that dot the west end of Mississauga, near Toronto, where that industrial playground fades off into its drowsy suburbs. Nothing is manufactured there and, despite the building's size (60,000 square feet), hardly anyone ever enters or leaves through its imposing shock-sensored doors.

This is the headquarters of Combac Management Corp., one of the more es-



Helgason

oteric offshoots of our computer age. Except for its president, a bearded former Winnipegger of Icelandic origin named Gunnar Helgason, and his secretaries, the building is deliberately kept empty — empty, that is, but for the banks of silent sentinels in its lower level. This is a "computer backup centre," quietly financed by three dozen of Canada's big-ticket corporations. Except for a similar arrangement in Philadelphia, it is the largest facility of its kind in the free world.

Helgason loosely classifies himself as a financial consultant. He was invited to leave the University of Manitoba after two years of science courses for playing cards once too often in the students' union. He then became a chartered accountant, worked for Manitoba Hydro, Ducks Unlimited, Coopers & Lybrand and Thorne Riddell. He has packaged tax shelters, sold MURBS and now has interests in half a dozen Journey's End Motels, as well as doing the syndication packaging for Golden Griddle restaurants and dealing in Florida real estate. His most interesting venture (with a partner, Frank Dwyer) is Manu-Comp Systems, which sells computer software to doctors and dentists. He is also a partner in New Age Software Ltd., which

has developed a new computer language that will allow machines to communicate with each other. (That's referred to in the trade as "a fourth-generation system interface.")

At 38, Helgason claims he really doesn't "work" any more. "I've retired," he says. "That's the way I look at it."

—Courtesy of Macleans,
September 19, 1983

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DR. THOR'S VISION STILL GROWS

Grouping Medical College, Winnipeg General His Idea



Dr. P. H. T. Thorlakson, above, holds the subscription book in which citizens pledged funds to start the first medical college. Thorlakson, 88, knew or worked with every dean of the medical college, with the exception of the first dean, Dr. James Kerr.

At 88, Dr. P. H. T. (Thor) Thorlakson is still a competitive, formidable figure, reluctantly leaving the field of medicine to those who have the youthful vigor and talent to try to match his vast array of accomplishments.

A middle-aged doctor refers to him in awe as "the godfather."

He quit practising at 80 but still enjoys driving to the office or taking Gladys, his wife of 63 years, for a drive.

Two of his major accomplishments — the enduring design of the Winnipeg Clinic and the burgeoning Health Sciences Centre — are only the iceberg tips of his contributions to health care in Manitoba.

Fifty years ago, he envisioned the clinic as a Mayo of Manitoba and conceived the idea of grouping the medical college and the old Winnipeg General Hospital as a medical centre. He promptly set out to make it all happen.

As a teacher at the college, he passed on his surgical skills.

Thorlakson, whose twin sons, Robert and Ken, are surgeons, had a career rewarded with friendships of such notables as the late Sir Frederick Banting, co-discoverer of insulin.

He has been mantled with honors from universities, his profession, country and Iceland, home of his forefathers.

Still tall and straight, he is proof that you can take health into retirement.

He deplors "self-induced sickness, the appalling moral and financial cost of drinking and driving, drug abuse and the elderly who turn to alcohol and smoke carelessly, setting themselves on fire or taking medication over and over."

Thorlakson was born in Park River, N.D., son of a Lutheran minister who moved his family to Selkirk in 1920 and served there for 27 years.

He says the Health Sciences Centre will continue to grow because of rapid changes in new technology.

"Specialties have increased because of the knowledge now easily available.

"GPs (general practitioners) have become specialized in their own right through their preparations in post graduate work.

"Once you could enter medical college after high school but today the pre-med requirement is better preparation.

"I don't think the concept of family practice, where the doctor has a complete family as patients, is possible in a large centre.

"Today, young people are too independent and you will find family members have different doctors," the clinic founder says.

The medical statesman, who started college in 1914 and left after two years to serve overseas in the First World War, came back to graduate in 1919.

He says a family often had to sacrifice as the eldest son was put through medical school, adding that today the profession is attainable to all by grant, bursary or scholarship, if students achieve adequate marks.

Although fathers, sons, daughters, brothers and sisters are in the profession, he said it is not a preserve of the upper middle class.

Thorlakson doesn't share the view that the image of doctors has been tarnished because of confrontations between the profession and politicians.

"No doubt there has to be some government involvement but unfortunately the government has taken a commanding position on control of medical practice," he says.

"A good doctor has a special place in a family, just as a lawyer or preacher has.

"I like to think of doctors as people and people don't change that much."

— Courtesy of the Winnipeg Free Press, November 26, 1983.

THE VALLEY

by Freda Björn

Looking east across the valley
At the end of summer day,
As the vapors from the meadows
Cast an iridescent ray.

Floating like a veil of silence
Shedding varied shades of light,
Gathering unto the darkness
All the mysteries of night.

Shadows bring the evening chorus,
Hear the night hawk swooping by;
Crickets in the shallow waters
Hush the coyotes haunting cry.

As I listen with compassion,
Nature's throbbing undertone
Lift me to the higher pasture
Almost to the vast unknown.

Then I hear the lowlands calling
Hoof-beats buried in the ground,
Reawaken in my thinking
Memories of ancient sound.

I become aware of sadness —
Are the twilight years in vain,
Is the chorus of my being
Singing now a sad refrain?

If I linger in the valley
Clinging to the eve of time,
Will I hear the inner echoes
From the heights that are sublime?



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AN HISTORIC TOUR OF "ICELANDIC WINNIPEG"

by Eric Jonasson

Many people today, regardless of their backgrounds and upbringing, have a noticeable aversion to the study of history. In many cases, this reluctance to delve into the past has been acquired or reinforced by our school system — which often tended to place a stronger emphasis on "memorizing" history rather than on "experiencing" history. In recent years, however, governments and private organizations have been doing more to create "living history" — building pioneer villages which depict day-to-day life during previous eras, providing interpretive centres at our historical parks to add more meaning to these sites, remodelling historical buildings to create an atmosphere of history yet making them functional structures for today's world, organizing walking and driving tours to historical locations so that people can visit the actual sites where history was made, to name but a few. These parks, villages, sites and tours are now being sought out by more and more people, many of whom would never dream of looking between the covers of a history book for any reason!

Icelanders first arrived in Winnipeg, Manitoba, in October 1875, and have been part of the history of the city since that time. In the years before 1900, the Icelanders were a relatively large and noticeable ethnic group in Winnipeg, often constituting 5-10% of the total population of the city. Even during the first half of the 20th century, after the influx of other immigrants diluted their numeric importance in the city, the Icelanders managed to retain their cultural uniqueness as a group by concentrating in specific neighbourhoods. Although the mobility of the civic

population since the end of the Second World War has resulted in the general disappearance of a purely Icelandic district in Winnipeg, the ethnic group still tends to cling to its "traditional" neighbourhood in the old "West End", with others moving westward from here into the outlying suburbs. Even today, Winnipeg is still regarded as having the largest urban concentration of Icelanders outside of Iceland itself — a claim which has been generally undisputed for at least a century!

This tour of selected historical sites traces the general movements and history of the Icelanders in Winnipeg from their arrival in 1875. It encompasses a relatively large territory, and to drive it without stopping will take at least one hour in light traffic. However, to get the greatest benefit from the tour, it is best to allow at least two/three hours (or more), and to expect to stop on several occasions to experience the sites on foot. To avoid traffic congestion, Sunday is probably the best time to take the tour, and taking along a general map of the city will reduce the possibility of getting hopelessly lost. A map showing the tour route and the historical sites is also included in this article. The site numbers used on this map correspond with the numbers used below for the descriptions of the sites. Have fun!

* * *

Start the tour at the Manitoba Legislative Buildings (corner of Broadway Ave. and Memorial Blvd.). Travel east along Broadway to the corner of Broadway and Kennedy St., passing

1. STATUE OF JON SIGURDSSON, 1811-79 (Legislative Building grounds)

Jon Sigurdsson was a prominent fighter for Icelandic autonomy from Danish rule during the 19th century, and is regarded today as the symbol of freedom and parliamentary government in Iceland. A statue of him was erected in Reykjavik, Iceland, in 1911, its cost being subscribed to by many Icelanders in America. In 1921, the Icelandic people had a copy of this statue cast and sent to Winnipeg, where it was placed in the NE corner of the Legislative Building grounds.

Turn right (south) on Kennedy St. and drive to the intersection of Kennedy and Assiniboine Ave. While driving south on Kennedy, you will pass Government House on your right. This is the official residence of the Lt.-Governor of Manitoba.

2. WINNIPEG FALCONS HOCKEY TEAM (on Assiniboine River at the foot of Kennedy St.). In March 1896, two newly-formed Icelandic hockey teams, the "I.A.C." ("Icelandic Athletic Club") and the "Vikings" competed for the first time at an open air rink on the Assiniboine River at this spot ("I.A.C." won 3-2). These teams competed for many years after this initial confrontation, but later amalgamated in 1909 to form a new team which they called the "Winnipeg Falcons". The Falcons won the Canadian amateur championship in 1919/20, and then went on to win the 1920 Olympics in Antwerp as Canada's representatives. This marked the first time that hockey was part of the Olympic competition, and the first time that Canada won the top honours. All but one team member of the 1920 team was Icelandic.

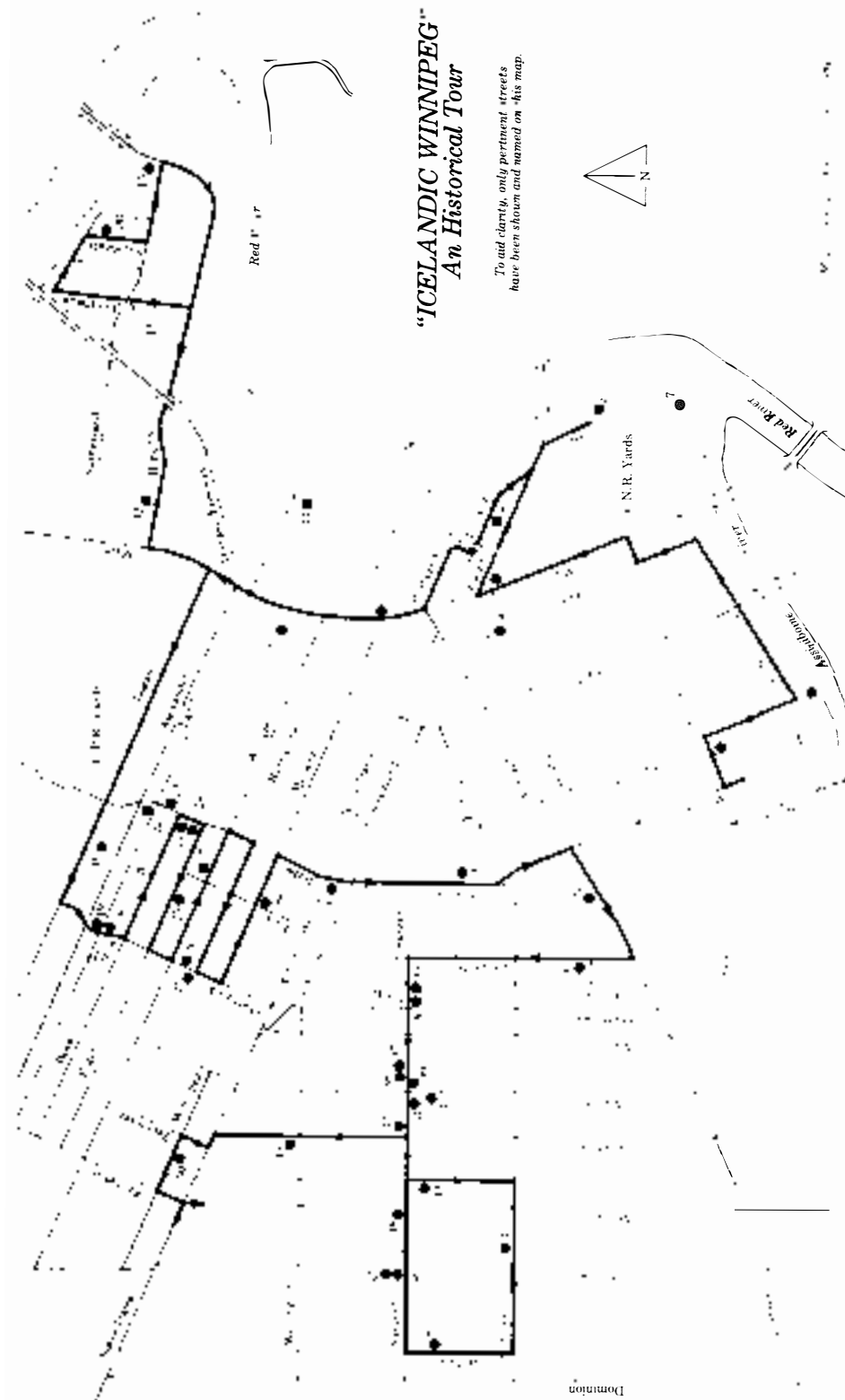
Turn left (east) on Assiniboine Ave. and drive to the corner of Assiniboine and Fort St.

3. ASSINIBOINE AVENUE

Stephen Thorson is listed as being a caretaker on Assiniboine Avenue in the city directories during the period 1889-91. During this period, his two sons, Joseph and Charles, were born. Joseph Thorson (born 1889) later became the first Icelandic-Canadian to be named to the Cabinet in a federal government (Minister of National War Services, 1941-42) and the first Icelandic-Canadian named to a senior judicial post in the Canadian court system (Chief Justice of the Exchequer Court of Canada, 1942-64). His brother, Charles Thorson (born 1890) became a noted cartoonist with the Walt Disney Studios, and the creator of such cartoon characters as "Elmer the Elephant" and "Bugs Bunny".

Turn left again (north) at Fort St., and drive back to Broadway. On your right is the "Upper Fort Garry Gate", the last remnant of Upper Fort Garry, the Hudson's Bay Company stone fort which once stood on this site and which was demolished in the early 1880s so that Main Street could be "straightened". Turn right (east) at Broadway, and then turn left (north) onto Main St. Keep to a lane on the right hand side and travel north to Graham Ave. Look to your left to see the site of

4. JON THORDARSON'S "ICELANDIC HOUSE" (approx. NW corner Fort St. and Graham Ave.). This boarding house was the first centre for Icelandic cultural and religious activity in Winnipeg. Both the first Icelandic church in Winnipeg (Trinity congregation, 1878) and the first Icelandic cultural society (Progressive Society, 1877) were organized here. It was located on Graham Avenue on the north side between Fort and Garry Streets, behind the Grand Central Hotel.



Now look to your right to see the site of

5. GRACE METHODIST CHURCH (SE corner Main St. and Water Ave.). This church is reputed to be the site of the first Icelandic marriage (1876) and the first Icelandic baptism (1877) in Winnipeg. The first church service in Icelandic held in Winnipeg (1877) also took place on this site, conducted by Rev. Jon Bjarnason.

Turn right (east) off Main onto Water st. and follow it until you are almost on the bridge (Provencher Bridge) crossing the Red River. On your right is Gilroy St. — turn right (south) on it and follow it into a large open area.

6. "SHANTY TOWN" (HBC Flats, near present intersection of Water and Gilroy). In the area south of this intersection (see map) was "Shanty Town", where the first Icelanders in Winnipeg built shacks during the winter of 1875/76. The first house was built here by Fridjon Sigurbjornsson. By 1880 the area had a sizeable Icelandic population, although some were beginning to move to other areas of the city. Two old forts from furtrading days were once located on top of what is now Gilroy St.; "Fidler's Fort" (HBCo. 1817-26) which stood immediately south of the intersection at Water and "Fort Gibraltar" (NWCo. 1807-16) which stood immediately to the south of "Fidler's Fort".

7. IMMIGRATION SHEDS (on the Levee, NW shore of the junction of Red and Assiniboine). The first Icelanders in Manitoba arrived aboard the river steamboat "International" on 11 October 1875, and stepped ashore at this point. Many other early immigrants — Icelanders as well as others — would step ashore here in the days before the railroad.

At the corner of Gilroy and Water, turn left (west) on Water and then proceed along Pioneer Ave. (originally Notre Dame East), the one-way street going west. As you drive along Pioneer you will pass on your left

8. "ICELANDERS HEADQUARTERS" (86 Pioneer Ave.). This is the name given to this site in the 1881 directory of the city of Winnipeg. In all probability the name was used to identify Icelandic housing in this area and was less of a "headquarters" than the name implies.

Turn right (north) at the junction of Westbrook and Pioneer, then turn left (west) at Portage Ave. East and follow it to the corner of "Portage and Main" — perhaps the most famous intersection in western Canada! Turn right (north) along Main St. and follow it north using a lane on the right-hand side of the street.

9. ARNI FREDERICKSON'S STORE (403½ Main St., SE corner at McDermot Ave.). This corner, now occupied by the old Bank of Hamilton Building, was the probable site of Arni Frederickson's store and shoe repair shop — the first store in Winnipeg owned by an Icelander. Frederickson established it in June 1879, and sold it within the year to Gisli Johannesson.

10. OLAFSON BUILDING (216 James Ave., SE corner at King St.). Now part of the city hall complex, this building was erected in 1901 by Gisli Olafson, a prominent contractor and the first Icelandic member of the Winnipeg Grain Exchange, and was reputed to be one of the largest and most dignified commercial building in the city at the time.

11. "VICTORIA PARK" (located west of the Alexander St. Dock, near the bottom of Pacific Ave.). Bounded originally by Pacific and James Ave-

nues and by Amy St., this was one of two major parks in the core area of Winnipeg at the turn of the century. The first "Icelandic Festival" ("Island-ingadagurinn") in Manitoba was held here on 2 August 1890. Today the park is marked by the tall Hydro chimney stacks.

At the corner of Main and Higgins Ave., turn right (east) along Higgins. On your left

12. C.P.R. STATION (Main St. and Higgins Ave.). The long-time location of the CPR railway station in Winnipeg, this was the place where many early immigrants first set foot in the city after their long train ride from the east coast ports. Many hotels and bars once lined the streets around the station.

Turn left (north) at Annabella St. and drive to the intersection of Annabella and Sutherland Ave. The portion of Annabella north of this intersection was once the most sinful street in the city.

13. ANNABELLA STREET (Portion north of Sutherland Ave.). From 1909 until after the end of the Second World War, this street was the heart of Winnipeg's "red light district". The brothels occupied all of the houses on this portion of the street and, in 1909-11, also included the houses on McFarlane St. (to the east). As many as 50-60 "houses" operated here at one time, including Minnie Woods ("Queen of the Brothels") at 157 and Gertie Curney on the NE corner of Sutherland. The Great Depression and the advent of "willing amateurs" helped to hasten the district's downfall. Today it is a quiet, respectable neighbourhood.

At Rover Ave., turn right (east), drive two blocks and then turn right (south) along Syndicate St.

14. SIR WILLIAM STEPHENSON HOME (175 Syndicate St.). William Stanger, better known as Sir William Stephenson, grew up on Syndicate St. in this house owned by his foster-father Vigfus Stephenson. Sir William, probably born at 28 Higgins Ave., had an Icelandic mother. After his father died, he went to live with the Stephensons and eventually adopted their name as his own. Sir William was head of the British Security Co-ordination Service during the Second World War, and was knighted by King George VI for his work. The book "A Man Called Intrepid" described him and his work during the war. Syndicate St. was the centre of Icelandic settlement on Point Douglas as early as 1879.

Turn left (east) at Sutherland and follow it to Higgins Ave. Turn right here and follow Higgins back to Main St., watching for

15. BROWN AND RUTHERFORD (Sutherland and Higgins). A number of Icelandic immigrants worked for such companies as Brown and Rutherford (lumber mill) or Ogilvie Mills (grain) during the last two decades of the 19th century. Both of these companies were located then, as now, in the Point Douglas area (Ogilvie is located along Higgins Avenue) and helped to draw the Icelanders into the area as residents.

At Main St., turn left (south) and move into a right-hand lane. Turn right (west) at Logan Ave., and follow it through to Sherbrook St. After passing Isabel St. (at the Salter Bridge) watch to your left to see

16. LAURA GOODMAN SALVERSON BIRTHPLACE (Bushnell St.). According to her autobiography, Salverson was born on Bushnell St. in 1890. She is one of Winnipeg's most illus-

trious Icelandic authoresses, twice winner of the Governor-General's award for literature. Her first novel was "The Viking Heart", published in 1923. She was also the first Editor of "The Icelandic-Canadian" magazine, 1942-43.

Turn left (south) at Sherbrook, and drive to the intersection at Ross Ave., watching for

17. ICELANDIC DISTRICT, c1885-1905. By 1885 Icelanders had centralized in a district of their own, then located primarily between Isabel St. and Sherbrook St. (then called Nena) and between William Ave. and Pacific Ave. (then called McWilliams). The main business thoroughfare was Ross St., with most commercial outlets being located along the north side of the street. Icelandic churches and social centres were located in this district for most of the period before the turn of the century. It declined quickly after 1905 when the Great Northern Railroad purchased the north side of Ross and the south side of Pacific as a right-of-way west of Ellen St. The Icelandic district then shifted to Sargent ave. (NOTE: The Icelandic community still retains at least one link with Ross Ave. — the "Icelandic-Canadian" magazine is prepared and printed at Wallingford Press, located at 358 Ross, east of Isabel.)

18. FIRST LUTHERAN CHURCH, 1887-1904 (656 Pacific Ave., SE corner at Sherbrook). This was the first Icelandic church building constructed in Winnipeg. Located on this corner, its grey colour prompted the Icelanders to nickname it "Grana" ("The Grey One"). It was dedicated on 18 December 1887, and had a seating capacity of 750 people. It was served by Rev. Jon Bjarnason. First Lutheran Church was the successor congregation to

Trinity Lutheran Church which had been founded in 1878 at "Icelandic House" at Fort and Graham.

19. UNITARIAN CHURCH OF WINNIPEG, 1892-1904 (649 Pacific Ave., NE corner at Sherbrook). The Unitarian Church was formally established in 1891, and was originally called the First Icelandic Unitarian Church of Winnipeg. It was the first Unitarian congregation in Canada west of Toronto, Ontario. Early services had been held at the Progressive Society Hall. This first church building was constructed in 1892 on Pacific, directly across the street from First Lutheran, and was referred to jocularly as "The Grey One's Colt". Bjorn Pjetursson served as the first minister and, after his death, Rev. Magnus Skaptason took up the call in 1894.

Turn left (east) onto Ross Ave. and follow it through to Isabel St. You might like to get out of your car and spend a short while walking along this street; and you will probably get more out of the area if you do that!

20. ICELANDIC BUSINESS AREA, 1885-1905 (north side of Ross Ave.). The area on the north side of Ross, between Sherbrook and Isabel, functioned as the main business area of the Icelandic district before the turn of the century and shortly after. At 611/13 Ross, Arni Frederickson had relocated his store (originally established at 403^{1/2} Main St. in 1879) by 1887 and, while he operated on this site, became one of the founders of the first Icelandic political organization in Manitoba ("Icelandic Liberal Association of Manitoba", est. 1891) as well as being elected the first Icelandic Alderman on the Winnipeg City Council (1892). Just down the street (at about 555 Ross), Sigtryggur Jonasson, the

“Father of New Iceland” and the first Icelander elected to a provincial legislature in Canada (1896), operated a lumber business in 1886/87 after he moved to Winnipeg from the Riverton area. Almost next door (at 541 Ross), Baldwin L. Baldwinsson, Jonasson’s major political opponent who later replaced him as the Member of the Legislative Assembly from the Gimli area, had established his office as the immigration agent for Icelanders by 1890. Other businesses, such as A. F. Reykdal’s shoe store (539), T. H. Finney’s grocery (535), Bennetto Israel’s photo studio (531) and George Johnson’s dry goods store (NW corner of Ross and Isabel), lined the street before the turn of the century. All eventually sold out to the Great Northern Railroad, and disappeared from Icelandic business history.

21. NORTH WEST HALL (506 Ross Ave., SW corner at Isabel). This “hall” was located on the second floor of Gudmundur Johnson’s clothing and dry goods store (built c1880), and was used for many years for a variety of social, religious and cultural functions. Its importance diminished after the Progressive Society Hall was built, although it still played a major social part in the community for many years thereafter.
22. HELGI JOHNSON HOUSE (near NW corner Pacific Ave. and Isabel St.). In this general location (the exact site is not known at this time), Helgi Johnson is reputed to have put up the first house in Winnipeg built by an Icelandic contractor. The house was built about 1880, and was reported as still standing in 1947.
23. DR. OLAFUR STEPHENSEN, 1864-1939 (206 Isabel St.). Dr. Stephensen was the first Icelandic graduate of the

Manitoba Medical College (1895) and is shown in the 1896 city directory at this address on the east side of Isabel between Ross and Pacific. He later moved his office to the south side of Ross between Isabel and Sherbrook.

Turn right (south) from Ross onto Isabel St., then turn right (west) onto Elgin Ave. (formerly Jemima) and follow it to Sherbrook.

24. PROGRESSIVE SOCIETY HALL (137 Jemima, now 507 Elgin Ave.). Built by the Icelandic Progressive Society (a cultural organization est. 1877) in 1881, this was the central meeting place for Icelandic activities in the old Icelandic district for many years. The Icelandic Good Templars (both lodges) were formally organized at this location, as were many other shorter-lived Icelandic cultural groups. The hall also housed the first Icelandic public library collection in the city. It was the site of many religious activities, including the meetings of First Lutheran Church (Trinity Church) after 1881, the first meetings of the Icelandic Unitarian Church (1890), and the first annual convention of the “Icelandic Evangelical Lutheran Synod of America” (1885). The hall was later acquired by the Icelandic Labour Association (est. 1890) in 1891, which operated it until after 1896. The building presently standing on this site may very well be the original hall itself!

25. REV. JON BJARNASON HOUSE (approx. 588/592 Elgin Ave.). Rev. Bjarnason was the first Icelandic minister to reside permanently in Winnipeg (although he and other ministers such as Rev. Pall Thorlaksson had often visited Winnipeg in previous years, none had made the city their regular residence). arriving in Winnipeg in 1884, his first permanent home

was probably at 190 Jemima St. (now approx. 588/92 Elgin).

At Sherbrook St., turn left (south) for one block, and then left (east) again at William Ave. Looking south along Sherbrook as you turn the corner, you will see

26. BARDAL’S (843 Sherbrook St.). Bardal’s Funeral Home and Crematorium is perhaps the oldest and best known continuously operated business established by an Icelander. Begun in 1894 by A. S. Bardal (who then resided at 629 Elgin Ave., just north of here), the business was operated until recently by successive generations of Bardal descendants. Today, the only Bardal-family owned funeral service is Neil Bardal Inc. (984 Portage Ave.), operated by A. S. Bardal’s grandson.

Now follow east along William, passing

27. OLAFSON HOUSE (539 William Ave.). This impressive home was built in 1895 by Gisli Olafson (1855-1909), a prosperous Winnipeg businessman and contractor, and serves as an example of Victorian architecture and the material progress of the Icelanders of Canada. Olafson also built the Olafson Building at James and King, now part of the city hall complex. Gisli Olafson today rests in an impressive mausoleum in the Elmwood Cemetery.

Turn right (south) at Isabel, then right (west) at Bannatyne Ave. At the intersection of Bannatyne and Sherbrook was

28. FIRST LUTHERAN CHURCH, 1904-21 (832 Sherbrook St., NE corner at Bannatyne). This was the second site occupied by First Lutheran Church, and was dedicated on 26 June 1904. When First Lutheran moved to its present site on Victor St., this building was sold to the Holy Rosary Roman Catholic Church. The site has now

been incorporated into the Winnipeg Health Sciences centre complex.

Make a left (south) turn onto Sherbrook, then another left turn (east) onto McDermot Ave., and follow McDermot to Isabel.

29. KATE STREET MISSION (either NE or SE corner of Kate St. and McDermot Ave.). In 1888, Dr. George Bryce, a professor at Manitoba College, established a Presbyterian mission to the Icelanders at this intersection. It was served by Jonas Johannsson, an Icelandic evangelist, but did not really survive his death in 1891. It had little impact on the religious life of the Icelanders. It was also known as the “Manitoba College Mission” (its formal name) and the “Martin Luther Icelandic Church” (1889).

At Isabel, turn right (south) and follow Isabel/Balmoral to Portage Ave. Along the way you will pass

30. “LEIFUR” OFFICES (146 Notre Dame West, approx. SW corner at Isabel/Balmoral). “Leifur” was the first Icelandic-language weekly newspaper published in Winnipeg. Established by Helgi Johnson in 1883 and originally published at this site, it continued precariously until 1886 when it ceased publication. Its assets were then (1886) acquired by “Logberg”, a “new” Icelandic weekly which had just been organized by such people as Sigtryggur Jonasson and Olafur S. Thorgeirsson.

31. MANITOBA COLLEGE SITE (near NE corner of Balmoral St. and Ellice Ave.). In the spring of 1885, Frimann B. Anderson, later the founder and first editor of “Heimskringla”, was the first Icelander to graduate from a university in North America. He graduated from Manitoba College (part of

the University of Manitoba) after attending classes here during 1884/85.

Turn right (west) at Portage Ave. and, keeping to the right-hand side of the street, drive west to Langside St., passing

32. WESLEY COLLEGE (NOW UNIVERSITY OF WINNIPEG) (515 Portage Ave.). Wesley College was the first university level institute in North America to establish training and courses offered in the Icelandic language. The courses began in October 1901 through an arrangement between the college and the Icelandic Lutheran Synod. The first teacher was Rev. Fridrik J. Bergmann, then the minister at the Tabernacle Church. These courses were discontinued in 1927 when the centre for Icelandic instruction was shifted to the Jon Bjarnason Academy on Home St.

Turning right (north) at Langside, proceed north to Sargent Ave.

33. STRATHCONA CURLING CLUB (NW corner Langside St. and Furby Place). In 1934, the Strathcona Rink, skipped by Leo Johnson, won the Canadian curling championship, the first time that an Icelandic curling rink had captured the crown. Three of the four members of the rink were Icelandic. The Strathcona Curling Club was located on this site at that time.

Turn left (west) at Sargent Ave. and drive west along this avenue very slowly. For many people today, this is the district they will remember best.

34. ICELANDIC DISTRICT c1905-1950 (Sargent Avenue area). Although Icelanders began to move into this general area before the turn of the century (beginning about 1894), it wasn't until after 1905 that it came into prominence as the Icelandic district of Winnipeg. The main business and social

area of the district extended along Sargent Ave., between Furby St. and Dominion St. in general, and many Icelanders resided on the streets running off Sargent in this area. Called a number of names by the population, such as "Icelandic Main Street" and "Goolie Crescent", Sargent remained the centre for Icelandic cultural/religious/social activity in Winnipeg until well after the end of the Second World War — and even today retains some of its past importance to the ethnic community. Those who grew up in this area will remember such spots as the Wevel Cafe, the Rose Theatre, "Goolie Hall", the Falcon Rink and the many Icelandic names which appeared on the business signs along this street. They will also remember the fact that the Icelandic language was once heard on this avenue more often than any other tongue — including English!!

35. TABERNACLE CHURCH 1894-1914 (SW corner Furby st. and Sargent Ave.). Established and built in 1894 to minister to the Icelanders south of Notre Dame Ave., this was an Icelandic Lutheran congregation with a tradition of dissenting from the mainstream of Lutheran theology. Although it did belong to the Icelandic Lutheran Synod for a short time (1905-09), it spent the majority of its life "outside the fold". This church building, their first, seated about 500 people. In 1914, they erected a new church at 580 Victor St., then and now the most impressive Icelandic church in Winnipeg. It was later acquired by the First Lutheran congregation (1921).

36. UNITARIAN CHURCH 1904-21 (SE corner Sherbrook St. and Sargent Ave.). Now a Baptist Church, this was the second home of the Icelandic Unitarian congregation in Winnipeg, and

was built in 1904 to replace the church on Pacific Ave. It had a seating capacity of 300 people.

The general area of Sargent Ave. between McGee and Beverley Sts. contains a high concentration of Icelandic historical sites. You might consider parking your car in this area, and spending some time leisurely exploring the area on foot.

37. GOOD TEMPLAR'S HALL (635 Sargent Ave., NW corner at McGee St.). Built in 1906/07 by the two Icelandic Good Templar's Lodges in Manitoba, "Hekla" (est. 1887) and "Skuld" (est. 1888), this hall ("Goolie Hall") was the centre of most of the social/community activity in the Icelandic district which took place outside of the churches. The Icelandic National League was founded here in 1919, and long held their meetings in its halls. When it was built, "Hekla" was the largest Good Templar lodge in Western Canada, with "Skuld" a close second! It is now a Canadian Order of Foresters (C.O.F.) Hall.

38. "VOROLD" OFFICES (637 Sargent Ave.). "Vorold" was a short-lived, labour-oriented (socialist), Icelandic weekly newspaper founded by Dr. Sig. Jul. Johannesson, and was published during the period 1917-21. Its offices at this site were share with a billiard parlour.

39. OLAFUR S. THORGEIRSSON OFFICES (674 Sargent Ave.). The "Almanak: Olafur S. Thorgeirsson" was one of the most important Icelandic cultural publications in North America — providing news of Icelandic events during the preceding year, household hints and climatic data, and important articles on the history and genealogy of the Icelanders in North America. Published between 1895 and 1954, its offices were located

at this site between the two world wars. Thorgeirsson, who also served as the "Danish (ie. "Icelandic") Consul" during a large part of his publishing career, resided at 644 William Ave. in 1895 when he launched this annual.

40. FIRST LUTHERAN CHURCH, SINCE 1921 (580 Victor St., south of Sargent Ave.). Originally built by the Tabernacle Church in 1914, it was acquired in 1921 by First Lutheran after the Tabernacle congregation disintegrated following the death of Rev. Fridrik J. Bergmann. This was the third, and current, site of the First Lutheran Church. This building is certainly the most impressive of all of the Icelandic church structures in Winnipeg, and has sometimes been referred to as the "cathedral" of the Icelandic Lutherans in North America!

41. WEVEL CAFE, ET AL (Sargent Ave., between Victor and Toronto Sts.). This city block is packed with Icelandic history! The "Wevel Cafe" (692 Sargent) is — or should be — well known to everyone who grew up on the Sargent Ave. of the 1940s and earlier. Icelanders would meet here for coffee and conversation (argument?) following church each Sunday — and often regularly for the same on the intervening six days! Next door (at 696) was a billiard parlour which boasted a "Gents", a pay phone and 4-5 pool tables, along with a tradition of continual name changes — including "Samuel J. Samson Pool room" (1922), "Helgi Johnson Billiards" (1925), "Viking Billiards" (1945), and, most inappropriately, the "Falcon Athletic Club" (1940). Next to the pool hall, "Asgeirson's Paints" had established itself (698 Sargent) by 1945 — and is today the only real rem-

nant of the Icelandic businesses which once dominated this block. "Bjornson's Book Shop and Bindery" (at 702 Sargent in 1945) was only one of a great many practitioners of the used book trade who established themselves at some time or another along Sargent Ave. Across the street (at 695) was the "Columbia Press", where "Logberg" (one of the two Icelandic-language weeklies) was published from 1923 until its amalgamation with "Heimskringla" in 1959.

42. HONG SING LAUNDRY (715 Sargent Ave.). Although this is obviously not a distinctly Icelandic business, it certainly must have received its share of patronage from the Icelanders along Sargent, and its walls must have witnessed many conversations on Icelandic affairs during the heyday of the Icelandic community in the area. Established by the end of the First World War, this laundry was still in operation as late as 1959.

Driving west along Sargent, turn left (south) at Home St. Just after you turn, you will see a small apartment block on your right. This is

43. JON BJARNASON ACADEMY BUILDING (652 Home St., south of Sargent Ave.). The Jon Bjarnason Academy (est. 1913) was the first and only Icelandic-language high school in North America. This building, the first "permanent" home for the Academy, was built in 1923, and served the Icelandic community until it was closed in 1940. The present building now houses several apartments. The Academy complimented and later replaced (1927) a program in Icelandic which had begun at Wesley College in 1901. Secondary and post-secondary instruction in Icelandic ceased after the Academy was closed in 1940. Since 1952/53

courses in Icelandic have been offered at the University of Manitoba (the Chair in Icelandic Studies was created at this university when the Icelandic community raised a sufficient amount of money to establish an "endowment fund" for this purpose in 1951). The Icelandic Collection (part of the Elizabeth Dafoe Library complex) at the University of Manitoba contains the largest collection of Icelandic-language publications in Canada. Recently, both the University of Manitoba and the Winnipeg School Division No. 1 have been offering evening courses in Icelandic for interested people.

At Home St. and Ellice Ave., turn right (west) along Ellice. You will pass

44. SKJALDBORG CONGREGATION SITE (NW corner Ellice and Burnell St.). This Lutheran congregation built a church on this site in 1913 to accommodate those people in the "West End" who lived a considerable distance from First Lutheran Church (then located at Sherbrook and McDermot). It was served by Rev. Runolfur Marteinson first, and was also the first site of the Jon Bjarnason Academy (1913-15) under the direction of Rev. Marteinson. The church was disbanded in 1923 and merged with First Lutheran Church after the latter moved to its new location on Victor St.

Turn right (north) at Garfield St., and follow it north to Sargent Ave.

45. BIRTHPLACE OF THE "ICELANDIC-CANADIAN" MAGAZINE (869 Garfield St.). This site was the home of Hjalmur F. and Holmfridur (Freda) Danielson, two strong figures in the establishment of the "Icelandic-Canadian" magazine. Their home was long the centre of magazine activity, and is the acknowledged birthplace of the periodical.

Arriving back at Sargent Ave., turn right (east) and follow the avenue through to Beverley St. Along the way, you will pass

46. "HEIMSKRINGLA"/VIKING PRESS SITE (853/55 Sargent Ave., NW corner at Banning St.). Now the site of "Unitarian Park" (1984), this was once the location of Viking Press — which published "Heimskringla" on this site after 1921. Established in 1886, "Heimskringla" was originally published at 35-37 King Street. After amalgamating with "Logberg" in 1959, it became the newspaper "Logberg-Heimskringla" and moved to offices at 303 Kennedy St. The combined weekly newspaper is now located at 525 Kylemore Ave., Winnipeg R3L 1B5.

47. UNITARIAN CHURCH, SINCE 1921 (790 Banning St., at Sargent Ave.). This is the present site of the Unitarian Church of Winnipeg and was originally built in 1921 to house both the Unitarians from Sargent and Sherbrook and a sizeable group or practitioners from the Tabernacle Church who refused to join with First Lutheran Church. In 1945, this congregation amalgamated with the English Unitarian congregation in Winnipeg ("All-Souls" congregation, formerly at Furby and Westminster). There is still a significant Icelandic element in the congregation.

48. ROSE THEATRE, ETC. (801 Sargent Ave., NW corner at Arlington St.). This was a favourite haunt and diversion of Icelandic children and adults of the Sargent Ave. area in the 1930s and 1940s, and many former residents will remember it with fondness. Almost across the street from the theatre was Sub-Post Office 22 (804^{1/2} Sargent), which must have seen more mail to and from Iceland than any other sub-post office in North America!!

Turn left (north) at Beverley St., and follow it through to Notre Dame Ave. At Beverley and Wellington Ave., look to your left to see

49. JON BJARNASON ACADEMY 1915-23 (720 Beverley St., NW corner at Wellington Ave.). On this site was the first exclusive location of the Jon Bjarnason Academy. Located here from 1915 until 1923, it was later removed to its site at 652 Home St.

At Notre Dame Ave., make a left turn (west) followed almost immediately by a right turn (north) at Tecumseh St. Proceed one block to Winnipeg Ave., and turn left (west).

50. BETEL HOME (854 Winnipeg Ave.). Now a vacant lot, this was the site of the first Betel Home Foundation structure (personal care home) established in March 1915 through the initiative of the First Lutheran Church Ladies Aid. By the end of its initial year, it had been moved to a new site at Gimli. More recently, a Betal Home was established at Selkirk and another is planned for Winnipeg.

The Betel Home marks the end of this general historical tour. Winnipeg Ave. eventually intersects Arlington St., and by following this south you will eventually arrive at Portage Ave. If you wish, you can turn right (west) at the corner of Arlington and Notre Dame Ave. and follow it through to Erin St. Turning left (south) at Erin, you will eventually reach Portage Ave. However, after you pass the intersection of Erin and St. Matthews Ave. you should watch to your right for the "Scandinavian Centre" (764 Erin St.), a blue-brick faced building. This was recently acquired by the Scandinavian community in Winnipeg, and is now the location for a number of Icelandic social and cultural activities.

This tour is not complete — there are many historical sites in Winnipeg associated with the Icelanders which have not been mentioned here for one reason or another. However, it is a good ‘‘sampler’’, and should give everyone a taste of the richness of Winnipeg’s Icelandic heritage. Any comments, criticisms, additions and corrections about this tour (or personal reminiscences about some of the sites and events mentioned here) would be greatly appreciated by the compiler (Eric Jonason, Box 205, St. James P.O., Winnipeg, Manitoba, Canada R3J 3R4).

- The world’s tallest free-standing structure is the 1,815 foot CN Tower in Toronto.
- The world’s largest piece of gem-quality jade, a dark green boulder weighing four tons, was found in Noel Creek, B.C. by prospector Harry Street in 1969.
- The world’s longest covered bridge, the Hartland Bridge in New Brunswick, was built in 1897, rebuilt in 1920, and is 1,282 feet long. It was covered, like most bridges of that time, to reduce weather damage to the wooden timbers.

I AM A CANADIAN

by Duke Redbird

I’m the Calgary Stampede
 I’m a feathered Sarcee
 I’m Edmonton at night
 I’m a bar-room fight
 I’m a rigger, I’m a cat
 I’m a ten-gallon hat
 And an unnamed mountain in the interior
 of B.C.
 I’m a maple tree and a totem pole
 I’m sunshine showers
 And fresh-cut flowers
 I’m a ferry boat ride to the Island
 I’m the Yukon
 I’m the North-West Territories
 I’m the Arctic Ocean and the Beaufort Sea
 I’m the prairies, I’m the Great Lakes,
 I’m the Rockies, I’m the Laurentians,
 I am French
 I am English
 And I am Metis
 But more than this
 Above all this
 I am a Canadian and proud to be free.

DR. G. KRISTJANSSON

PHYSICIAN and SURGEON

PHONE 633-7281

WESTBROOK MEDICAL CENTRE

Logan and Keswatin

Winnipeg, Manitoba

Greetings

from

A Friend

VIKINGS WALK AGAIN UNDER YORK

*Dr. E. Leigh Syms obtained this material
 from York, England*

Beneath the concrete of a modern shopping complex in the centre of York, a thousand-year-old city is slowly coming back to life.

This is Jorvik, the Viking city of York and capital of the northern kingdom of the Vikings, a city which is now stirring again inside the Jorvik Viking Centre.



York and its countryside: land 183 metres (300 feet) above sea level is stippled.

In the ninth century, when the Vikings set about the conquest of England, York was rich and the home of kings. The invading armies from Scandinavia did not take long to attack and conquer it. When the flames and the violence had died down, Jorvik’s new Viking rulers were swift to rebuild the town, and streets of houses and workshops began to thrive.

The most important area was bordered by the River Foss on one side and the Ouse on the other — easy to defend and close to the river wharves where both longships and trading vessels could off-load.

Coppergate

One of the main streets in this part of town was called Coppergate. The Vikings

who lived here cured leather, shaped lovely amber beads, and made wooden bowls and cups — the coopers or cuppers who gave their name to the street.

At that time Jorvik was one of a chain of Viking ports stretching from the Mediterranean to the Near East and the heart of Russia. Viking ships could be found all over the known world with their cargoes of furs, wines and silk.

To the monks who felt the edge of their swords and saw the flames licking around their holy churches the Vikings were brutal barbarians. Many certainly were, but others were simple merchants or craftsmen, sea-travellers or home-lovers. The wharves and streets must have buzzed with their activity and clamorous voices.

Nowadays it is a different kind of traveller that fills the streets of York — tourists who pour in by the thousands each summer. What brings them to York? One reason must be its fascinating past. Modern flats and factories seem to have passed York by.

Instead, ancient buildings grace every street corner and almost touch heads as they bow across the street. The division between past and present is so thin one sometimes walks right through it, straight into the Middle Ages.

Buried

But there is another past in York which is not so easy to see or touch. This is the past under our feet. Buried in the ground the remains of houses and workshops of the Vikings of a thousand years ago still exist, along with the tools and cooking ware they used, fragments of clothing and shoes, animal bones, even fleas and bugs.

Usually these dissolve into dust before

the archaeologists ever find them. But here in Coppergate, close to the rivers, the wet marshy soil has prevented their decay.

This is why specialists from the York Archaeological Trust were so astounded when they began to dig under the foundations of a demolished Victorian sweet factory in Coppergate in 1976.

Discovery

Amongst the 9 metres of debris that the incredibly messy Vikings had piled up while they lived there, were complete walls of timber buildings. Metal objects of extraordinary complexity were discovered, like a box padlock opened with a slide key. Leather boots were found perfectly pre-



A thousand year old sock.

served, even a sock, made by the technique called *nalebinding* or needle weaving, still practised in Scandinavia but never since used in this country.

Of course, these objects did not just fall into the archaeologists' hands in mint condition. It took months of arduous and painstaking work to clean and preserve

them. Some of the metal objects were unrecognisable except under X-ray, hidden beneath layers of corrosion. The wood and leather was in danger of cracking and warping as soon as it dried out, and so a long and complex chemical process is under way to replace the moisture with wax.

All manner of modern technology — computers, X-rays, even body-scanners — has been enlisted to help with the study and preservation of this hoard of 1,000-year-old material; junk to them, but treasure indeed to us.

Diseases

One of the most fascinating areas of work was the study of tiny insect and plant remains from the soil. Counting beetles' wings or pollen grains might seem a rather unrewarding occupation, but in fact, it provided all kinds of interesting and sometimes lurid information — what the Vikings ate, the colour they dyed their clothes, the diseases they suffered from, even what they threw away and where.

The Viking Dig in Coppergate was, therefore, unique. It provided a peep through the keyhole straight into the lives of Viking people, a kind of backyard Coronation Street. From April 1984 the general public as well as the archaeologists will be able to step into this Viking street, when the Jorvik Viking Centre opens at Coppergate.

Time-Travel

A radical new departure in archaeology, it presents the Viking story by literally taking visitors back in time. In small electric time-cars they will travel back to the tenth century and, in a Coppergate recreated exactly as it was 1,000 years ago, experience the sights, sounds and smells that a Viking would have known as he walked down Coppergate.

It will be as if a corner of Jorvik has been



Each time-car seats four people and is automatically guided through the display. A commentary in one of four languages is relayed into each car to explain all that visitors are experiencing.

reawakened and made to live and breathe again, while beyond the concrete walls of the Viking Centre, the rest of the city still sleeps, buried under modern York.

When the Trust's archaeologists first realized the unique importance of the Viking remains that were being revealed in Coppergate, straight away they began to think how their discoveries would eventually be displayed to the public. They wanted to do justice to the artefacts and information they were uncovering, and also to the half million people who visited Coppergate, eager to find out more about the Vikings. Should the finds be whisked straight off to a museum gallery — or was there another way?

Soon the answers were suggested by the finds themselves. These included whole timber buildings remarkably well-preserved. If these were to go on display they would first need to undergo a long and complex chemical process to stop them from deteriorating once taken out of the wet soil that had preserved them for so long. They would then need a display area large enough to allow them to be seen as buildings, not just pieces of wood, and also a very precisely-controlled environment to prevent the wood drying out or cracking.

No existing museum gallery could accommodate such needs.

Beetles

In addition the Trust had to consider the thousands of small everyday objects found in the dig and all the information from bugs and beetles, soil analysis and animal bones. To the archaeologist trained to recognise what it meant, all this was beginning to build up into a remarkably vivid and colourful close-up picture of what it was like to live in Viking Coppergate. How could we convey that to the men, women and children who nowadays visit York in their millions? The answer was blindingly obvious: actually to recreate this picture, so that visitors could see, hear and experience it for themselves.

Viking Coppergate lies deeply buried below the modern street. Where better to recreate the ancient street than where it used to be? What more appropriate resting place could be found for the Viking age houses than on the dig site itself, where they had lain for a thousand years? With modern building technology and the co-operation of the developers, Wimpey Property Holdings plc, it could be done.

Underground

The York City Council recognised the quite extraordinary possibilities in our scheme — a Viking city beneath York — and gave it enthusiastic support. In a basement display area under a new shopping complex the timber buildings could be re-erected as found, beside their reconstructed counterparts. Of course, there were all sorts of problems. The cost was very high. Humidity control for the precious buildings and finds had to be arranged.

Very strict fire regulations applied. One of these required that the density of people in any part of the museum at one time must be strictly controlled. In order to comply with this, the Trust came up with the idea of small electric time-cars which would

carry visitors along a pre-determined route at a set speed and frequency.

Fun Education

The Coppergate dig attracted enormous numbers of visitors who were obviously fascinated by the Vikings and excited by the discoveries. The new display centre must, we felt, recreate that excitement and encourage that interest, not extinguish it by dreary presentation. There was an important story to tell, too, about the positive side of the Viking contribution to English history. By presenting this story in an imaginative new way — light years ahead of most existing museum displays — we might have a chance of reaching large numbers of people.

The vital ingredient of the design is that people should not only learn a great deal but also have fun. Once the bank loans have been repaid the centre will then help to finance the continuing work of the Trust.

The architects, Robertson Ward Associates, and the designers, Yorkshire Communications Group, have therefore had to perform something of a juggling act. They had to do three things at once — present the Viking story in an interesting and exciting way, maintain complete academic in-

tegrity, and ensure that the project is financially viable.

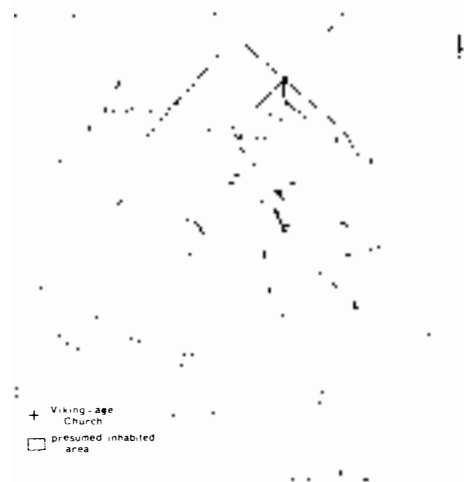


A wall made from woven twigs, dated c.900-950, excavated at 16-22 Coppergate. The scale is 20 cms.



Magnus Magnusson (centre) receiving the grant from Michael Montague (left), chairman of the English Tourist Board.

—Courtesy of the Jorvik Times
Viking Centre, York, England



A plan of Jorvik as it might have been in 1066.

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Jorvik Viking Age York

Jorvik and its Historic Setting

- c. 71 York founded by the Romans.
- c. 400 Roman army abandons York.
- c. 400 — c. 600 ?
- 627 Edwin baptised in York as first Christian, Anglo-Saxon king of Northumbria.
- 735 Archbishopric of York established.
- 793 First recorded Viking raid in Britain, on Northumbrian monastery of Lindisfarne.
- 865 Viking 'Great Army' lands in East Anglia.
- 866 'Great Army' captures York, killing Anglo-Saxon kings in process.
- 876 Part of Viking army settles in and around York under Halfdan, first Scandinavian king of Northumbria.
- 877-79 Midland and East Anglian kingdoms settled by other Vikings.
- 866 English resurgence begins with occupation of London by King Alfred of Wessex.
- 909-18 Alfred's son and daughter, Edward and Aethelflaeda take control of all England except Northumbria.
- 927-39 Alfred's grandson, King Athelstan regains control of York.
- 939-54 Frequent alternation of power in York between English and Scandinavian kings.
- 954 Erik Bloodaxe, last Scandinavian king of York, expelled; until Norman conquest York governed by resident earls appointed by the English kings.
- 1016 King Cnut of Denmark wins English throne.
- 1042 Succession of Edward 'the confessor', a member of the English royal family.
- 1066 Death of Edward 'the confessor' — earl Harold Godwinsson elected king of England. Invasion of England by King Harald Hardradi of Norway ends in his defeat by Harold of England in battle at Stamford Bridge near York. Shortly after Harold killed by Norman invaders at Battle of Hastings.
- 1068-9 William the Conqueror builds castles at York.
- 1069 Threat of joint English/Danish attack makes York's Norman garrison set fire to part of City; William eventually gains control, rebuilds castles and devastates Northumbria.

EDITOR'S FOOTNOTE

Modern-day Icelanders can easily relate to the names of the residents of Jorvik, e.g. Freyja, Thura, Thorkell, Grimur, Gunnar, Snorri, Sygtryggur, Ingi, Halfdan, etc., also the anglicized version of the Old Norse names of their English descendants of today, and the large number of cities, towns, and district in northern England with names of Old Norse origin, e.g. Scarborough (Scarthaborg), Grimsby (Grimbsaer — Grim's abode), Riding (Thrithjungur), etc.

Furthermore, a large number of words in modern English are derived from Old Norse.

LEARNING A SECOND LANGUAGE

*(Excerpts from a guest editorial in the Manitoba Teacher
January-February, 1962)*

by Paul H. T. Thorlakson, M.D., LL.D.
President, Manitoba Council on Education

FOREWORD

As far back as 1959, The Manitoba Teachers' Society urged the expansion of the study of foreign languages. We are particularly pleased, therefore, with the guest editorial by Dr. Paul H. T. Thorlakson. Dr. Thorlakson is a well-known Winnipeg surgeon whose outstanding work was recognized recently by the University of Iceland with an Honorary Degree in Medicine.

* * *

The study of languages encourages respect for and appreciation of the cultures of other peoples. It will help young people to understand some of the problems that separate peoples and nations. Courses in history and geography will assume new significance when viewed through the literature of other nationalities, and knowledge thus acquired will prove to be an invaluable asset when travelling to foreign lands.

Quite apart from the pleasure and profit in speaking and reading a second or third language, there are definite intellectual and cultural advantages to be gained from the study of languages.

Learning languages which are basic to modern English, such as Latin, Greek, Old English (Anglo-Saxon) or old Norse (Icelandic), will enhance the students' "English world knowledge." A study of the derivation of English words demonstrates that this concept can be extended to include many other languages that have made substantial contributions to the English vocabulary.

A step in the right direction was made recently in Manitoba when the provincial government decided to offer courses in the Ukrainian language in the high schools of

this province. It is to be hoped that this opportunity and privilege will be extended to include other languages. A broader official recognition would engender a wholesome respect for the language and literature of the many people who have contributed substantially to the cultural and economic life of Manitoba over the past century. It would likely encourage parents to conserve for their children this valuable "language power potential."

In 1930, Dr. Watson Kirkconnell, President of the Acadia University and formerly of Wesley College (now University of Winnipeg), who is a noted linguistic scholar and author, clearly delineated the course that we should follow in the preservation of our cultural heritage:

"I do claim that every effort should be made, especially by the higher educational authorities, to weave into the fabric of national consciousness the brightest threads of European culture. The finest stimulus to great achievements in the future is a consciousness of great achievements in the past, and if all citizens of whatever racial extraction, felt that the cultural glories of their past were known and appreciated by the community, it would be a spur to further high accomplishment. Mutual knowledge, mutual sympathy, and mutual emulation in cultural attainments would surely shape a national life of astonishing richness."

The position that Canada now occupies in world affairs and its contacts and communications with other countries, because of an ever-increasing volume of foreign trade, have combined to broaden the Canadian outlook, and as world citizens we have increasing international obligations and opportunities.

SANDY BAR

by Guttormur J. Guttormsson
(Translated by Paul Bjarnason)

FOREWORD

Guttormsson's classic has been translated into English at least eight times. Some of these have been published in The Icelandic Canadian. The editor has not been able to find any evidence that Paul Bjarnason's version has appeared in our journal. Should he be mistaken, he need not apologize. The quality of Mr. Bjarnason's rendition warrants its re-publication.

Long I strolled, though late the hour.
Lightnings set the skies aglower,
While a drenching summer shower
Swiftly filled each step ajar.
Through the aspen arbors gleaming
On I sauntered, vaguely dreaming,
'Til I came upon a quiet
Camping ground at Sandy Bar;
Where the pioneers, in passing,
Pitched their tents at Sandy Bar.

Silence reigned. All signs have faded
Since the early fathers waded
Through the leagues of lakes that made it
Like an ocean near and far.
Death, that in their dreams abided,
Darkly o'er the floods presided,
Casting 'neath his falcon feathers
Fateful gloom on Sandy Bar,—
From his wings, so broad, a baleful
Black-out over Sandy Bar.

Sturdy fathers, fey and ailing,
Feared the Summoning Angel's hailing
Ere they could be set for sailing
Safely to life's Port afar.
Sick for weeks on ships a-tossing
Souls were not prepared for crossing.
Standing face to face with terror
Few could rest at Sandy Bar.
Pressed for time, on pins and needles
People walked at Sandy Bar.

All their tragic toil and scourging
To my heart like pain came surging;
For the old remains emerging
Marred the foreground like a scar.

As I looked the lightning flashes
Lit the scattered heaps and ashes,
Where exhausted men and mothers
Mutely rest at Sandy Bar;
Where the immigrants so gamely
Gave their all at Sandy Bar.

Those who came to seek and settle
Showed their earnest will and mettle,
Well content to wage a battle
With conditions under par.
Since the hour of immigration
All their mass-determination
Was to make their way to freedom,
Westward bound from Sandy Bar;
Blaze a trail through bog and jungle
Branching out from Sandy Bar.

Thoughts of old within me straining
On my heart their darts were training,
As if cosmic eyes were raining
All the tears of pain there are.
Shafts of lightning, like a token,
Left the highest trees all broken,
As if spirit hopes were hewing
Highways out of Sandy Bar,
Hewing lanes to life and glory
Leading out from Sandy Bar.

Thus the braves who fell a-fighting
From their graves the path are lighting,
All the willing ones uniting
With their long-abandoned car.
Every hope shall earn fruition
In each mind that has ambition
To take up the uncompleted
Exodus from Sandy Bar,

To pursue the ever-onward
Aims that grew at Sandy Bar.
He who makes new paths, and passes,
Plants ambition with the masses,
Bringing forth, like frosted grasses,
From the soil an avatar.
Though some active urge decreases
In each living thing that freezes,
In my fancy ice encrusted
All the grass at Sandy Bar.
Plants still green with frozen fragrance
Filled the air at Sandy Bar.
Shining spectral shades, I doubt me,
Sent a stream of warmth, throughout me.
Phantom gleams on graves about me
Glittered faintly like a star.

All the brawn that blessed the sleeping
Buried now the earth is keeping,
Where it lies forever idle
In the ground at Sandy Bar.
All that death could overpower
Is interred at Sandy Bar.
As the beating rain abated,
Breezes kind, so long awaited,
Crowding on the clouds so freighted
Cleared the sky for every star.
Routed packs with fury flashing
Farther to the north were dashing,
Till a riftless reach of heaven
Rested over Sandy Bar.
Heaven, where the leaders landed,
Looked with peace on Sandy Bar.

THE ORIGIN OF ICELAND'S NATIONAL ANTHEM

The Icelandic national anthem, *O, gud vors lands* ("Our Country's God") is in origin a hymn written for a particular occasion, and it probably did not occur to either the poet or the composer that there might be in store for it the destiny of becoming a national anthem, for more than a generation elapsed before this came about.

The year 1874 marked the millenary anniversary of the settlement in Iceland of the first Norseman, Ingolfur Arnarson. In the summer of that year there were celebrations throughout the country to commemorate this event, the chief ceremonies being held at Thingvellir, the place of assembly of the ancient Parliament of the people ("Althingi"), and in Reykjavik. It was for this occasion that the hymn was written, hence the words "Iceland's thousand years", which recur in all three verses, of the title of the original edition of the poem and the music (Reykjavik, 1874),

which was "A Hymn in Commemoration of Iceland's Thousand Years."

By an order in council of the 8th of September 1873, it was decreed that services should be held in all Icelandic churches to commemorate the millenary anniversary of the first settlement in Iceland, and it was left to the Bishop of Iceland to decide upon a day and the choice of a text for the service.

In the autumn of the same year, the Bishop, Dr. Pétur Pétursson, announced that the day for the service was to be the 2nd of August and the chosen text Psalm 90 vv. 1 - 4 and 12 - 7. This decision led to the Icelandic national anthem being composed and its theme was suggested by the chosen text.

About the same time as the Bishop's letter was sent out, the Rev. Matthias Jochumsson (1835-1920) set off on the third of his eleven trips abroad. He was the son of a poor farmer with a large family

and did not go to school until a comparatively late age, by the aid of people who had been impressed by his talent. After graduating from the Theological School in Reykjavik, he took orders and was appointed to a small living in the neighbourhood of the town. This he resigned in the autumn of 1873, whilst in a state of mental distress over the loss of his second wife and being at the time, as so often in his early life, torn by an inner religious struggle. For the next few years he was editor of the oldest weekly periodical in Iceland, afterwards resuming his office as clergyman, and held two major livings successively until the turn of the century when he became the first Icelander to receive a pension from the Icelandic Parliament, which he held for the remaining twenty years of his life.

Matthias Jochumsson is one of the most comprehensive, inspired, eloquent yet prolific and uneven major Icelandic poets of any age. He is best known and will be longest remembered for the finest of his own poems and for his masterly translations of various major works of world literature and for his many and spirited essays and letters. More than anyone else he has earned the honoured title of "Icelandic national poet". Above all he is the poet of life and faith as is evident for example from the national anthem — though it would be unfair to the poet to regard this as one of his very best poems.

The poem was written in Great Britain during the winter of 1873-74, the first verse in Edinburgh, the remaining two, which, however, Jochumsson himself never estimated highly, in London. At that time only a decade had passed since he had attracted nation-wide notice by his poetry, and yet another ten years went by before a separate volume of poems by him was to appear.

The composer of the tune was Sveinbjörn Sveinbjörnsson (1847-1926); his lot

was very different from that of Jochumsson. He was the son of one of the highest officials in the country — the president of the Superior Court of Justice — and spent the greater part of his life abroad. He took a degree in divinity and later became the first Icelander to make music his career. He had finished a five years' musical education in Copenhagen, Edinburgh and Leipzig and had just settled down as a music master and pianist in Edinburgh when Jochumsson came there in the autumn of 1873 to stay with him, for they were old school-friends despite a twelve years' difference in age. When he had finished the opening verse of the hymn, Matthias showed it to Sveinbjörn, and in his autobiography we find the following description of this scene: "After studying the words carefully, Sveinbjörn professed his inability to set them to music; during the course of the winter I wrote repeatedly, pressing him to attempt the hymn. And at length, in the spring, the music arrived, reaching us at home just in time for the national celebrations." Sveinbjörnsson lived in Edinburgh for most of the remainder of his life, except the last eight years which he spent in Winnipeg, Reykjavik and Copenhagen, where he died, sitting at his piano. From the time he wrote the tune for *O, gud vors lands* until the end of his life he continued to compose different kinds of music. Among his works are to be found a number of excellent tunes written for Icelandic poems, in spite of the fact that he was most of the time in little direct contact with his native people; indeed he became earlier known as a composer in Britain than in his mother-country, although his compositions are more in the style of Scandinavian than English music. Among the small band of Icelandic composers he is both among the pioneers and among those who have attained the greatest heights.

Neither the words nor the melody of the anthem seem, however, to have attracted

particular attention when it was sung by the choir during the commemoration services in the Cathedral at Reykjavik on Sunday, the 2nd of August, 1874. On that day there were sung seven commemorative poems which Jochumsson had been commissioned to write, most of them composed in the course of a single day — such could be his speed in writing poetry. But the anthem is one of the few poems he wrote for the celebrations of his own accord.

From all parts of Iceland people flocked to the ceremony and dignitaries came from various European countries and from America. From Denmark came King Christian the Ninth, the first of its sovereigns ever to visit the country. On this occasion he presented to his people a constitution containing important new reforms (such as the granting of legislative power and partial control over financial affairs). This was one of the stages in the gradual recovery of national independence which had been lost 1262-64; next came Home Rule (an Icelandic minister in charge of Icelandic affairs resident in Reykjavik) in 1904; fourteen years later Iceland became a sovereign state in union with Denmark (the King of Denmark being also King of Iceland) and finally came the foundation of a republic (with an Icelandic president) on the 17th of June, 1944.

While independence was still a thing of the distant future, there was no question of there being a national anthem in the usual sense. However, when Icelanders wished to sing in praise of their motherland, place of honour was during the nineteenth century given to *Eldgamla Isafold* by Bjarni Thorarensen (1788-1841), written in Copenhagen, probably during 1808-9. But there were two reasons why this could not become established as the national anthem despite its general popularity. One was that apart from the first and final verses the poet's nostalgia finds expression there in taunts against Denmark, where the poet

was then living. A weightier reason, however, was that it was sung to the tune of the British national anthem — although set originally, it seems, to a tune by Du Puy.

During the last quarter of the nineteenth century, *O gud vors lands* was often sung in public by choral societies. But it was not until during the period between Home Rule and Independence, i.e. from 1904-1918, that it became established by tradition as the national anthem. When sovereignty was officially proclaimed, it was played as the national anthem of Iceland at the ceremony, and such it has remained ever since. The Icelandic Government acquired the ownership of the copyright of the melody — which formerly had been held by a Danish music-publishing firm — in 1948, and that of the works in 1949.

Still, undeniably *O, gud vors lands* has its drawbacks as a national anthem. True, Icelanders do not much object to the poem on account of its being more in the manner of a hymn than a patriotic song. But the melody ranges over so wide a compass that it is not within everyone's power to sing. People therefore often turn to other patriotic songs when they wish to sing in praise of their country, and especially popular during the last few decades have been "Islandsvisur" (*Ég vil elska mitt land*) by Jon Trausti (pen-name of Gudmundur Magnússon, 1873-1918) sung to a tune by the Rev. Bjarni Thorsteinsson (1861 — 1938), and "Island ögrum skorid", a verse from a poem by Eggert Olafsson (1726-1768), melody by Sigvaldi Kaldalons (1881-1946). But neither these nor others have succeeded in ousting *O, Gud vors lands* from its place as the national anthem.

It is in fact all the more venerated in that it is the less hackneyed through frequent use. People respond deeply to the sublime poetry of the words — especially the first verse, which is usually the only one sung — and the solemn and moving music finds its way right to the hearts of Icelanders.

ICELANDIC SETTLEMENTS IN NORTH AMERICA 1870-1880

by W. Kristjanson

- 1870 — Commencement of continuous Icelandic immigration in North America . . . four settlers on Washington Island, Lake Michigan, Wisconsin, U.S.A.
- 1872 — First permanent Icelandic settler in Canada. Sigtryggur Jonasson lands in Quebec, September 12, 1872. Proceeds to Ontario.
- 1873 — First Icelandic group settlement in Canada, at Hekla P.O., near Rosseau, in the Muskoka district, Ontario.
- 135 Icelandic people in Milwaukee, Wisconsin.
- 1874 — The Kinmount group, Ontario.
- An Icelandic Association formed in Milwaukee.
- August 2, an Icelandic celebration held in Milwaukee.
- A few young men of the Kinmount group proceed to Halifax, Nova Scotia.
- The Shawano, Wisconsin settlement commenced. (Ljosavatnsherad).
- 1875 — Icelandic settlers in Lyon and Lincoln Counties, Minnesota.
- Icelandic settlement — the Markland settlement — on Mooselands Heights, Musquodoboit, Nova Scotia; some 200 people.
- The first Icelandic Lutheran congregation formed at Shawano, Wisconsin, founded by Rev. Pall Thorlaksson.
- The first Icelandic people in Winnipeg. Some 50 people. October 11.
- The New Iceland settlement commenced. Landing at Willow Point, October 21.
- 1876 — January 4. Gimli Village Council organized; the first organized self-government in the Icelandic settlements in North America.
- The New Iceland settlement extended to Icelandic River and Big Island (Hecla Island).
- The beginning of an Icelandic community life in Winnipeg. Shanty Town, on the Hudson's Bay Flats, close to No. 6 warehouse, south of Broadway, later extended towards Water Street.
- August 23. The first Icelandic divine service at Gimli, conducted by Reverend Pall Thorlaksson.
- 1877 — February 5. Provisional constitution or laws and regulations for a government of New Iceland. Four districts: Vidinesbygd, Arnesbygd, Fljotsbygd, and Mikley; and a Colony Council for New Iceland (the Lake Region or Vatnsthing).
- Two groups of Icelandic Lutheran congregations formed in New Iceland:
- a. The Icelandic Lutheran Synod in America (Hid Lutherska Kirkjufelag Islendinga i Vesturheimi Reverend Jon Bjarnason — 5 congregations.
- b. The Icelandic Lutheran Congregation in New Iceland — Reverend Pall Thorlaksson — 3 congregations. (Hinn Islenski Lutherski Söfnudur i Nyja Islandi).
- September 6. the Icelandic Society formed in Winnipeg.
- September 10. The first issue of

- Framfari off the press at Lundi (now Riverton).
- October 21. The first Icelandic divine service in Winnipeg, conducted by Reverend Jon Bjarnason.
- 1878 — January 14. The revised constitution for New Iceland government came into effect.
- June. An Icelandic settlement commenced in Dakota, at Hallson.
- August 11. The first Lutheran Church of Winnipeg organized, the Trinity congregation (Threnningar Söfnudurinn) formed in Winnipeg.
- 1879 — Sigurdur Antonius, age 26, placed second in a walking match, covering 132 miles in 24 hours. Several other Icelandic newcomers distinguished themselves in these walking matches during the next decade.
- Before 1880 — a few Icelanders in Selkirk. Settlement about 1884.
- 1880 — First Icelandic settlers in Argyle file entry on homesteads.
- *Courtesy of Lögberg-Heimskringla, January 17, 1974.*

EDITOR'S NOTE

1955—THE FIRST PERMANENT SETTLEMENT OF ICELANDERS IN AMERICA at Spanish Fork, Utah. See the article by John Y. Bearson, *The Icelandic Canadian, Summer, 1980.*

For evidence that the descendants of the settlers (after 129 years) still cherish their Icelandic heritage, see the article A REMARKABLE TEACHER by Margaret Sherrod Bearson, *The Icelandic Canadian, Autumn, 1983.*

I MET BJORNSTJERNE BJORNSON

by Robert Louis Stevenson

I had gone to Norway with a number of English journalists, and in Christiania had struck up a friendship with one of the younger writers of the day, Mr. Rosenkrantz Johnson, who belonged to a group calling themselves the Bohemes, whose darling desire, like similar leagues of youth before and since, was to epater la bourgeoisie. Mr. Johnson was a friend of Bjornson's and suggested our paying him a visit in company.

Bjornson lived near Lillehammer, in a pine-clad valley at the end of a beautiful lake, which we crossed in the early morning, arriving at Aulestad — Bjornson's home — in one of those tiny buggies called carioles, before breakfast time. Aulestad was a big verandaed house on the side of a wooded slope, and as we climbed up to it, there was our host with his leonine head and great shaggy white hair awaiting us,

his arms stretched out in welcome, like a patriarch — though, as a matter of fact, he was little beyond sixty. He was an impressive figure of a man, with his broad sturdy shoulders, his eyes and nose like an eagle's — half lion, half eagle, so to say — suggesting immense strength and magnetic force. He seemed, indeed, like a hero from the old Scandinavian sagas come to life again, and as he embraced us we felt swept up into a larger, keener air. We noticed that he carried a bath towel over his shoulder, which he immediately explained.

"I am off for my bath in the woods," he said. "Will you join me?" He talked English, I may say, like an Englishman.

It was a heroic welcome, but we were game; and presently the three of us were trampling through the woods, till we came where the mountain stream fell in a torrent of white water down the face of a rock.

Planks had been placed at the foot of the fall.

"This is my shower bath," said Bjornson as he stripped; and there presently he stood firm as a rock beneath the cataract, the water pouring over his strong shoulders, his white head white as the foam, and shouting with joy of the morning. So might some great old water god have stood and laughed amid the sun-flashing spray. It was a picture of elemental energy never to be forgotten; and as one watched him there one could well understand the power that made him the uncrowned king of his country.

Then, nothing loath, we repaired to the house for breakfast; and here again all was saga, and one seemed to be seated in the hall of Sigurd the Volsung; for the master of the house and his lady, beautiful and commanding like her lord, sat at the end of a long table, royally side by side, on a slightly raised dais, with my friend and me, their guests, to right and left of them. One expected an aged harper to appear at any moment. Below us sat Bjornson's daughter, Bergliot, named after his greatest poem, a glorious girl made out of gold and the blue sky, with whom, married men though we were, Johnson and I at once fell hopelessly in love. The tall brothers of the old ballads were not lacking, and other members of the household lined the table. The breakfast, too, belonged to saga — no breakfast-food-and-glass-of-milk musiness, but the robust Norwegian breakfast of heroes — roast meats and pungently spiced and smoked fishes, and, if not exactly horns of mead, bumpers of ale and apertifs of schnapps. But before we ate anything, there was a ceremony to be performed. Bjornson rose, and making us welcome in one of his eloquent speeches, he bade the company drink skal to his guests, which was promptly done with a noble heartiness. Mrs. Bjornson had inquired about my wife, why was she not with me, and so forth.

"But you have her photograph in your pocket," added the poet. "Out with it!"

So, the photograph being produced, Bjornson held it up to the company, and once more bade them drink skal to the absent English lady.

It was a gloriously different world from London, a dream out of a book of Norse fairy tales, romantically unreal, yet how invigoratingly human, with what a gusto in living!

We spent several days with the great Norseman, and I had many talks with him, pacing to and fro in his library, his hand, father-like on my shoulder. We talked much of English literature, in which, of course, he was well read, and he inquired if I knew his great English friends Mr. Gosse and Mr. Archer, a respectful acquaintance with whom I was happy to acknowledge. But at that time his heart was more occupied with the politics of his country, as he was engaged just then in his great patriotic struggle to separate Norway from Sweden, in which, of course, he eventually succeeded.

As everyone knows, he was a great orator, with a voice that carried across huge crowds in the open air. I never heard him under such conditions, but I shall never forget his radiant, impassioned eloquence, as I walked to and fro by his side in that Aulestad study. Once — as with Meredith, though not so disastrously — I came near to putting my foot in it. It was a terrible thing to do, but he generously forgave me, for I was a stranger, and naturally didn't know better. I mentioned the name of Ibsen. Then indeed he looked like an old lion. He stopped short, fire in his eyes and nostrils, and shaking his great white mane, he thundered out, "Ibsen!" A pause, and then again, with withering contempt, "Ibsen is not a man; he is only a pen!"

I knew nothing then of the bitter rivalry between the two great men, nor, I suppose, had Bjornson at that time any inkling of the

ironic stroke a fate was soon to deal him, for who should that beautiful Bergliot of his come afterward to marry but Ibsen's son, Sigurd Ibsen! The marriage was probably no more to the taste of one father than the other, and I have heard since that when, the young people sticking to their guns, the ceremony became inevitable, infinite management of the reluctant fathers was necessary to prevent an explosion. Both were present at the church, but in ordering the arrangements the dangerous question arose — which was to precede the other in the bridal procession? At last some diplomatist struck on a happy compromise, and the two fiery Norsemen walked side by side, if not arm in arm.

When the time came to say good-by, it was this golden bride of Sigurd who was to drive us in a sort of wagonette to the lake ferry. Several of us were going, but there

was room for only one of us by the beautiful Bergliot's side on the box. Naturally, there was a fierce rivalry for the coveted seat, and it makes me happy to this day to remember that it was I that she chose. We couldn't speak a word to each other, but there are situations that are happy enough without words. So, once more in the early morning, Bjornson again with arms outstretched in valedictory blessing, "flags flying in town and harbor," we went off laughing into the sunlight. Again I had seen Shelley plain, and I have few memories that I cherish more than those days at Aulestad, with its great-hearted host and hostess, not to speak of their fairy-tale daughter, by whose side I drove off that light-hearted morning while I hugged close under my arm a copy of "The Heritage of the Kurts" which Bjornson had given me for remembrance.

THE KENSINGTON STONE

by Birgitta L. Wallace

A vast body of material purports to be tangible evidence of pre-Columbian European penetration into the western hemisphere: in Canada and the United States there are no less than twenty-four inscriptions, sixty-nine artifacts, and fifty-two sites. By and large, this material is attributed to the Norse Vinland voyages.

The evidence is concentrated into two major areas: the Atlantic seaboard and the Great Lakes region. The evidence from the Atlantic coast allegedly dates from the Viking Age and is specifically associated with the voyages of Leif Eiriksson and his contemporaries. The Great Lakes evidence, on the other hand, is commonly associated with the later Middle Ages in general and with one Swedish-Norwegian expedition of the 1360s in particular. Both are areas in which people have searched

actively for archaeological proofs of the Norse ventures.

The best known supposedly pre-Columbian document in America is the Kensington stone inscription. Found on a farm in Kensington in Douglas County, Minnesota, in 1898, it is a runic inscription spelling out the misfortunes of a thirty-man strong expedition of Norwegians and 'Goths' travelling westwards from Vinland on a 'journey of discovery'. It professes to have been written in 1362 as a desperate message and a memorial to ten of the expedition members who met with violent death. The inscription ends by stating that ten other members have stayed behind in Vinland 'fourteen days' journey from this island' to guard the expedition's ships.

The finder of the inscription was a Swedish immigrant, a carpenter turned

farmer by the name of Olof Ohman who arrived in Douglas County in 1879. In 1891 he bought a farm near Kensington and it was while clearing a knoll on his farm that he came upon the inscribed stone. The story is that Ohman was felling a small aspen and, pulling up its stump, he noticed the stone lying entangled in the roots with a corner protruding slightly. Evidently the stone had been in this position for some time for the roots had partially formed around it. It is not clear whether Ohman was alone at the time, or if not, who else observed the stone; one report states that he was accompanied by his son Edward, others that a neighbour was with him. Nor is it clear exactly when the inscription was first observed.

The finding of the inscribed stone was reported to the news media about two months later, and simultaneously the stone itself with drawings and photographs of the inscription was submitted to scholars in the fields of philology and runology, both in the United States and abroad. Their unanimous opinion was that the inscription was not a document from 1362 as it purported to be, but a nineteenth-century fabrication.

There matters rested until 1907 when a young Norwegian-born writer and lecturer, Hjalmar Rued Holand, began taking an interest in the stone. Declaring war on expert opinion and claiming the stone to be an authentic fourteenth-century document, Holand began an active campaign in support of his claim which lasted until his death in 1963. Holand gained much popular support in spite of the fact that experts in the fields of runology and Scandinavian philology consistently and continuously found the inscription a typical nineteenth-century product.

The language alone furnishes a valuable clue to the identity of the carver: it is colloquial nineteenth-century 'Scandinavian' of a kind that developed in Minnesota wherever Swedes and Norwegians lived

close together. This kind of 'Scandinavian' which is neither pure Swedish nor pure Norwegian is still a striking characteristic among the old inhabitants of Douglas County. It bears no resemblance to medieval versions of the same language. The carver was probably Swedish, for Swedish predominates in his 'Scandinavian', and he uses the word 'Goths' (see below).

Hjalmar Holand cited a wealth of material in support of the claim that runes as well as text were genuinely medieval. None can stand scrutiny, however, and the references given are without exception misleading or false. Additional arguments of a historical character have, on the other hand, been repeated so often that they have become accepted almost as established truths. It might therefore be of interest to examine them further.

The great influx of Scandinavians into Douglas County began in 1857, forty-one years before the Kensington inscription was discovered. Originally the knoll on which the stone was found was wooded, and the first settlers used to go there to help themselves to timber and firewood. Eventually the land was homesteaded by a Norwegian, who cleared it. Ohman bought the land from the Norwegian, and by this time, the knoll was already covered with secondary deciduous timber growth. Since eye-witnesses established that the tree growing over the stone was no more than thirty and possibly as little as ten years old, there was ample time for the stone to have been inscribed after the Scandinavians arrived on the scene.

Accounts of when the inscription was first observed are conflicting and incomplete (there is even some confusion over the month in which the stone was found). They leave room for the possibility that the inscription could have been carved *after* the finding of the stone and it could be that the

finding of the stone in its peculiar position planted the idea of carving the text.

There is practically no weathering at all of the inscription. The runes are remarkably fresh and sharp. The cuts are angular and keen. They were made with chisels and awls, a fact in itself remarkable for runes were rarely chisel-cut in the Middle Ages. More remarkable yet, they were cut with a chisel with a regular one-inch bit, a variety commonly sold in American hardware stores.

The term 'island' for the knoll where the runestone was found, although incorrect in English, is the correct term in Swedish, even if the 'island' is surrounded by fields rather than water. In the case of the runestone knoll, this term is doubly appropriate since it rises out of swamps which in the nineteenth century were often flooded, making the knoll a real 'island'.

A historical document cited in support of the inscription's veracity is an order by King Magnus Ericson of Norway-Sweden dated 1354 for a vessel of armed and spiritual support to the Greenland Norse colonies. However, the order concerns Greenland, not Vinland or countries west of Greenland. It is adventuresome to speculate that after a 3,000-mile long journey from Norway, the ship ventured another 1,000 miles into Hudson Bay and from there followed an erratic course for an additional 1,000 miles into Minnesota. After all, these Norsemen were not searching for the Northwest Passage but their own settlements.

King Magnus, the hapless ruler of a united Norway and Sweden from 1319 to 1356 and of Sweden alone from 1356 to 1363, is a legendary figure in Swedish history, and even today children sing nursery rhymes about his fair queen, Blanche of Namur. To the nineteenth century, the era of Magnus Ericson offered special attractions: romance, chivalry, and grandeur as well as incomparable tragedy

with the hardships of the Black Death, the dissolution of the union, and bloody family feuds, all events which singled out this epoch for special attention in schools and in popular romance.

Sweden and Norway were again under joint rule in the nineteenth century, with Sweden as the dominating nation. By the 1890s the political situation was tense, with Norway demanding her independence one way or the other. It is tempting to see this political situation reflected in the Kensington inscription which rather contemptuously gives '8 Goths' precedence over '22 Norwegians'.

Other historical sources cited in support for the authenticity of the inscription concern Nicholas of Lynn, an English monk who made several exploratory voyages northwards. The theory is that Nicholas sailed with the Norwegian expedition and that together they reached Hudson Bay. But the evidence at hand shows that on the contrary, Nicholas's expedition was an English enterprise, originating in and returning to northern England in 1360, and that it aimed for Iceland from where it continued *northwards*. Here Nicholas observed the magnetic influence of the pole and whirlpools in the Greenland Sea, the same phenomena that had been described a hundred and fifty years earlier by Giraldus Cambrensis. There is nothing to show that Nicholas ever saw Hudson Bay.

Because no one has ever confessed to carving it, the authenticity of the Kensington stone still has its fervent protagonists. The person most often suspected to have carved the inscription is the finder, Olof Ohman. Ohman has unfairly been portrayed as a dull-witted farmer, honest but poor, uneducated and simple-minded. Contemporary records do not confirm this simplicity. He was on the contrary said to be a 'queer genius, a man who 'talked little but thought much'. He was reasonably successful financially and could afford to

return to Sweden for two years, 1884-1886, in itself an unusual feat for a farmer in Douglas County in the late nineteenth century. He knew something about runes. He had little formal schooling, but like so many of his countrymen he possessed a keen interest in history, of which he read a great deal. In this he was a typical product of nineteenth-century Sweden. The chief subjects taught in the little country schools were religion and Swedish history, and history was studied in minute detail, although from a provincial point of view, with heavy emphasis on the royal rulers and the past glories of the nation.

EDITOR'S FOOTNOTE

Erik Wahlgren in his book *THE KENSINGTON STONE, A MYSTERY SOLVED* questions the authenticity of the Kensington Stone. He maintains, for example, that the inscription on the stone is in nineteenth-century Swedish, whereas fourteenth-century Swedish must have been closer to the common language (Old Norse) spoken in all the Scandinavian countries

a thousand years ago. If the inscription had been the product of the fourteenth century, then Mr. Wahlgren surmises that the most likely equivalent in Old Swedish is as follows:

Atta Götur ok twer ok tiughu Normaen po' faerthum fra Vinlandi vaestur.

Vi hafdhum laegher vith² twem skaeriom en dagsfaerth nor fra thessum steni.

Vi var a fiski en dag.

Aeptir vi komum hem funnum tio maen rothe af blothi ok döthe.

AVM fraelse os af illu.

Har tio maen vith hafinu at se

aeptir varum skipum fiughurthan daghs-faerthir

fra thessi O. Ar A. D. MCCLXII.

This version is not far removed from Old Norse.

Since modern Icelandic has not changed a great deal from its ancestral Old Norse, today's Icelanders would have no difficulty in understanding it.

1. An abbreviation of the Old Norse (and Icelandic) 'uppa' (meaning 'upon' or 'on').
2. Instead of 'th' Wahlgren uses the Old Norse (and Icelandic) letter 'thorn'.

ITEMS FROM NEWSLETTERS

Courtesy of the Icelandic Association of Chicago

We celebrated our Thorrablot on March 31, 1984, and as in the past the popular Icelandic harthfiskur (dried fish) was served with butter as appetizer. The buffet included Icelandic epicurean such as smoked leg of lamb (hangikjöt), roast leg of lamb (saltkjöt), liver and blood sausage. Dessert-lovers savored delicious skyr as well as thin Icelandic pancakes (pön-nukökur) stuffed with whipped cream.

This year the ever popular Haukur Mortens and his band flew from Iceland to play for the dinner and dancing, which lasted until one in the morning. It was Haukur's first appearance at the Chicago Thorrablot. The grand prize generously donated by Icelandair is again a round

ticket to Iceland.

Aslaug Johnson, Chairman of the Seventeenth fo June Committee, is preparing a festive event for the Association and friends of Iceland on the 40th anniversary of the Republic of Iceland. The final and complete separation of Iceland for Denmark occurred with the establishment of the Republic and was declared at historic Thingvellir on June 17, 1944. We will celebrate the anniversary at lunch at the Orrington Hotel in Evanston on Sunday, June 17, 1984.

Speaking of Aslaug Johnson (above story)! Aslaug, wife of Consul General of Iceland Paul S. Johnson, has over a number of years participated with great enthusiasm and in various capacities in the activities of the Icelandic Association, and in the

promotion of Iceland. In addition Aslaug has pursued a long diversified career in the travel business. She entered the field as a flight attendant with Loftleithir-Icelandic Airlines, the precursor company of Icelandair.

After additional training and experience Aslaug has now joined a newly opened branch of Scan World Tours, Inc., at 524 Davis Street, Evanston, IL 60201 (312)-491-6930, and carries the title Travel Consultant. Air, sea and land travel, domestic and foreign, short or long trips, Aslaug is ready to provide you the necessary travel services. We wish her great success in her new position!

Aslaug was kind enough to send this Newsletter information on ICELANDAIR summer schedules between Chicago and Iceland. Between May 1 and August 31, 1984, flights to Reykjavik will operate on Mondays, Tuesdays, Wednesdays and Fridays with return flights from Iceland to Chicago on the same days. Round trip fares range from \$559.00 to \$629.00 during this period.

* * *

ENTERPRISE SENIOR NAMED TOP STUDENT



SUSAN BRYNJOLFFSSON
Active in clubs, athletics

Enterprise High School senior Susan Brynjolfsson was named student of the month for February by Rotary East.

Miss Brynjolfsson, the daughter of Dr. and Mrs. Kenneth Brynjolfsson of Palo Cedro, is editor of the yearbook this year, a member of Model United Nations and the California Scholastic Federation and was named in "Who's Who Among American High School Students."

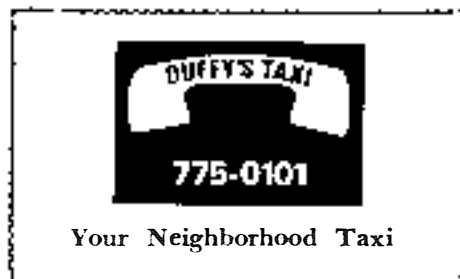
She also is a member of student council, Circle E (the girls' athletic club), Spanish club and has maintained a 4.0 grade point average.

Miss Brynjolfsson has played on the girls' varsity tennis team and is a member of the Redding Tennis Club. She was selected as most improved player on the junior varsity softball team her sophomore year.

A member of North Cow Creek 4-H club for seven years, she has raised dairy goats and horses and participated in sewing, cake decorating and foreign food projects. Besides holding the offices of secretary, historian and vice president for the club, Miss Brynjolfsson was selected as a merit award winner and took top showman awards at the Shasta District Fair.

She has been active in church activities and in volunteer work with the Association for Retarded Citizens, Shascade Inc. and at Shasta Convalescent hospital in Redding.

Miss Brynjolfsson plans to attend the University of California at Davis or Stanford University to major in physical therapy.



SCHOLARSHIPS OFFERED

CANADA ICELAND FOUNDATION

We invite students of Icelandic or part-Icelandic descent to apply for the following scholarships which are offered or processed by The Canada Iceland Foundation.

Emilia Palmason Student Aid Fund

Two awards of \$500.00 each to be given annually. The recipients must be of good moral character, Icelandic descent, college calibre and primarily in need of help to continue their studies in high school, college or at University level. They are asked to sign a pledge that "somewhere along the highway of life" they will try to provide comparable help to another needy student. Closing date for applications **June 30th, 1984.**

Thorvaldson Scholarship

One scholarship of \$500.00 to be awarded annually. This annual scholarship will be awarded to a student in University or proceeding into a University in Canada or the United States. The recipient must demonstrate financial need and high scholastic ability. Closing date for applications **September 15, 1984.**

Einar Pall and Ingibjorg Jonsson Memorial Scholarship

One scholarship of \$500.00 to be awarded annually. Award to be determined by academic standing and leadership qualities. To be offered to a High School graduate proceeding to a Canadian University or the University of Iceland. Closing date for applications **September 15, 1984.**

The Canadian Iceland Foundation Scholarship

One scholarship of \$500.00 to be awarded annually. Award to be determined by academic standing and leadership qualities. To be offered to a University student studying towards a degree in any Canadian University. Closing date for applications **September 15, 1984.**

Students wishing to apply are asked to submit applications with supporting documents indicating which scholarship they wish to apply for. Information and application forms are available by telephoning 475-8064 or contacting:

Canada Iceland Foundation
c/o M. Westdal, Secretary
40 Garnet Bay, Winnipeg Manitoba
R3T 0L6

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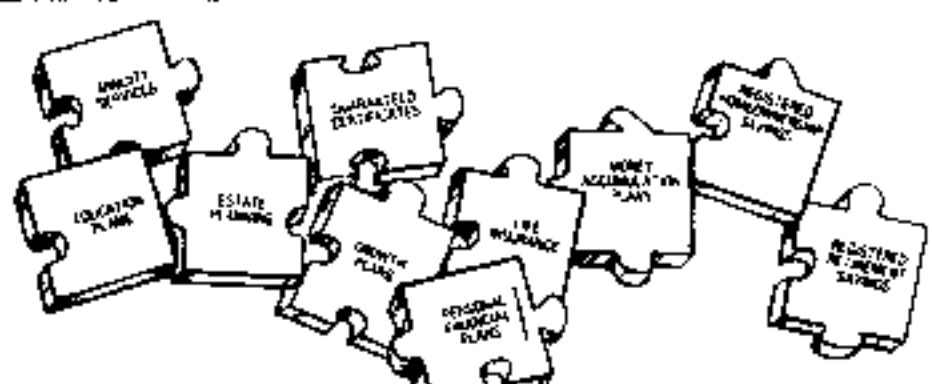
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