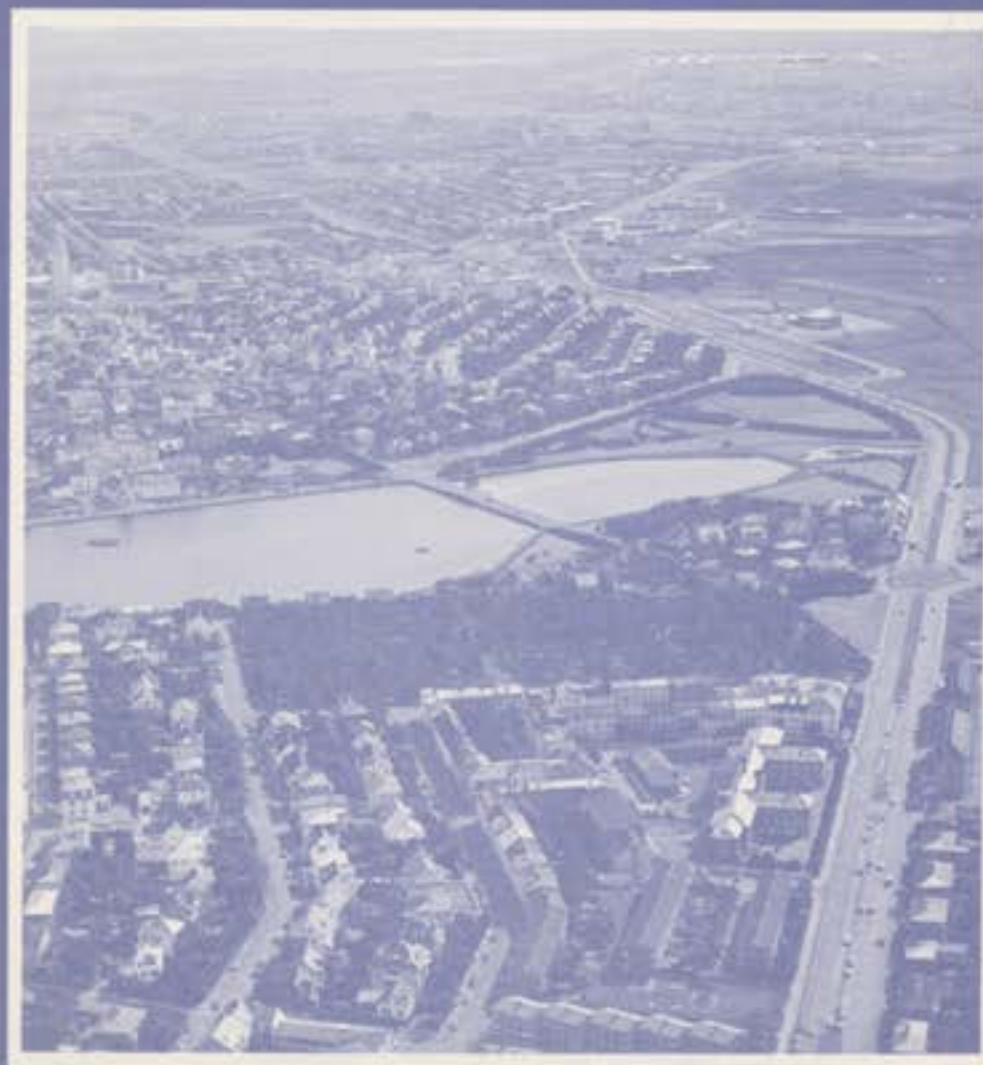


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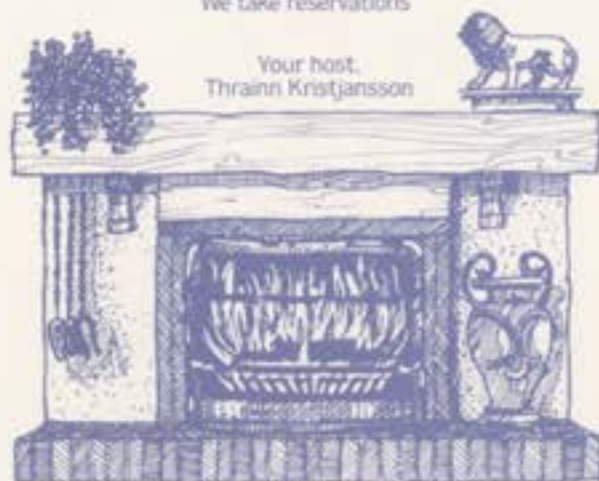
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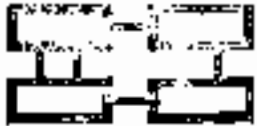


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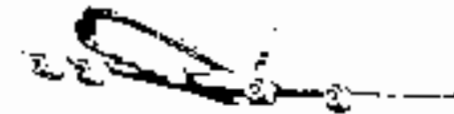
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The Icelandic Canadian

Volume XLIV, No. 4 Winnipeg, Canada Summer, 1986

	Page
Editorial: Horning In — <i>Paul A. Sigurdson</i>	5
People	6
The Icelandic National League Convention	6
“Passing the Torch” — <i>Robert Asgeirsson</i>	8
The Husavick “Rune Stone” — <i>Eric Jonasson</i>	11
The Rolling-Pin Rodeo — <i>Paul A. Sigurdson</i>	17
A Message to Our Graduates — <i>Paul H.T. Thorlakson C.C. M.D.</i>	22
Scholarships Offered	23
Reaching for Goals — <i>Kristiana Magnusson</i>	24
Thoughts at Midnight — <i>Janet M. Sigurdson</i>	26
An Index to the Poetry Published in “The Icelandic Canadian” Volumes 1-40 (1942-1982) — <i>Eric Jonasson</i>	27
Modern Iceland — <i>The Honorable P. Sveinbjorn Johnson</i>	33
The Effect of The Little Ice Age on Iceland — <i>Linda Larcombe</i>	35
The Viking Dynasty in Russia — <i>Thomas R. Einarson</i>	39
A List of Icelandic Service Personnel in World War II — <i>Eric Jonasson</i>	41
In The News	47
Index to Advertisers	48

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

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EDITORIAL

Horning In

by Paul A. Sigurdson

Most readers will recall that in the 1982 Autumn issue of this magazine, Dr. E. Leigh Syms wrote a scholarly article — and by the way an interesting one as well — on the horned helmets which appear so ubiquitously in the pictures of Vikings. Basing his theory on sound research he proves beyond a reasonable doubt that horned battle helmets never did exist in the real Viking world. They are on the other hand, the product of 18th and 19th century Romanticism.

“Glöggt er gests auga”,* — that old saying which is commonly heard in Iceland even today — can be applied here. Dr. Syms who is not of Icelandic descent, yet a great admirer of the Viking heritage, has seen more sharply what most Vesturislendingar have failed to perceive. And in his article he challenges every one of us to do our small bit to debunk those false images which the media and the history books have imposed upon our heritage. Instead of laughing at the qafish “Hagar the Horrible”, with his horned helmet (he makes a mockery of all which should be dear to us), we should stand up, complain loudly and demand redress. Are we, and have we been doing so?

When I lived in Iceland some years ago there were two statues which stamped themselves indelibly on my memory: one was of Ingolfur Arnarson, the first settler from Norway; and the other was that of Leifur heppni (the lucky) Eiriksson, the explorer who touched foot on America 500 years before Columbus. Both are splendid examples of Viking manhood. Ingolfur stands erect on the prow of his ship, his left arm stretched upward and wound around an 8-foot halberd. He is

tall, lean and straight as a pine. He gazes off into the distance looking stern, purposeful and imperious. He is wearing a handsome metal helmet shaped like a sharp-nosed bullet. There are no horns to be seen. Leifur stands on his high pedestal frozen in a full powerful stride. His left forward foot is on a higher plane than his right, indicating he is on a slight incline. He is armed with a double-edged sword and a broad-axe and is dressed in heavy mail. Everything about him suggests physical strength, inner force and fierce determination. He too wears a metal helmet — no horns.

Obviously the sculptors who wrought these two compelling statues knew their heritage much better than most Icelanders, and indeed, most historians.

Admittedly, the Vikings over the centuries have had a “bad press”. Much has been written about their paganism, their ruthlessness and pillage. Too little has been written about the honourable aspects of the Viking life-style, “its intellectual, commercial, historical and technological brilliance and richness”. Dr. Syms warns that by being indifferent to the mockery of our heritage we are really guilty of perpetuating it. What we must do is start taking steps to make sure we get a better “press” in the future.

My daughter recently sent me a postcard from England where she was going through Jorvik**, the Viking museum at York. Her postcard displays three Vikings with helmets, and I am pleased to inform our readers that there are no horns on any of helmets. (There is, however, an interesting feature on all of them, a flat strip of metal about an inch wide wound from

*Sharp is the eye of a guest.

**“Stallion Bay”

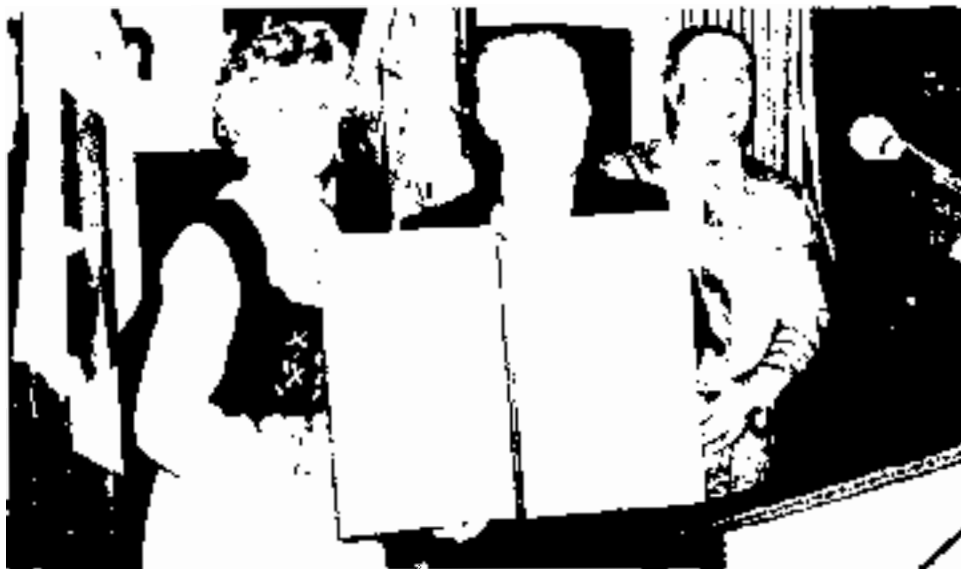
back to front over the dome extending downward along the length of the nose to its very tip.) Certainly the researchers there have opted for authenticity, rather than Romanticism; and this is an encouraging sign that the Viking image is begin-

ning to change for the better.

We Icelanders who take great pride in our heritage have much to do in order to ensure that the media and the historians present its best and true features. Let us begin striving to do so — now!!

PEOPLE

OSKAR HOWARDSON MADE HONORARY LIFE MEMBER OF THE ICELANDIC NATIONAL LEAGUE!



L. to R.: Mrs. Helga Sigurdsson, Oskar Howardson, Oli Narfason.
Honorary Life Member document is specially lettered and bound.

The Icelandic National League Convention

For the first time in its history, the Icelandic National League held its annual convention outside Manitoba this year. On Friday, April 4th over 60 delegates gathered at the Biltmore Hotel in Vancouver. These delegates represented the League's eleven chapters, including the newest member from Seattle, Washington. The three-day conference was judged a success, according to the comments of those in attendance.

The workshops held on Saturday provided an opportunity for practical infor-

mation and opinions to be exchanged. Elva Simundsson led the morning session on "Developing Stronger Ties". Following the luncheon and speech by Bob Asgeirsson, President of our B.C. Chapter, two more workshops were held. Dr. Gus Kristjansson and Elva Simundsson led a discussion on "Program Development — Language and Culture" while Bob Asgeirsson gave information on the "Media — Make them work for you". Gunnvor Asmundson organized the workshops.

Over one hundred persons attended the Saturday evening banquet and dance which featured a talk by Harold Sigurd-

son, Honorary Icelandic Consul in Vancouver. He advocated that Canadian businessmen of Icelandic descent should seek out opportunities for increased trade with Iceland. Also that evening Oskar Howardson was honored for his many years of service to the League. In turn, Oskar paid tribute to his wife, Helga, who has always worked beside him in the Icelandic community.

The Business Meeting held on Sunday morning included the election of officers, financial reports and some lively discussion. The League voted to pledge the sum of fifty thousand dollars to be given to the Icelandic Chair at the University of Manitoba over the next sixteen years. In addition, fund-raising was discussed at

length and a committee, under chairman Bob Asgeirsson, was set up to explore various methods. The League has applied for a Federal Government Grant and hopes to set up a national office in Winnipeg in the future. The election of officers resulted in

Oli Narfason — President
Neil Bardal — Vice-President
Elva Simundsson — Secretary
Hannes Thomasson — Treasurer,
Sigurlin Roed — Financial Secretary
Jack Bjornson — Archivist.

All the above reside in Manitoba.

It was a pleasure to host our Icelandic friends at the Convention and we look forward to next year's meeting in Gimli, Manitoba.

* * *

Chris Baldwinson

POETRYGRAM

World of Poetry's Board of Directors has elected to honor you with the GOLDEN POET AWARD FOR 1985!

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Poet ID number: 0534614

If I can be of any further help, please let me hear from you. Again, congratulations on winning the coveted Golden Poet Award for 1985. I look forward to presenting it to you in person. Poetically yours,
JOHN CAMPBELL, Editor & Publisher

P.S. I love your poem CANYONS which you entered in our TENTH ANNUAL poetry contest. Just thought I'd let you know.

World of Poetry, 2431 Stockton Boulevard, Sacramento, California 95817, Telephone (916) 731-8463.

Reader's Forum

From Kristiana Magnusson, *White Rock, B.C.*

I find The Icelandic Canadian a gem to enjoy.

Editor's Comment: *Bob Asgeirsson* *League held in Vancouver recently. We was the luncheon speaker at the Annual Convention of the Icelandic National* *are pleased to publish this inspiring and challenging address.*

"PASSING THE TORCH" ... A GOAL FOR THE FUTURE

by Robert Asgeirsson

Mr. President, Honored Guests, Members of the League Executive, Convention Delegates, Ladies and Gentlemen.

When Oli Narfason first called me and asked if I would like to be the luncheon speaker I was very flattered and surprised. I accepted, but shortly afterwards the reality of dealing with just what to say that would be of some meaning dawned on me. As I pondered the immensity of this challenge many memories of my Winnipeg years ran through my mind.

I would like to tell you about one of them — an incident that happened to me as a child when our family lived in the Acadia Block next to the First Lutheran Church on Victor Street in Winnipeg. The year would have been around 1950 and I would have been approximately seven years old. Actually, the memory of it has come back to me many times since my childhood — like the other day when I was shaving and doing my annual grey hair count.

There I was — standing on the corner of Sargent and Victor Street holding my mother's hand. I was being introduced to a "big person" whom I had not met before and as mother had greeted him in Icelandic I knew this big person was definitely one of us. He leaned over and looked me square in the eyes and with great conviction in his voice said, "If you can walk in your father's shoes one day, you'll be quite a man."

I didn't understand him at the time and all I could think of was how my feet slid around inside my father's big shoes when I had tried them on — as all kids do. I do remember going and asking my father who was with a friend at the time "When would I be a man?" He and his friend looked at each other and then dad started saying things that involved very old ages like 18 or possibly as high as 21, . . . voting, . . . work. His friend leaned over and whispered something in his ear about lady friends, I think. The explanation was getting quite complicated so Dad just stopped and looked at me with a smile. Finally he said, "You will know when you are a man."

Hmmm, I thought, this is no help to me at all and at the rate my feet are growing — well, it could be forever until his shoes fit or at least 10 years. And time has passed since then and I bless the memory of my parents Jochum and Ingibjorg.

I have told you about this private memory because it is what prompted me to try to address the subject of "Following in your father's footsteps" or "What do you do when you are passed the torch?"

Do you refuse it, ignore it, or drop it? Do you pass it quickly on to someone else or do you accept it, care for it and give it your best effort?

Our Icelandic culture and heritage have, most certainly, been passed on to

us by our mothers and fathers. If you will imagine, for the moment, that each of our previous generation's cultural achievements forms a link in a chain — then that chain reaches back through time to the settlement of Iceland and, in fact, earlier.

Question: How strong will we fashion our link?

Today's Icelandic Canadian possesses wealth, tools and technologies that were not even dreamed of by our forefathers.

We have space-aged steels, harder than any metal previously known. Yet, do we have the will to make a strong and lasting link in our heritage chain?

What cultural statements will we make? Will they contain expressed regrets over a dying culture. I certainly hope not.

There are two elements in the torch that is passed on to us. One is the torch itself or our Icelandic heritage — our history. The second element is the flame that is sustained by that torch or our current living culture. And I stress the word living. Our heritage has given birth to our present-day culture. I think that it is very important to recognize that our culture is a living culture whose purpose must be more than just honoring the memory of the past. Let me develop that for a minute.

Our current living culture exists because of the past and we are of course grateful for it. However, we can today, as the New Iceland Settlers did in the 1870's, forge ahead to create a new life for ourselves. We can work at creating a contemporary community as they did. Our forefathers built their contemporary communities with an Icelandic spirit which included as you know the right to disagree. They did, however, build their contemporary communities. Their spirit contained the will to survive and a determination to make a better life for themselves and their chil-

dren. They also sought the companionship of each other and although there were major disagreements at times; Nyja Island stands as a remarkable achievement by a community of Icelandic people. It is with this Icelandic spirit that we could mould a contemporary Icelandic community today.

Now I'm not suggesting that we re-establish a colony with thousands of Icelandic Canadians living as neighbors, although the idea is interesting.

In Nyja Island the people lived close to each other so that they could basically communicate and help each other. Banding together helped them to feel stronger and more able to deal with the adversities of life that they faced. The ability to communicate was essential and it took basically two forms. The personal encounter where information and/or goods were exchanged with an added opportunity — socializing! The second form of communication was the printed word in the form of personal letters, documents and the Newspaper.

I believe that the two most important elements at work in that community were:

Firstly — *the spirit of the settlers.*

A spirit that had been tested and strengthened by many years of a common struggle against natural forces and political oppression; a spirit that needed the opportunity for freedom, growth and achievement.

The second important element was their close proximity to each other in a *physical community* allowing . . . and this is very important — personal communication in their own language and the resulting sense of community.

Now what is our situation today? The first obvious fact is that, generally, the majority of Icelandic Canadians live in diffused patterns all over Canada and the U.S.A. Gone are the days when all your neighbors were Icelandic and you felt

a oneness of culture and community around you. The physical Icelandic community is for most of us — a cherished memory. We should not necessarily feel guilty about this evolutionary process that has had very large forces at work but rather reflect on our modern circumstance and whether it could be made culturally richer.

We gather together on occasions, in gypsy-like fashion, to create that community feeling. Its a momentary bubble of cultural life. We need those precious moments but they are all too fleeting and transient.

For those living in the Markerville and the Nyja Island area — you are lucky that you have some physical evidence of a community. For the rest of us in the larger urban centers — we can only think about what you have and what it really means. You have real cultural centers where you can gather and enjoy community fellowship, where you can make cultural statements in terms of libraries and museums. You can meet in these places and feel a sense of community about you.

I believe that we need Icelandic cultural centers all over North America. Little islands of heritage and living culture, real places where Icelanders can gather and celebrate their past, present and future.

This you may say is foolishness and an enormous task that is impossible. I reply by saying that had the settlers been asked to build our contemporary Canada instantly, they too would have laughed. Instead, they started at the beginning with intention and resolved to build a better life and future for themselves and their children. They worked a day at a time . . . cleared one tree at a time. Look at our modern society 100 years later.

I encourage the Icelandic League to consider over the next year the concept of creating physical cultural centers in the towns and cities where our chapters exist.

With faith in that goal and sincere effort we can start working towards building a new and vital cultural community. One of the first steps involves building a sense of interest, enthusiasm and expectation for our culture.

I would not suggest this long term goal if I did not believe it possible. Communication is the key. Working together creatively, methodically and above all with dedication — we can do it. Starting at the beginning and concentrating on the immediate tasks is the way to do it — just as our forefathers built their contemporary community . . . clearing one tree at a time.

If we choose to accept this goal, we would then have the reason and purpose for our league that we seem to have been lacking.

In closing, I would like to say that my father's shoes are still quite loose on me. I ask you to think about how your parents shoes fit on you.

Thank you.

Icelandic Chair Requests Support!

One of the very first positive steps towards a rejuvenated culture has been taken. It was: the decision by the member chapters of the League to grant \$50,000 over 16 years to the Chair of Icelandic at the University of Manitoba. The Icelandic department will now try to reach out to everyone with correspondence courses in First Year Icelandic and Mythology. Increased funding will mean that other courses can be developed. Let us continue to grow with more positive decisions and attitudes like these.

The Husavick "Rune Stone"¹

by Eric Jonasson

"A stone which may prove that Norsemen penetrated the interior of Canada 130 years before Columbus discovered America has been found near Sandy Hook, the little summer resort on Lake Winnipeg."

"Bearing on its weather-beaten face inscriptions which a local Icelandic scholar has identified as Scandinavian Runic, the stone is believed to be testimony to the exploration of Manitoba and the Hudson Bay as far back as 1363 A.D."

"Preliminary deciphering of one of the runic words chiselled out on a grey rock reads "riki", ancient Runic for "state"."²

With these words, the *Winnipeg Tribune* of 13 November 1933 opened a front page story boldly captioned "Runic Stone Found Near Sandy Hook", and precipitated a flurry of activity which kept the stone before the public eye for nearly two weeks before it was officially refuted as the bearer of an authentic runic inscription. During its brief period of fame, it attained national attention in the news media and was implied as supportive evidence to the authenticity of the famed Kensington Rune Stone which had been discovered in 1898 near Kensington, Minnesota.

The existence of the stone was uncovered by *Tribune* reporter, Arthur H. Allardyce, in the fall of 1932 while he was searching in the Sandy Hook area for a curious "headstone" he had been shown a number of years earlier. In questioning local residents one farmer exclaimed that he also had a stone with curious writing on his farm north of Sandy Hook. Poor weather prevented Allardyce from viewing this stone until the summer of 1933, but when he finally saw it "...there was

no doubt in my mind that it bore inscriptions made by human hands. Despite the weather beaten surface, aged by the centuries, the marks made by some chisel were quite definite. I thought at first they might be some Indian writing."³ He made notes of the inscription and showed them to officials at the Manitoba Museum (now the Manitoba Museum of Man and Nature) who confirmed that they were not of native Indian origin. He then contacted members of the Icelandic community in Manitoba and was lead to believe that the markings might be runic characters. However, Judge Walter J. Lindal and Dr. Rognvaldur Petursson, both knowledgeable about runic inscriptions, refused to commit themselves on the authenticity of the markings until they had the opportunity to examine the stone personally. Despite these reservations, the *Tribune* decided to release the story on 13 November 1933 and, the following day, the *Winnipeg Free Press*, its rival newspaper in Winnipeg, picked up on it. From there, the story spread nationally.

The "rune stone" was situated in a bush-covered pasture on the farm of Steve (Stefan) Sygnatovich (NE19-T18-R4E), located one mile west of the Husavick P.O. and about two miles northwest of Sandy Hook.⁴ It was described as a "...grey stone, badly weathered. At one end of the boulder, which is about five feet long, three feet high and roughly three feet in width, are the characters chiselled out by adventurers almost 600 years ago."⁵ According to the *Tribune*, Steve Sygnatovich had first discovered the stone in 1925 in a pasture on his farm (the *Free Press* reported, however, that the stone was found by Sygnatovich's son, Joe, in 1929, who then told his father about the

find). Filled with curiosity and thinking that the stone might be a marker for buried treasure, Sygnatovich dug around the stone to investigate, but found nothing. Afterwards, he consulted a number of people and publications in an effort to translate the markings, again without success. He then forgot about the stone until Allardyce rekindled his memory.

During the first week following the stone's discovery, the two Winnipeg newspapers vied with one another to present background information on the stone, and on its authenticity and historical importance. Bertram W. Cartwright, *Tribune* bird editor and a member of the Manitoba Museum committee, was the first to link the discovery to the Kensington Stone.⁶ Both newspapers quickly grasped this connection, providing information on the Kensington Stone and implying that the Husavick stone would serve to authenticate the Kensington Stone, and vice versa. Even Hjalmar R. Holand, the champion of the Kensington Stone's authenticity, was contacted in Wisconsin for his opinion of the discovery, but reserved comment until he could examine the stone in person. Despite the sensationalizing by the Winnipeg newspapers, the Icelandic weeklies, *Lögberg* and *Heimskringla* — to their credit — devoted little space to the "rune stone" discovery, publishing only brief notices on the discovery and the subsequent events.

Anxious to authenticate the stone, the *Tribune* engaged the services of Professor S. Radburn Kirk of the Department of Geology, University of Manitoba. On Saturday, 18 November, Kirk, Cartwright and a number of reporters travelled to Husavick to carry out a preliminary investigation but, when they reached the site shortly after noon, they discovered that the top portion of the stone which contained the inscriptions was gone. Footprints in the new snow indicated that it

had been removed by a large party of men using a toboggan. The R.C.M.P. were summoned, and immediately convened an investigation into the stone's disappearance.

Preliminary investigations revealed that the theft had taken place during the previous night. Edward Thorsteinson, operator of the Husavick store about one mile east of the Sygnatovich farm, reported that he had been awakened shortly after midnight by the sound of a car or truck laborously plowing through the deep snow on the road outside his store. It sounded like it was heading west toward the Sygnatovich farm. He did not hear it return, but believed that it must have come back the same way as other roads in the area had been made impassable by the recent snow. The tracks around the stone indicated that there were between four and eight men involved in the theft. Unable to remove the entire stone, the vandals took only the top half. Lifting it onto a toboggan, they pulled it across the field to their waiting vehicle. Apparently, they worked so quietly that watch dogs on neighbouring farms were not aroused by their actions. R.C.M.P. were at a loss as to where the stone might have been taken, or who might be involved in the theft.

The scientific party which had travelled to Husavick to examine the stone were tremendously disappointed and concerned about the theft. Without the stone itself, it was impossible to verify the inscriptions as man-made. Professor Kirk examined the lower half of the boulder and pronounced it to be dolomite of the Silurian age, a type of limestone. Following this, the party returned to Winnipeg to await further developments in the R.C.M.P. investigation.

Several days passed without any indication that the theft would be solved. No new evidence or clues, other than what

had been gathered the day after the robbery, had come to light, and the R.C.M.P. investigation had reached a standstill. Then on Thursday afternoon (23 November), several anonymous telephone calls to local newspapers provided clues to the new location of the stone. As the *Tribune* reported:

"First intimation that the notorious stone had been found came by telephone late Thursday afternoon to the office of *'The Manitoban'*, newspaper of the University of Manitoba students."

"Who's calling?" asked one of the *'Manitoban'* reporters."

"Mae West's older brother," a mysterious voice said."

"Where's the stone?"

"Then followed a detailed description locating the spot at Parr Street and McAdam Avenue. It couldn't be missed. Two poplar poles marked the spot."

"A similar phone call came to *The Tribune*, but the name given by the informant was "Stephen Kruckmyk."

The *Free Press* reported that they too had received a call from the notorious informant, who identified himself that time as Gracie Allen's lost brother. Undoubtedly, all the calls were made by the same person.

"Members of the *'Manitoban'* staff, headed by J.C. Birt, its editor, scraped together enough money for taxi fare to Parr and McAdam on what they felt was a wild goose chase. Had it been April 1, they would not have gone."

"Sure enough, covered by snow but marked clearly by two poles, a stone lay at the designated spot. *Tribune* investigators, who had seen it in its native haunt at Sandy Hook, soon after identified it as the one and only "runic" boulder."⁸

The rediscovery of the stone, the fresh snow, and the crowd of reporters from a variety of newspapers all combined to give the occasion a rather festive air, and

lead to considerable joking around among those present. As the *Free Press* reported: "University student reporters brushed the snow from the inscription and are reported to have solved the message, which, it is suggested the ancient Vikings realizing the tourist possibilities of the famous Lake Winnipeg beach resorts, had inscribed in their native tongue" "Having a great time. Wish you were here. X marks my window." Other such comments were probably made, but remain unrecorded for posterity.

After questioning nearby residents in search of a clue as to how the stone had arrived at the spot, without success, those gathered lifted the stone, estimated at 450 pounds in weight, onto a waiting truck which took it to the *Tribune* offices to await examination.

"Thursday night Professor Kirk gave it a careful examination, noting the deep

wheatfield press

for genealogy, history and reference
publications and aids

publishers of:

"Tracing Your Icelandic Family Tree"

"The 1891-92 Census of Icelanders in
Canada"

"The Canadian Genealogical Handbook"

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straight cuts which gave the layman the impression of the marks of a chisel, or sharp instrument.”

“Several points indicated that what were believed to be inscriptions were only the work of weather. In the first place, the relic is of dolomite (sic), a kind of limestone. It was brought in prehistoric times to Sandy Hook by a glacier. Inscriptions written into limestone are not likely to be legible after 600 years.”

“The marks that look like inscriptions only appear on that part of the boulder which was not covered by earth when Mr. Sygnatovich first saw it seven summers ago. Hence weathering had its greatest effect on the portion bearing the marks.”

“The marks are in lines along the strata of the stone and dwindle or increase with the varying thickness of the strata. Professor Kirk also questioned the validity of the inscription theory in view of the presence of marks on a curved end, their size and their haphazard nature.”¹⁰

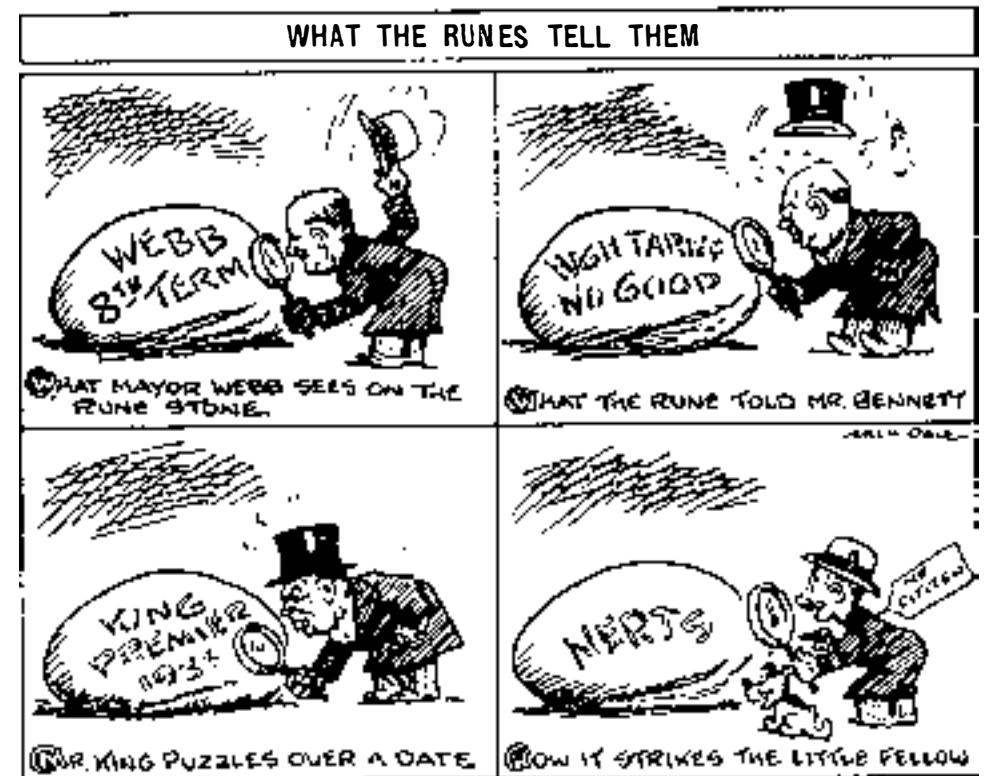
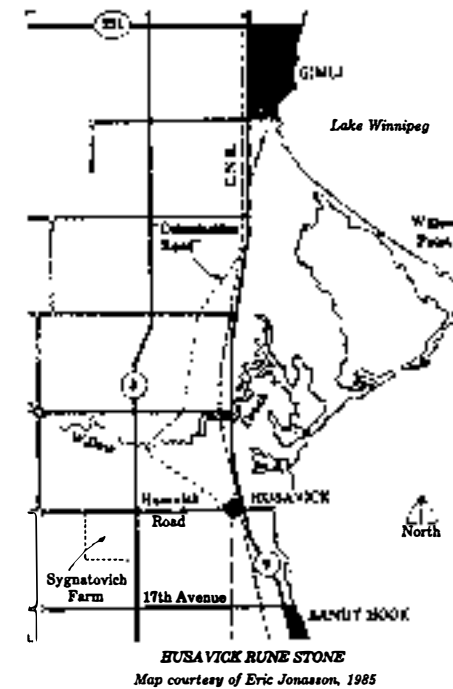
Kirk’s pronouncement that the marks were merely the natural weathering of the boulder predicted a quick end to the “rune stone” story. The stone, still in the offices of the *Tribune* was immediately offered back to Steve Sygnatovich any time he wanted to come in and pick it up. It is not known whether he ever bothered to do so. Today, the whereabouts of the stone is a mystery.

The “Husavick Rune Stone” enjoyed almost two weeks in the national spotlight, and excited the imagination of local scholars. It provided interesting stories for newspaper subscribers in search of light reading during some of the darkest days of the Depression, and provided Archie Dale of the *Free Press* with material for one of his political cartoons. It even provided enough notoriety for Steve Sygnatovich that he announced that he would be a candidate for reeve of the Rural Municipality of Gimli (he lost!). At

the end of it all, the *Tribune* aptly summed up the entire story by saying “It was great while it lasted.”¹¹

NOTES

1. This article is based on newspaper stories appearing in the *Winnipeg Tribune* and the *Winnipeg Free Press* between 13 November and 25 November 1933.
2. *Winnipeg Tribune*, 13 November 1933.
3. *Winnipeg Tribune*, 14 November 1933.
4. This farm was originally homesteaded by the author’s great-great-grandfather, Elias Jonsson Kjaernested, in 1883. Known as “Lau fás”, the farm remained in the family until sold in 1910.
5. *Winnipeg Tribune*, 13 November 1933.
6. The “Kensington Rune Stone” was found in 1898 near Kensington, Minnesota, on the farm of Olof Ohman, an immigrant farmer from Sweden. It supposedly is the record of a group of Swedes and Norwegians who visited Minnesota in 1363 A.D., and its authenticity long remained the subject of controversy. It is generally regarded today as a clever fake. The stone is presently housed in a museum at Alexandria, Minnesota, and is an important tourist attraction in the area.
7. *Winnipeg Tribune*, 24 November 1933.
8. Ibid.
9. *Winnipeg Free Press*, 24 November 1933.
10. *Winnipeg Tribune*, 24 November 1933.
11. Ibid.



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**THE CANADIAN
ARMED FORCES**

Canada

THE ROLLING-PIN RODEO

by Paul A. Sigurdson

They're still talking about that striking incident which happened at Festival time a few years ago. The men said the whole thing had been an embarrassing fluke, but the women secretly tickled themselves believing it was the best thing that had occurred since the birth of the first suffragette. At any rate, no one ever denies it was something to be remembered for a long time.

You see, the town of Morden has a Corn and Apple Festival every summer. It began in 1967, that memorable year when millions of Canadians suddenly turned patriotic somersaults in their frantic effort to out do one another in the name of Confederation. The Festival proved to be a great success, not quite on the order of the Olympic Games, but if I am to believe some of the superlatives of the coffee drinkers in the Pembina Cafe, it does not hold a dishonourable second place. People flock from all parts of the province on Festival day. They spend twenty-five dollars on gasoline and thirty-six fifty for a family room at the Dead Horse Motel, to save money on two cobs of free corn and a glass of apple cider dispensed in a paper cup.

Of course, the Festival has numerous attractions, but it was the Rolling-Pin Rodeo which gave it its singularity and drew more participants and spectators than any other event. It was an unique attraction. The members of the Chamber of Commerce knew the Festival needed something, some eye-catching gimmick to whet the imagination. Boissevain had its Turtle Derby, St. Boniface had its Voyageurs, Flin Flon its trout and Miami, its Mule Derby. Morden, you see had to have something too. It's like that in a small town. When some other towns have

something, your town must have something too. So when one of the local wags came up with the idea of a Rolling-Pin Rodeo, the Chamber of Commerce grabbed hold of it as if they'd found a new religion and endorsed it to a man.

But before you get too worked up about this whole matter, I have to confess that the Rolling-Pin Rodeo is no more. It died just as it reached its supreme flowering. A bit, but of course not exactly like the fall of Rome. You see, they tried it one year and it was what you'd call a 'womping' success, until — well, there was that incident I mentioned before — but let me give you the whole story.

There lived in the town a baker, the son of a baker — though he was frequently referred to as someone else's son — whose name was Clancy O'Hooligan. He was proud of the accomplishments of his grandfather who had succeeded in getting himself hanged for sheep-stealing back on the Emerald Isle. A big bloke, he was, with a pudgy, belligerent face and thick black hair with soft small round curls. He could swear a longer blue-streak than any man in town and his principal enjoyments were quickies in the rear of his shop with straying wives and punching the noses of those who had the effrontery to give him any lip in the Beer Parlour. But in spite of these playful aberrations, he was a popular fellow. His Irish blarney and natural theatrical flair could be quite disarming.

Clancy had been married eight years to a devoted and forgiving wife. Hattie was a plump fair woman. Her plain face had a benign, wholesome expression. She had been a Tate. Everybody knows the Tates. It seems her father, Old Jonathan, was the second cousin to the third cousin of

the Eaton family — and that's important to know in a small town.

Now, if in marrying Clancy, Hattie had envisioned a life of marital bliss, her dream had sadly deceived her. It wasn't she who drove Clancy to drink, he drove himself quite ably, but he frequently drove her to distraction. She tried to be a good wife, for she did love him in spite of all. But it seemed his Irish good-humour often deserted him in the domestic situation. He would find fault with the cut of her dress, scold her for neglecting to sew a button on his Sunday shirt and even, in his darkest moods, criticize her Mulligan stew. Sometimes he would come home three-sails to the wind, barge into the bedroom, phallus in hand, and demand his marital dues; and Hattie in fear of mayhem would submit lying half crushed, enduring his beery breath and the scratch of his beard which had the consistency of a steel brush. But for one day every year on their anniversary, Clancy would shed his wayward rambunctiousness. On that day he would march into the kitchen, bearing a bouquet of a dozen red roses and wearing a beatific smile. Later in the evening, Hattie would play the piano for him and he would sing, in a baying baritone, songs like "When Irish Eyes Are Smiling", "Kathleen Mavourneen" and always a sobbing rendition of "Mother Macree". At those rare moments, Hattie would forget and forgive all his wrongs and savour their quiet evening together as if it were a special gift from the Creator himself.

But I must tell you the Rolling-Pin Rodeo would still be part of the Festival if it hadn't been for Hattie's good friend and neighbour, Miss Millicent Hood.

Come to think of it, Sam Wilkin's dog, Khruschev, had a hand — or should I say — a tooth in it too. But let me tell you about Miss Hood, because she is most to blame.

Millicent Hood was a school teacher. She was a tall, erect, strongly built woman who had an unmistakable air of authority. One look from her piercing eyes, slanting down her sharply pointed nose was enough to cow the spunkiest upstart in the school. She was very fond of Hattie and loved and admired her for her goodness. But she knew how Clancy ill-treated her, and it made her fume inside. She had frequently urged Hattie to stand up to him and assert herself. It was as if Hattie's submissiveness was demeaning to her own female dignity.

"Hattie dear," she would say. "For heaven's sake, you let Clancy walk all over you. You've got to do something. Threaten to leave him; lock him out of the house; put a dose of salts in his tea! Something. Anything! You've no life at all! He uses you like a rag."

But Hattie would only sigh and face her with a faint pathetic smile.

"Clancy's all right, Mill," she would reply. "It's just when he's drinking he gets a bit wild. But Harry's always wanting him to join him in the Parlour; and you know Clancy; he can't say no."

So life went on as before, Clancy boozing and living it up as hard as ever and Hattie enduring scenes of dread and terror almost every other night. And it might have gone on for years, but for the Rolling-Pin Rodeo.

You've probably never heard of the Rolling-Pin Rodeo. The brochure advertising the Festival gave one a clear picture of what it was. It simply read: "Wives, get even with your spouse by beating him in the Rolling-Pin Rodeo." The contest was simple. Man and wife were placed in a square area roped off like a boxing ring. The wife was armed with a plastic baseball bat and given thirty seconds to pummel her unarmed spouse to her heart's content. The weapon was supposed to be a plastic rolling pin specially designed for

the event but when the manufacturing company informed the Chamber of Commerce the mould would alone cost \$10,000.00 the president announced that "Those damn businessmen in the city — all they want to do is make money." So they settled for a plastic baseball bat instead.

Well, the day of the Festival arrived. Thousands of holidayers converged on the town. Cars were parked bumper to bumper in the streets. Some were blocking driveways and many were squeezed helter-skelter into private back yards. Most of the people wore loose casual clothes and milled about in a leisurely aimless way. Those most eager to make the most of the day kept watching for spots which seemed to show signs of exceptional activity. They would rush to a spot afraid they were going to miss something, and when they got there and found they hadn't missed anything, they hurried to another spot for fear of missing something else. Between sorties, they spend a good part of the day arguing amongst themselves about what they might be missing. But on the whole people were having a most splendid time, happily losing their money at 'Crown & Anchor' jostling their way through the crowds, pounding the hot pavement and waiting in block long queues for a free cob of corn and after eating it enjoying the luxury of tossing it over the curb.

In the early afternoon, Clancy with his wife, strolled downtown to join the festivities. Clancy wearing a straw boater cocked jauntily to one side of his head, sauntered along looking as proud and cocky as a retired champion heavyweight pugilist. He waved and shouted witty remarks to friends he passed, giving the impression that the woman clinging to his arm was not really there at all. They stopped to watch the show on the stage platform, where a busy, blowzy blond was

doing an exercise of undulous gyrations as she sang: "Raa-raa-raa!" and "Naa-naa-naa!" and other equally communicative phrases. Half way through the song, Harry wobbled out of the crowd nudging Clancy's arm and giving Hattie a boozy smile. As Clancy rose with a knowing glance passed between the men and they faded off into the crowd. Hattie didn't have to be told where they were going.

Left to herself and not expecting to see Clancy again until sometime late in the night, Hattie decided to walk around to entertain herself. By chance she ran into her friend, Millicent, and the two of them strolled about together. Eventually they ended up at the Rolling-Pin Rodeo and paused to watch.

Although the Rodeo was billed for man wife combat, the young set with their steadies had got into the act as well. At the moment Hattie and Millicent arrived, two teen-agers were in the ring and a noisy good-humoured crowd was egging them on.

It was quite a show. A hefty overweight girl about seventeen was giving it to her boyfriend. She was a good two hundred pounds of ebullient energy, and the victim a mere stripe of a fellow. The girl, moving with admirable agility, her oversize breasts swinging like pendulums, had him on the run. Each time she cornered him she flailed him unmercifully before he was able to scramble away. Once he lost his footing and fell. Instantly the Amazon was upon him, whacking him left and right. The crowd ate it up.

"Give it to him, Rose!" chanted a girl's voice. "Give it to him! Give him one for me, Rose!"

With that, Rose, beet-red and blowing hard, seemed to get new energy. Lunging forward she landed a blow which sent the youth into, and half way through the ropes. The bell sounded, but Rose, seeing his rear-end pointing invitingly towards

her, could not resist a final well-aimed blow. The victim wailed in protest, but the crowd roared its delight.

At that moment, Clancy and his fellow-tippler, Harry, appeared. Depositing his boater on the ring-post, Clancy waved the crowd silent, ducked through the ropes and into the centre of the ring. He had consumed five bottles of 'Frontier' in the past hour. His big face was flushed and he was glowing with good feeling.

"If you're wantin' a show, folks," he announced in his baying baritone. "Just hold your shirt-tails. The old lady's goin' to beat hell out o' old Clance, right now."

"That'll take some beatin', Clance," shouted a man's voice.

"Ah! You're right there, Charlie me boy! But there comes a time when each man is gettin' his dues and my hour is nigh." He turned to the attendant. "Give Hattie the bat, Tom," he ordered. "And ring the bell."

"Which one?" asked Tom.

"Well, what's the difference, man? They're both deadly weapons, ain't they?"

"The white one's got the big end chewed off. Sam Wilkin's dog, Khruschev, did it."

"Give her the red one. Hattie has a favourin' for red." He paused to chuckle. "And when she draws me blood, it won't be showin' so well on the red!"

When Tom handed Hattie the bat she wouldn't take it at first, but when she saw Clancy giving her the hard eye, she changed her mind.

A rumble of good humour rippled through the crowd, and Clancy grinning impishly, accepted their favour with a theatrical wave.

Then the attendant rang the bell and the show was on. Hattie who had never even struck a dog in anger and who was too good-hearted for any kind of retaliation followed Clancy around the ring with

all the aggressiveness of a pussy-cat. The crowd began whooping for action and Clancy was getting annoyed because he was missing his chance to show off. But Hattie, embarrassed almost to tears couldn't bring herself to land a blow. Groans of disappointment were heard from the crowd.

"Dammit, Hattie!" roared Clancy, thrusting his neck out for a target. "Swing the bloody bat! Are you too skeered?"

Hattie raised the bat awkwardly as if to swing, then hesitated. The crowd fell silent.

"Damn you Hattie, I'm all in a sweat paradin' around like a show horse. Hit your old Clance. You'll never be gettin' a better chance."

"Knock the blarney out of him, Hattie," cried Charlie.

Obligingly Hattie gave the bat a feeble lobbing swing and struck Clancy lightly on the shoulder. Clancy gave a macabre roll of his eyes, did a theatrical reel, staggered on one stiff leg and fell to the ground. The crowd erupted with laughter and the bell sounded.

Hattie, much distraught, dropped to her knees and bent over him.

"Did I hurt you Clancy dear?" she cooed.

Clancy sat up suddenly. He gave her a peeved hurt look.

"Godamnit, Hat!" he bayed. "That wasn't hit enough to kill a daddy-long-leg. You're s'posed to swing the bloody bat and put some pepper in it." He glared at the attendant. "Me and Hattie's goin' at it again. And this time, Hattie, you better be puttin' some punch in it or I'll take it after you and give the folks here a real show!"

Now if Hattie had picked up the same red bat, and if Millicent Hood had not felt so hostile to Clancy and so mortified for Hattie; and if Millicent Hood had not

mis-judged the kinetic energy of even half a brick at the end of a bat; and if Sam Wilkin's dog, Khruschev, hadn't chewed out the end of the white bat; and if Millicent Hood hadn't seen the half brick lying beside the bat; and hadn't inserted it into the bat with a deft movement of her toe, yes, if it hadn't been for all those 'ifs' there would still be a Rolling-Pin Rodeo.

But it was a different Hattie who took the bat as Millicent innocently handed it to her. Her fear of Clancy had displaced her embarrassment. The bell sounded and Hattie with a do-or-die gleam in her eye, lunged forward.

Clancy was now in his glory, playing to the galleries. He shrank back against the ropes whimpering in mock terror and the crowd loved it.

"The demon hath come, me lads," he cried in a quivering voice. "Come to do old Clance in, and bear him away!"

Hattie, so befuddled she was barely conscious of what she was doing, lifted the bat high over her head.

Clancy, making faces and swinging his hips like a hula-hula dancer, had half the people in hysterics. Again he thrust out his neck, as Hattie closed in.

"Hit me Hattie, darlin'," he crowed. "Hit your dear old Clance. Hit me, Hattie! Hit me!"

As Hattie moved closer, he thrust his tongue out at her, put his thumbs in his ears and wiggled his fingers. Some in the crowd were now laughing so hard tears were streaming down their faces.

"Give old Clance a kiss with the bat, Hat," he crooned.

At that moment, Hattie in desperation 'lowered the boom'.

Clancy's eyes flashed a look of stunned amazement, then fluttered closed as he stiffened like a poled-ox, reeled and crumpled to the earth. The crowd cheered and went wild.

Charlie's voice pierced the tumult.

"Funeral's two o'clock Monday, folks. Old Clance has had his day."

But seconds passed and when Clancy didn't move, the crowd gradually grew silent. They saw his eyes were closed. They waited. No movement. Something was wrong.

The attendant knelt and poked his ribs and poked them again, harder. Clancy lay pale and stiff as a plank.

"Be damned," said the attendant in wonder. "Clance is out cold!"

Well, there's not much more to tell. Everyone knew Clancy was too stubborn an Irishman to allow himself to be ushered into the Great Beyond by a mere blow on his thick head — especially one inflicted by a woman. He's still the best baker in town and he still charms and beguiles his customers with his blarney. But those who have their ear to the vine and seem to be in the know, say there are now fewer erotic encounters in the rear of his shop and fewer busted noses in the Parlour. And Millicent Hood, who got more satisfaction than she'd bargained for, was able to perpetuate the mystery of Clancy's ignominious capitulation, as well as the myth of Hattie's prowess. She had been able to remove the tell-tale brick surreptitiously in the confusion of that dramatic finalé of the Rolling-Pin Rodeo.

Yes, Clancy is still Clancy, the likeable overgrown Irish rascal. But Millicent Hood told me on the sly that since that day Hattie has gained a more respectable status in the home; and that whenever Clancy happens into the kitchen when she's moulding a pie crust, with her rolling pin, some instinct prompts him to retreat to a more comforting corner of the house.

— — —

How dull it is to pause, to make an end,

To rust unburnished, not to shine in use.

A Message to Our Graduates

by Paul H.T. Thorlakson C.C., M.D.

This message is as pertinent now as it was twelve years ago.

CLOSING EXERCISES OF THE COLLEGIATE DIVISION, UNIVERSITY OF WINNIPEG — MAY 7, 1974 — MESSAGE TO THE GRADUATING CLASS FROM THE CHANCELLOR

MR. DEAN, MEMBERS OF THE GRADUATING CLASS, LADIES AND GENTLEMEN:

Thank you, Mr. Dean, for inviting me to participate in the annual Closing Exercises of the Collegiate.

To the graduates, I want to say — Congratulations on successfully completing your course. You are now standing on the threshold of your future careers. Don't sit around and wait for opportunities to challenge your imagination. Create them for yourselves. The really important things in life happen only to people who have enough "spunk" in them to make the best of their present opportunities, whatever they are, and — to them alone — will new inspiration and opportunities present themselves.

One of my favourite reference books is the dictionary. The habit of looking up the derivation and exact meaning of words is a fascinating and most useful exercise. According to Webster, the word "spunk" is derived from the Latin word spongia — "wood, that readily takes

fire." That is what the process of learning is all about — kindling fires within us so that we will keep moving ahead and have new vistas of the mind opened to us.

Don't think for one moment that opportunities happen only to those who obtain high marks on their examinations.

They can happen — and have happened — countless of times, to people who were slow starters but who possessed an equally important ingredient to success, and that is *perseverance*.

In your striving for personal achievement and contentment, don't ever forget that the only key to real happiness is measured, in the long run, by what you contribute to the happiness of others. This is a fundamental principle of a successful life. This principle was exemplified by the citizens who were honoured by our University at the special Centennial Convocation held at the Manitoba Theatre Centre on April 20th. These people represent diverse interests and activities but they have one thing in common — they have all, right throughout their careers, devoted a great deal of time and effort in helping their fellow citizens. It was this element of "personal service" in their lives which the University of Winnipeg publicly recognized.

"Personal service", simply translated,

means being a good neighbour and a true friend. In my hand, I have a copy of a poem entitled "The Business of Friendship", written in script by the author, Mr. S. Sigurdson, and which bears his signature. This was presented to me a few weeks ago by Mr. Sigurdson's son. I would like to read this poem to you as it illustrates my message to the Graduating Class:

The Business of Friendship

*The happiest business in the world
Is that of making friends;
And no investment "on the street"
Pays larger dividends.*

*For life is more than stocks and bonds,
And love, than rate per cent;
And he who gives in friendship's name
Shall reap as he has spent.*

*Life is the great investment,
And no man lives in vain
Who guards a hundred friendships
As a miser guards his gain.*

*Then give the world a welcome
Each day whatever it sends,
And may no mortgage e'er foreclose
The partnership of friends.*

S. Sigurdson

While you are preparing yourselves for your future careers, and throughout your careers, donate some of your time and talents to the service of others less fortunate.

Good luck to all of you!

Courtesy of Dr. Robin Farquar, President of the University of Winnipeg.

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Two scholarships are being offered to students of Icelandic or part-Icelandic descent, based on the following criteria:

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The two scholarships are as follows:

1. *The Icelandic-Canadian From Scholarship*, \$250.00 in value, is offered by the Winnipeg Chapter of the Icelandic National League of North America. The scholarship is given to a student who has completed Grade XII in Manitoba and will be attending a University or Community College in Manitoba in 1986-87.

Applications must be received not later than August 1, 1986. Further information and application forms may be obtained from:

Mrs. Borga Jakobson
1145 Dominion Street
Winnipeg, Manitoba R3E 2P3
Telephone: 772-8989

2. *The Wilhelm Kristjansson Memorial Scholarship*, \$250.00 in value, is offered by the Icelandic Festival of Manitoba. It is offered to a student who has completed one year of post-secondary studies (University or Community College) in Manitoba and is continuing his/her studies in 1986-87.

Applications must be received no later than August 1, 1986. Further information and applications must be obtained from:

Mr. Lee Brandon
247-99 Dalhousie Drive
Winnipeg, Manitoba R3T 3M2
Telephone: 261-6692



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REACHING FOR GOALS

by Kristiana Magnusson



Janet Erickson

Nothing has ever deterred Janet Erickson of Coquitlam, British Columbia from setting goals for herself. Determination and a keen zest for life seem to be the motivating factors in this young lady who has been blind all her life.

Janet was born completely blind. Her parents Peter and Lil Erikson lived on a farm in the Interlake area of Manitoba where there were no facilities available to enhance the lifestyle of blind people. Peter and Lil were both determined that Janet's blindness would not become a serious hindrance to her in any way. They had heard of the excellent facilities available for blind children at the Jericho School For The Blind And Deaf in Van-

couver, British Columbia. They moved to British Columbia where Janet attended the Jericho school for several years, then enrolled at a public school in Coquitlam, British Columbia. There she learned to compete with all students on a regular basis and take part in the various extra-curricular activities which were available at that school.

Now, at 22 years of age, Janet set new goals for herself when she participated in the World Championship For Disabled Skiers, which were held at Salen, Sweden, in April, 1986. She travelled with seven other blind Canadians from across Canada. Each one of these contestants had a guide in the cross-country World Cham-

pionship for Disabled Skiers. Of this group Janet was the only one who was completely blind.

Janet was fortunate in having as her guide Synnove Jacobsen, who is a member of the Sons of Norway group of Vancouver, British Columbia. Synnove and her husband Annar Jacobsen have both worked a great deal with blind children and adults. They frequently rent a bus and take a busload of skiers to Manning Park. In the process they have become a motivating force in the life of these blind skiers.

For some time prior to the Disabled Skiers Competition Janet went into rigorous training, running five days a week with the West Coast Striders of Coquitlam. In addition, she exercised and ran on a treadmill on weekends, as well as skiing whenever possible. Her family were most supportive during all these training schedules and guided her on the ski slopes.

Ski competitions are not new to Janet. She has competed in ski events in Canada and in 1980 she became eligible to compete in the Norway Olympics for disabled skiers. In 1982 she competed at Leysin, Switzerland, with Jane Daborne as her guide.

Janet's activities and accomplishments cover a wide range. With the support and encouragement of her parents and two sisters and two brothers, she has enjoyed a full and active life, developing the talents she has been endowed with. She plays several instruments, including the organ, recorder, clarinet and flute. She is adept at knitting, sewing and weaving and she has fashioned some beautiful patterned Scandinavian sweaters. She also enjoys skating, swimming and cycling.

Janet has attended Douglas College for four semesters but has had to forego her studies while she has been in training for the ski competition. She hopes eventually

to major in Anthropology or English when she attends University. Last summer she was employed by the Canadian National Institute For The Blind, at teaching braille. This winter she taught typing and braille on a voluntary basis at the C.N.I.B. in Vancouver. She travels by bus with her seeing-eye dog. In spite of having to take three separate buses to get to her destination she derived a great deal of pleasure from this experience of sharing and giving.

In her determination and will to enjoy life Janet has received rich dividends. Skiing, both downhill and cross-country, have continued to be a constant joy to her. As she zigzags down a ski hill, guided by the voice of Synnove Jacobsen or else a member of her caring family, her face lit up with a glow of inner happiness, it is small wonder that other skiers often exclaim, "Did you see that blind skier? Isn't that fantastic?"

This intrepid young lady, ever seeking wider horizons, has proved by example and great style, that the development of the human individual to their fullest potential, is within the reach of all who set out to attain their goal in life.

A happy footnote to Janet's story is that in April 1986 she, along with fellow Canadians, won a bronze medal in the Canadian Relay cross-country competition at Salen, Sweden. She also placed fourth in the 5 and 10 kilometre cross-country ski race. One of her greatest thrills was the honor of being selected the Canadian competitor, out of the twenty-four Canadians there, to be presented to the King and Queen of Sweden at the opening ceremonies of the World Championship for Disabled Skiers. This was an occasion she will treasure. Now she is more determined than ever to continue rigorous training in order to improve on her speed and endurance in cross-country skiing.

EDITOR'S FOREWORD

Mrs. Janet M. Sigurdson, the wife of the poet, Gus Sigurdson, is of Scottish-Irish extraction. The fact that a lady of non-Icelandic descent is so euphoric about our Viking ancestors is deeply appreciated by us, their descendants.

THOUGHTS AT MIDNIGHT

By Janet M. Sigurdson

By dark of night, while spirits brood,
Upon a windswept shore I stood,
Looking upward, filled with awe,
A most amazing thing I saw.

I knew I stood on hallowed sod,
Where many weary feet have trod.
Before my wide and wondering eyes
A Viking spirit seemed to rise.

Above me, towered, form and face
The symbol of a vanished race,
A Viking garbed in battledress
Descending on that wilderness.

Above me, hanging in the sky,
A harvest moon now caught my eye,

Lighting up that bearded face,
Spirit of a hardy race.

Then I knew, that to this shore,
Just one hundred years before,
The people came, who raised him high,
And so his spirit shall not die.

There he stands, so proud and brave,
As one who crossed the mighty wave.
Now sons there be, his name they take
Scattered through the Interlake.

Now I see, beneath the sky,
Fair of hair, and blue of eye,
Strong men, brave men, hardy seed,
Descended from this Viking breed.

1975

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AN INDEX TO THE POETRY PUBLISHED IN THE "ICELANDIC CANADIAN" Volumes 1-40 (1942-1982)

Compiled by Eric Jonasson
April, 1983

Canadians and Americans of Icelandic descent have tended to lean towards the poetic in their ethnic publications. This tendency is undoubtedly influenced by the fact that this cultural group likes the rhythmic lines of poetic verse, and likes to ensure that it is represented in its publications.

Over the years, the *Icelandic Canadian* magazine has published a wide range of poetry in both Icelandic and English. Until now, it has often been difficult to identify and locate these pieces of verse in the pages of the magazine. It is hoped that the following index will help those interested to experience the richness of Icelandic poetry in our back issues.

This index consists of all poetry included in the first 40 volumes of our magazine. Poems have been arranged in alphabetical order, based on the name of each verse, with the names of authors and translators indicated for each piece. Each verse has been numbered to facilitate further indexing. Each particular reference indicates the volume number, issue number, year of publication, and page on which the verse appears (in number 1 below, the poem appears in volume 39, number 1, in 1980, on page 23). If an asterisk (*) precedes the reference number, this indicates that the poem appears in both English and Icelandic. If two asterisks (**) precede the reference number, the poem appears in Icelandic only. The author index is divided into two parts, the first indexing the poetry by author in general, and the second indexing the poetry by translator of the original verse. Please

refer to the references preceding each of these sections. In each of the author indexes, the numbers following each author reference refers to the number of the poem in question (as indicated in section 1). "Tr." = translator.

SECTION 1: INDEX OF POEMS

1. *Afi* (LaDonna Breidfjord Backmeyer) 39-1 (80) 23.
2. *Afterglow* (Stephan G. Stephanson; Tr. Thorvaldur Johnson) 37-1 (78) 25; 37-2 (78) 34.
3. *Airborne To Iceland* (Shirley McCreedy) 33-1 (74) 27-28
4. *All Aboard* (Johannes P. Palsson) 29-2 (70) 25-26.
5. *Along The Shores Of A Sunlit Beach* (H.M. Einarson) 22-3 (64) 57.
6. *Along The Wild Historic Red* (Gus Sigurdson) 31-1 (72) 41.
7. *An Elegy* (G. Bertha Danielson Johnson) 39-4 (81) 22.
8. *An Epitaph* (Richard Crashaw) 37-4 (79) 5.
9. *And Still The Ball Rolls On* (Helen Swinburne) 2-4 (44) 9.
- *10. *Another Chapter (Annar Kapituli)* (Hannah Kahn; Tr. Paul Bjarnason) 20-1 (61) 59.
11. *Antidote For Old Age* (Elma Gislason) 40-3 (82) 47.
- *12. *As From A Flower's Chalice (Eins Og Ur Blómabikar)* ("Hulda" or Unnar Benediktsdóttir Bjarklind; Tr. Skuli Johnson) 16-1 (57) 17.
- *13. *At A Funeral (Vid Útförina)* ("K.N." or Kristján N. Júlíus; Tr. Bogi Bjarnason) 17-1 (58) 25 and 18-4 (60) 23.

- *14. *At Christmas (Jólin)* (Ása Jónsdóttir; Tr. Jakobina Johnson with music by Louise Gudmunds) 17-2 (58) 33.
- *15. *At Close of Day (Vid Verkalok)* (Stephan G. Stephansson; Tr. Jakobina Johnson) 5-1 (46) 14-15.
16. *At The Forestry Station* (Stephan G. Stephansson; Tr. Thorvaldur Johnson) 37-1 (78) 24.
17. *At Toil's Close* (Stephan G. Stephansson; Tr. Skuli Johnson) 9-2 (50) 50-51.
- *18. *Aurora (Áróra)* (Guttormur J. Guttormsson, music by Sigurdur Helgason) 16-2 (57) 27-29.
19. *Autumn* (Bogi Bjarnason) 18-1 (59) 22.
20. *Autumn By A Brook* (Olafur Johann Sigurdsson; Tr. Hallberg Hallmundsson) 35-3 (77) 7.
21. *Autumn Leaves* (Skapti O. Thorvaldson) 35-2 (76) 47.
22. *Autumn Sailing* (David Stefansson; Tr. Paul A. Sigurdson) 29-4 (71) 26-27.
23. *Awakening* (Helen Swinburne) 6-3 (48) 18.
24. *Baby Teresa's Day* (Art Reykdal) 30-3 (72) 47-48.
25. *Ballad Of Norse Freedom* (Laura Goodman Salverson) 2-1 (43) 9-11.
26. *Be Still* (Harriet G. McGraw) 3-3 (45) 11.
27. *Behind The Laurel Hedge* (Fanny G. Brunt) 24-4 (66) 28.
28. *Between Midnight And Morning* (Sir Owen Seaman) 3-1 (44) 7.
29. *Blackbird Passes By, The* (Laura Goodman Salverson) 1-1 (42) 24.
30. *Blue* (Elma Gislason) 37-4 (79) 43.
31. *Blue Evening Star, The (Er Blástjarnan Skín)* (H.S. Blöndal; Tr. Jakobina Johnson) 33-1 (74) 22.
32. *Boarding School Epic, The* (Vilhjalmur Stefansson) 11-2 (52) 13, 48-49.
33. *Bondwoman's Dream, The* (Tara Shevchenko; Tr. A.J. Hunter) 19-4 (61) 36-37.
34. *Books* (Gus Sigurdson) 32-3 (74) 44-45.
- *35. *Breakers (Brim)* (Einar Páll Jónsson; Tr. Paul Bjarnason) 13-4 (55) 18.
36. *Bridal Cup* (Stephan G. Stephansson; Tr. Thorvaldur Johnson) 37-3 (79) 37.
37. *Broken* (Colleen Gislason) 29-3 (71) 60.
38. *Builder, The* (Art Reykdal) 37-1 (78) 29.
39. *Buoyant Years, The* (Freda Bjorn) 11-4 (53) 23.
40. *Bush Pilot* (G. Bertha Johnson) 31-1 (72) 39.
- *41. *By The Sea (Vid Hafid)* (Steingrímur Thorsteinsson; Tr. Runolfur Fjellsted) 7-1 (48) 36-37.
42. *Call Of The Lake, The* (G. Bertha Johnson) 37-2 (78) 39.
43. *Canada* (Frimann B. Anderson) 19-4 (61) 41.
44. *Canada* (Guttormur J. Guttormsson; Tr. T.A. Anderson) 2-2 (43) 13 and 25-4 (67) 38.
- *45. *Canada (Kanada)* (Guttormur J. Guttormsson; Tr. Jakobina Johnson) 32-1 (73) 27-28.
46. *Canada* (Stephan G. Stephansson; Tr. Thorvaldur Johnson) 38-2 (79) 12.
47. *Canada — Our Heritage* (Wayne Arnason) 21-3 (63) 43.
48. *Canadian Is, A* (Kristiana Magnusson) 36-4 (78) 25.
49. *Canadian Toasts Himself, A* (Paul A. Sigurdson) 32-4 (74) 27.
50. *Candlelight* (Jakobina Johnson; Tr. Watson Kirkconnell) 2-2 (43) 16-17 and 22-2 (63) 22.
51. *Care Of Bees, The (Býflugnaraektin)* (Guttormur J. Guttormsson; Tr. Watson Kirkconnell) 34-2 (75) 16-17.

52. *Chase of Skuli (Skulaskeid), The* (Grímur Thomsen; Tr. Bjorn Jonsson) 38-3 (80) 19-20.
53. "Christmas 1942" (Laura Goodman Salverson?) 1-2 (42) 2.
54. *Christmas Candles* (Caroline Gunnarsson) 30-2 (71) 12.
55. *Christmas Eve* (Sigurdur Sigurdson; Tr. Watson Kirkconnell) 13-2 (54) 14.
56. *Christmas Greeting* (Richard Beck) 34-2 (75) cover.
57. "Christmas Lights" (Nehushta Collins) 1-2 (42) 29.
58. *Christmas Memory* (Hólmfrídur Danielson) 5-2 (46) 1.
59. *Christmas Past* ("J.S.M.") 31-2 (72) 10-13.
60. *Christmas Prayer* (Fanny Gudmundsen Brunt) 15-2 (56) 36.
61. *Christmas Star, The* (R. Beck) 35-2 (76) 47.
62. *Christmas Wish, A* (Bergthor Emil Johnson) 3-2 (44) 2.
63. *Church-Hall* (Gudmundur Gudmundsson; Tr. Jakobina Johnson) 34-3 (76) 24-25.
64. *Churchill* (Gudmundur Gudmundsson; Tr. Jakobina Johnson) 19-1 (60) 34-35.
65. *City Of The Dead* (Tómas Gudmundsson; Tr. Edward Thorlakson) 2-4 (44) 10-11.
- *66. *Cloister Wine (Klausturvín)* (Davíð Stefánsson; Tr. Loftur Bjarnason) 15-4 (57) 15-16.
67. *Come And Sit Beside Me* (David Stefánsson; Tr. Jakobina Johnson) 18-3 (60) 43.
68. *Come In Dear Son* (Catherine F. Curtin) 4-2 (45) 23.
69. "Coming Year, The" (Arinbjorn S. Bardal) 32-2 (73) 27.
70. *Common Lot, The* (Bergthor Emil Johnson) 3-1 (44) 43.
71. *Common Man, The* (Bergthor Emil Johnson) 3-1 (44) 19.
72. *Confession (Játning)* (Arnliði Álfgeir; Tr. Caroline Gunnarsson) 32-1 (73) 49.
- *73. *Consolation (Hughreysting)* (Ólafur Erlendson; Tr. Sig. Júl. Jóhannesson) 11-3 (53) 18.
74. *Country Church, A* (Vilhjalmur Johnson) 15-2 (56) 25.
- *75. *Cradle Song (Vögguljód)* (J. Magnús Bjarnason; Tr. Paul Bjarnason; music Jón Fridfinnsson) 15-4 (57) 28-31.
76. *Cycle, The* (Paul A. Sigurdson) 33-4 (75) 28.
77. *Day In Spring, A* (Kristinn Stefansson; Tr. Jakobina Johnson) 28-4 (70) 33 and 34-3 (76) cover.
78. *Day In Spring, A* (Skapti O. Thorvaldson) 35-4 (77) 38.
79. *Dead Of War, The* (Steve Dewar) 20-2 (61) 42.
80. *Derelect, The* (W.D. Valgardson) 19-3 (61) 47.
81. *Dragging Operation* (W.D. Valgardson) 25-4 (67) 54.
82. *Easter 1944* (Hólmfrídur Danielson) 2-3 (44) 5.
83. *Editor Ingibjorg . . . A Farewell* (Richard Beck) 35-1 (76) 22.
- *84. *Enoch Arden* (Alfred, Lord Tennyson; Tr. Jón Runólfsson) 15-2 (56) 44-47.
- *85. *Epigrams (Lausavisur)* (Steingrímur Thorsteinsson; Tr. Vilhjalmur Stefánsson) 24-2 (65) 31.
86. *Equity* (Paul Sigurdson) 25-4 (67) 97.
87. *Errand-Lass, The* (Stephan G. Stephansson; Tr. Skuli Johnson) 9-2 (50) 52-53.
88. *Even In Paradise* (Bogi Bjarnason) 20-3 (62) 33.
89. *Evening* (Stephan G. Stephansson; Tr. Skuli Johnson) 9-2 (50) 45-46.
90. *Evening Star* (Esther Gudjonson) 1-3 (43) 5.
91. *Exodus* (Frederick B. Watt) 1-4 (43) 12.

92. *Fabric* (Nina Halperin) 19-3 (61) 59.
- *93. *Fame (Fraegd)* (Einar Bragi; Tr. Caroline Gunnarsson) 32-1 (73) 48.
94. *Fantasy* (Hólmfríður Danielson) 40-4 (82) 43.
95. *Farewell To A Friend* (Art Reykdal) 14-4 (56) 13.
- *96. *Feyman's Fate (Feigur Fallandason)* (Hjálmur Jónsson; Tr. Guðmundur J. Gíslason) 31-4 (73) 25-26.
97. *Finale* (Paul A. Sigurdson) 38-1 (79) 29.
98. *Flag, The (Fáninn)* (Einar Benediktsson; Tr. Tryggvi J. Oleson) 2-4 (44) front cover.
99. *Flight of the Geese, The* (Elma P. Helgason) 11-2 (52) 30.
100. *Flight To Freedom* (J. Aubrey Benson) 2-4 (44) 18.
101. *Fog* (Loftur Bjarnason) 21-2 (62) 34.
102. *Fool's Paradise* (author not stated) 1-1 (42) 16.
103. *For Any Year* (Esther Wellington) 15-1 (56) 49.
104. *Forwarned Is Forearmed* (B. Bjarnason) 24-3 (66) 50.
105. *Fosterland, The* (Stephan G. Stephansson; Tr. Óleigur Sigurdsson?) 9-2 (50) 51-52.
- *106. *Franklin Delano Roosevelt* (Sig. Júl. Jóhannesson; Tr. Paul Bjarnason) 3-4 (45) 15-17.
107. *Friend, A* (Bergthor Emil Johnson) 4-1 (45) 10.
108. *Frog Bay . . . Lake Winnipeg* (Kristiana Magnusson) 37-4 (79) 37.
109. *From Here And There* (Guttormur J. Guttormsson; Tr. Thorvaldur Johnson) 36-1 (77) 31.
110. *Game, The* (Paul A. Sigurdson) 31-3 (73) 35-36 and 40-3 (82) 23-24.
111. *Gestur* (Stephan G. Stephansson; Tr. Paul Bjarnason) 22-2 (63) 15-16.
112. *Gift, The* (Elma Gíslason) 37-2 (78) 31.
- *113. *Gimli Waltz, The (Gimli Val-sinn)* (music/lyrics Jón Jónatanson; Tr. Frank Olson) 30-4 (72) 20-22.
- *114. *Good Night (Góða Nótt!)* (Guttormur J. Guttormsson; Tr. Jakobina Johnson) 3-4 (45) 13 and 17-2 (58) 24.
115. *Good Night* (Guttormur J. Guttormsson; Tr. Jakobina Johnson) 32-3 (74) 10; 34-2 (75) 17-18 and 39-2 (80) 9.
116. *Graduation* (A. Isfeld?) 18-4 (60) 11.
117. *Greetings* (Jónas Hallgrímsson; Tr. Jakobina Johnson) 33-3 (75) 24.
118. *Hecla Island* (Edward R. Brandt) 36-4 (78) 27.
119. *Hello!* (Sig. Júl. Jóhannesson) 1-1 (42) cover; 24-4 (66) 33; 26-2 (67) cover; 40-1 (81) 14.
- *120. *Heritage, The (Arfurin)* (Thorsteinn Erlingsson; Tr. Vilhjalmur Stefansson) 32-3 (74) 32-33.
121. *History Repeats Itself* (Bogi Bjarnason) 26-1 (67) 27.
122. *Holding Baby* (Paul Sigurdson) 27-4 (69) 45.
- *123. *Home, Sweet Home (Heim, Adeins Heim)* (John Howard Payne; Tr. Páll Bjarnason) 15-3 (57) 30-31.
124. *Homesickness* (Olafur Johann Sigurdsson; Tr. Hallberg Hallmundsson) 35-3 (77) 7.
125. *Homesteaders* (Elma Helgason) 15-4 (57) 46.
126. *Honorary Grandpa* (Art Reykdal) 32-2 (73) 17.
- *127. *Hurlyfalls (Dettifoss)* (Kristján Jónsson; Tr. T.A. Anderson) 17-1 (58) 52.
128. *Hymn To Masculinity* (Marion Johnson) 31-1 (72) 61.
129. *I Count My Blessings* (Gus Sigurdson) 35-1 (76) 49.
- *130. *I Feel A Fragrance (Nú Finn Eg Angan)* (Davíð Stefánsson; Tr. W.J. Lindal) 15-4 (57) 17.

131. *I Stood By The Hospital Door, Mother* (Art Reykdal) 27-4 (69) 34.
- *132. *I Would Like To Wander (Eg Vil Fara)* (Davíð Stefánsson; Tr. Solveig Sveinsson) 18-2 (59) 26.
133. *Iceland* (Sig. Júl. Jóhannesson; Tr. "P.B.") 1-1 (42) 40.
- *134. *Iceland (Ísland)* (Steingrímur Thorsteinsson; Tr. William A. Craigie) 15-3 (57) 32-33.
135. *Iceland* (Jón Thoroddsen; Tr. Watson Kirkconnell) 31-1 (72) 18.
136. *Iceland 1941 — A Fragment* (A. M. Pratt) 31-2 (72) 28-29.
- *137. *Iceland's Song (Íslands-Lag)* (Grímur Thomsen; Tr. Jakobina Johnson) 17-4 (59) 28; English only: 35-3 (77) 54 and 38-4 (80) 46.
138. *Icelandic Canadian* (Gus Sigurdson) 34-1 (75) 51.
139. *Icelandic-Canadian Pioneers* (Kristiana Magnusson) 39-4 (81) 10.
140. *Icelandic Celebration* (Edward R. Brandt) 36-1 (77) 34-35.
141. *Icelandic Folklore* (Margaret L. Wandrey) 6-1 (47) 12.
- *142. *Icelandic Millennial Hymn, The (Thjóðsöngur Íslands)* (Matthias Jochumsson; Tr. Charles Venn Pilcher) 7-2 (48) 16-17.
- *143. *Icelandic National Anthem (Thjóðsöngur Íslands)* (Matthias Jochumsson, Tr. W.J. Lindal) 20-4 (62) 32-33.
144. *Icelandic National Song* (Bjarni Thorarensen; Tr. I. Dorrur) 2-4 (44) 3.
145. *Impressions Of An Audience* (John S. Mattiasson) 34-2 (75) 56.
- *146. *In The Moonbeam (Tunglsgeisli)* (Unni Benediksdóttir; Tr. Skuli Johnson) 5-3 (47) 14.
147. *In The Sierra Nevadas* (Jón Ólafsson; Tr. Kristján J. Austman) 11-3 (53) 33.
- *148. *Indigence And Wealth (Örbirgd Og Audur)* (Thorsteinn Erlingsson; Tr. Paul Bjarnason) 23-1 (64) 44-45.
149. *Ingibjorg, Caroline And Lögberg-Heimskringla* (Gus Sigurdson) 30-1 (71) 35.
150. *Interlude* (Kristiana Magnusson) 40-4 (82) 24.
- *151. *"Invocation"* (Hallgrímur Pétursson; Tr. Charles Venn Pilcher) 14-2 (55) 32-33.
152. *Invocation Of The Dawn* (Kalidasa) 37-4 (79) 7.
- *153. *Is Anybody Happier (Er Nokkur Saelli)* (F. Ralph Hollands; Tr. Paul Bjarnason) 14-4 (56) 44.
154. *Isabel and Ross* (Sig. Júl. Jóhannesson; Tr. Gus Sigurdson) 40-3 (82) 34-35.
- *155. *It Grieves Me (Mig Hryggir Svo Margt)* (Thorsteinn Erlingsson; music by Gunnsteinn Eyjolfsson; Tr. Eiríkur Magnusson) 15-3 (57) 27-29.
156. *It Was One Night (Thad Var Eitt Kvöld)* (Jón Helgason; Tr. Björn Jónsson) 33-4 (75) 21.
157. *It's Christmas* (Not Stated) 6-2 (47) 3.
158. *Jona Kristjanson* (John S. Matthiasson) 38-2 (79) 11.
159. *June 17, Pense, Saskatchewan* (Kristjana Gunnars) 37-2 (78) 31.
160. *Just Fox It* (Paul A. Sigurdson) 40-3 (82) 37.
- *161. *Just Like The Tender Flower (Alt Eins Og Blómstrid Eina)* (Hallgrímur Pétursson; Tr. Páll Bjarnason) 13-1 (54) 43-46.
162. *King Lethargy* (Paul Sigurdson) 25-4 (67) 97.
- *163. *Kiss Me (Kysstu Mig)* (Bjarni Thorarensen; Tr. Vilhjalmur Stefansson) 16-4 (58) 12.
164. *Knowest Thou A Land?* (Sveinbjörn Björnsson; Tr. Watson Kirkconnell) 35-3 (77) 11.
165. *Lake, The* (Charlie Arnason) 38-4 (80) 17.
- *166. *Land Of Dreams (Drauma Alan-did)* (Guðmundur Magnússon; Tr. Sig.

- Júl. Jóhannesson) 10-4 (52) 50.
167. *Laundry Girl, The (Stína Í Thvottahúsinu)* (Einar Páll Jónsson; Tr. Thorvaldur Johnson) 29-3 (71) 24.
168. "Legend Of Joe Stefansson, The" (Elizabeth Oakland) 32-3 (74) 39-40.
169. *Leif Speaks To Freydis* (Watson Kirkconnell) 22-4 (64) 36-38.
170. *Let's Pull Together* (E.L. Garrett) 1-2 (42) 39-40.
171. *Librarian, The* (Sigurdur Sigvaldason) 7-4 (49) 35.
172. *Light My Candles (A Prayer On Christmas Eve)* (Richard Beck) 32-2 (73) 72.
- *173. *Lightly On Wings Ascending (Sál Minni Vaxa Vaengir)* (Richard Beck, music by Elma Gislason) 16-3 (58) 28-30.
174. *Little Fisherman* (Art Reykdal) 12-2 (53) 57.
- *175. *Little Ode About The Little Pair, The (Litla Kvaedid Um Litlu Hjónin)* (David Stefánsson; Tr. Páll Bjarnason) 19-2 (60) 45.
176. *Long Beach . . . Vancouver Island* (Kristiana Magnusson) 37-4 (79) 37.
177. *Long Weary Years We Fought* (E.J. Thorlakson) 5-4 (47) 19.
178. *Love Poem, A (Mansöngur)* (Stephan G. Stephansson; Tr. Skuli Johnson) 9-2 (50) 54-55.
179. *Lullaby* (Jakobina Johnson; Tr. Thorvaldur Johnson) 35-3 (77) 25.
180. *Lundar Pioneers, The* (Art Reykdal) 6-1 (47) 16.
181. *Man And The Rototiller* (Paul A. Sigurdson) 32-1 (73) 34.
182. *Manitoba* (music & lyrics: Verna Solmundson) 28-3 (70) 32-33.
183. *Manna* (Helen Swinburne) 11-1 (52) 13.
184. *Master Poet, The* (Gus Sigurdson) 37-2 (78) 18.

185. *Melankton* (LaDonna Breidfjord Backmeyer) 38-3 (80) 37-39.
- *186. *Memories (Nú Finn Eg Angan)* (David Stefánsson; Tr. W.J. Lindal) 3-1 (44) 16.
187. *Memories Of Freedom* (Taras Shevchenko; Tr. A.J. Hunter) 19-4 (61) 37.
188. *Men Of The North* (G. Bertha Johnson) 32-4 (74) 44.
189. *Message Of The Prairies, The* ("S.M.T.") 25-4 (67) 41.
190. *Metro Koltan* (W.D. Valgardson) 25-4 (67) 54.
191. *Moment, A (Augnablik)* (Arnliði Álfgeir; Tr. Caroline Gunnarsson) 32-1 (73) 49.
192. *Montreal Ambience 1980* (Kristiana Magnusson) 39-1 (80) 11.
193. *Moods* (Paul Bjarnason) 1-4 (43) 19 and 32-2 (73) 37.
194. *Moon Magic At Christmas* (Caroline Gunnarsson) 30-2 (71) 32-33.
195. *Most Beautiful Tree In Lundar, The* (Gus Sigurdson) 40-3 (82) 39.
196. *Motherland* (Paul A. Sigurdson) 34-4 (76) 18.
197. *Mountain, The* (Stephan G. Stephansson; Tr. Thorvaldur Johnson) 30-2 (71) 39.
198. *Mountain And Hillock* (Steingrímur Thorsteinsson; Tr. Jakobina Johnson) 18-3 (60) 41.
199. *Murder, The* (Guttormur J. Guttormsson; Tr. Art Reykdal) 34-3 (76) 16.
200. *Music* (Paul A. Sigurdson) 38-1 (79) 13.
201. *Music Festival* (Denise Helgason) 14-1 (55) 45.
202. *My Father's Singing Heart* (Freda Bjorn) 14-2 (55) 22.
203. *My First Love* (James Palmason Channing) 39-1 (80) 33.

(Continued in a future issue)

MODERN ICELAND

SPEECH DELIVERED BY CONSUL P. SVEINBJORN JOHNSON TO
THE ICELANDIC ASSOCIATION OF CHICAGO AND
THE OFFICIAL REPRESENTATIVES OF THE
NORDIC COUNTRIES ON
JUNE 17, 1984
AT THE ORRINGTON HOTEL
EVANSTON, ILLINOIS

Forty years ago today, the event which we are now commemorating in these pleasant surroundings, amongst close friends and colleagues, was formally and ceremoniously accomplished on the timeless plains of Thingvellir — the ancient seat of parliament — amidst a great concourse of the nation. Through the Act of Union of 1918, the Kingdom of Iceland had existed in association with Denmark since 1918. The Act by its terms had expired, and was naturally followed on that summer day of 1944 by the publically mandated statement of full independence. This proud announcement was issued to a large allied occupation force and to a world rent by fearful strife from the Volga River, across the beaches of Normandy, to the China seas. It is not therefore surprising that the press of the Western world gave scant heed to the expression from the Icelandic people of their firm intention to participate fully in the councils of the free nations and of their confidence that the day would not be long coming when they could do so.

Evolution, if that term can be applied to social, economic, political and technical progress, does not proceed slowly in Iceland. We should remember that at the turn of the century Icelanders were still fishing on the open seas in vessels that were little more than large row boats. There were no highways linking the major trading centers, and transportation from point to point around the country was carried out largely on the sea. Within only

a few decades, a modern merchant marine, consisting of advanced fishing vessels and cargo ships, had been developed; the nucleus of an air-transport company had come into existence; modern roads were being prepared; and research was well under way toward the development of economic applications for the country's vast energy resources. When the Republic was founded on June 17, 1944, Icelanders were therefore ready to assume the responsibilities of full participation as an equal partner in the various world councils and organizations that sprang into existence at the end of the war.

A brief anecdote may illustrate the position in which the Icelanders found themselves after their statement of independence. The story is told by Gylfi Gislason that Halldor Laxness, the Nobel prize winner in literature in 1955, was asked by a Swedish journalist at the Awards Dinner in Stockholm if driving his luxury automobile on the rough Icelandic roads was not an expensive undertaking. A tense moment followed, many considering this an awkward question to ask a Nobel prize winner. Laxness thought about it for a moment and then replied, "Being an Icelander is, on the whole, a very expensive proposition."

When the Republic was created, the population of Iceland was about 126,000 — little more than the city of Peoria, Illinois — but it nevertheless quickly established diplomatic missions abroad so that, today, Icelandic Embassies, exist in the

United States, Britain, France, the Soviet Union, Denmark, Norway, Sweden and the Federal Republic of Germany. In turn, the ambassadors to these countries are themselves accredited to some 50 other nations. In addition to the career foreign service officers, Iceland is represented by honorary consuls in about 200 cities, 18 of which are in the United States. Iceland is also a member of some 35 major international organizations, including the United Nations, NATO, the Council of Europe, the Nordic Council and so forth.

The last forty years, or perhaps I should say these first forty years, have seen Iceland become a substantial force in the development of an International Law of the Sea looking toward the conservation of food sources and the orderly development of the vast mineral resources of the oceans for the ultimate benefit of all nations, large and small. These years have also brought substantial developments in the harnessing of natural energy sources so that Iceland, in cooperation with various foreign concerns, now is home to one of the largest aluminum reduction plants in Europe supplying customers as far as South Africa and China; and across the country, on the North coast, a highly successful dyatamite plant is in day and night production, powered by the energy generated by the natural hot springs in the area.

Icelandair has become a major factor in North Atlantic passenger and freight service, and, while fish continue to dominate in the export market, Icelandic producers have established a substantial niche in the high fashion woolen garment field, and American and European furniture retailers have recognized the design and quality characteristics of home furnishings manufactured in Iceland which are attracting foreign buyers.

This is not the appropriate place to pre-

sent a rubric of accomplishments. Much has been done and of course, there is a great deal that must follow, but I think it worthwhile to consider for a moment how it has come to pass, that this tiny and young Republic has been able, not only to survive, but to have made a significant impact on international affairs — political and economic. I suggest that the major reason for the rapid progress that Icelanders have been able to make lies in the fact that during the approximate 600 years before the founding of this Republic, they did not lose their cultural traditions. This meant that during those long dark years nearly all Icelanders were literate. Therefore, despite crippling trade restrictions, climatic changes, volcanic eruptions, pestilence, and what could have been soul-destroying poverty, intellectual qualities and inclinations were retained so that the new skills required by the technical age could be quickly mastered. A poor fisherman easily adapted to life on a trawler, and a struggling farmer quickly to work in a factory. It was this devotion to cultural traditions, foremost, the preservation of the language, which encouraged intellectual independence and pride in literary traditions, which kept the Icelandic ethic from vanishing in a foreign society.

Icelanders show how people can maintain an old culture in a modern independent state. By keeping faith with the past, they were able to remember their days of dignity and freedom and thereby regain their independence. All of this served to preserve education among the common people and form the foundations of a new free society.

Iceland is one of five small states comprising eight small nations on the edge of the inhabitable world — states that exist in general harmony each with its independent, free, and prosperous society. I like to believe that the Nordic countries reflect

the reality that independence and freedom are dependent upon preservation of traditions and culture.

The intellectual freedom which is characteristic of the Nordic countries inspires respect for the opinions of others. This, in turn, acts to maintain cultural identities, while, at the same time, forging a

bond through common interest and respect which gives stability and a refreshing note of sanity to the northern edge of our world.

It seems appropriate to conclude these remarks with GUD BLESSI ÍSLAND!

Courtesy of the Icelandic Consulate in Chicago.

THE EFFECT OF THE LITTLE ICE AGE ON ICELAND

by Linda Larcombe

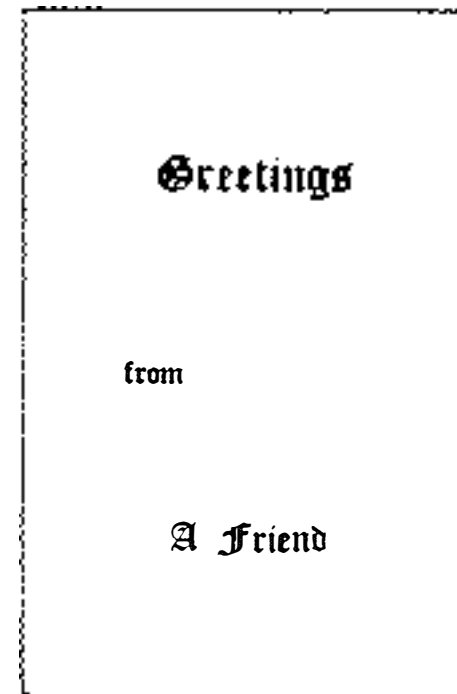
INTRODUCTION

The geographic position of Iceland predicated that its population sustain itself in a marginal environment. The precarious nature of Iceland's environment creates a situation where the island's resources are vulnerable to any degree of climatic change. Under ideal conditions, a popula-

tion would have access to a variety of subsistence resources and this diversity, would help ensure their survival if a particular resource declined or became unavailable as a result of a climatic change.

Iceland does not have an environment in which a variety of subsistence resources are available. The decline of these limited number of subsistence resources during the Little Ice Age, AD 1550-1850, caused wide spread famine and severe cultural distress. No opportunity was available to the population to adapt their procurement system to accommodate the changes. Options for providing subsistence were in short supply from AD 1300-1800 yet, emigration was statistically insignificant or non-existent during these years. It was not until the late 1800's that emigration became a response to the hardships suffered during the previous three hundred years.

This paper will identify the nature of the climatic change during the Little Ice Age using information from Europe as well as Iceland. The effect of the change on the Icelandic population will be accessed in terms of the available resources. Circumstances leading up to the emigration of 1870 will be discussed with reference to certain aspects of Iceland's politics as well as the immediate factors that influenced and enabled the departure of a segment of Iceland's population.



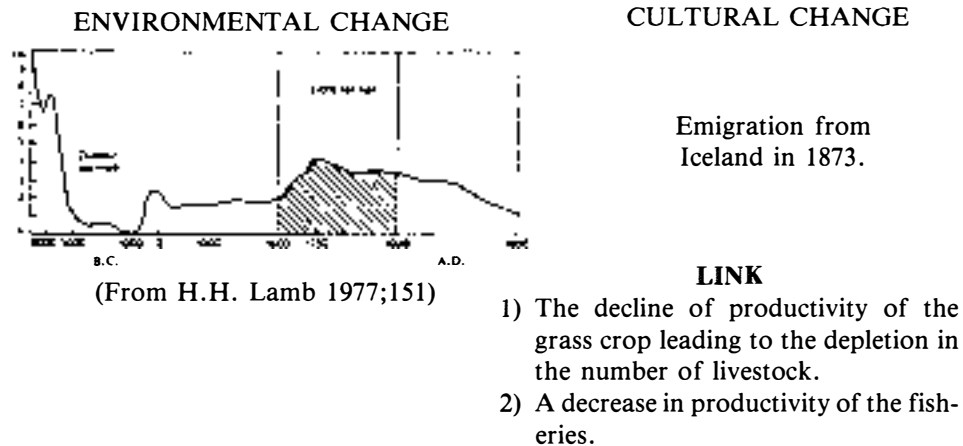
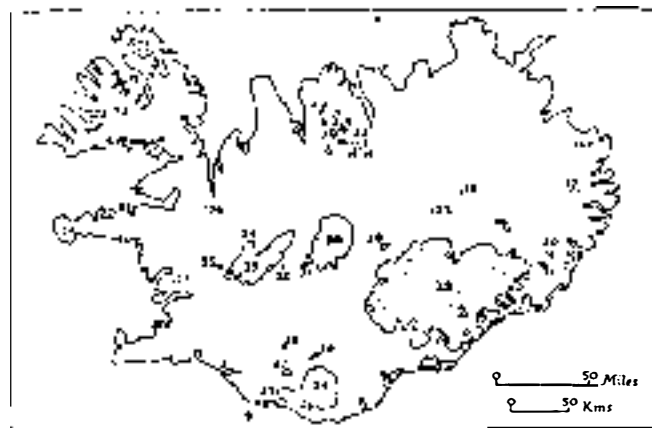


Fig. 1 Outline of the environmental and cultural change in Iceland. The link between these changes is shown to be the decline of the subsistence resources.



- | | | |
|------------------------------|-----------------------------|------------------------------|
| 1. <i>Snaefellsjökull</i> | 14. <i>Glerárdalshnúkur</i> | 26. <i>Torfajökull</i> |
| 2. <i>Glámajökull</i> | 15. <i>Kerling</i> | 27. <i>Tindafjallajökull</i> |
| 3. <i>Drangajökull</i> | 16. <i>Dyrfjöll</i> | 28. <i>Hekla</i> |
| 4. <i>Hákambar</i> | 17. <i>Fonn</i> | 29. <i>Tungnafellsjökull</i> |
| 5. <i>Thverárjökull</i> | 18. <i>Herdubreid</i> | 30. <i>Hofsjökull</i> |
| 6. <i>Skidadalsjökull</i> | 19. <i>Snaefell</i> | 31. <i>Kerlingarfjöll</i> |
| 7. <i>Tungnahryggsjökull</i> | 20. <i>Thrándarjökull</i> | 32. <i>Hrútafell</i> |
| 8. <i>Gljúforárjökull</i> | 21. <i>Hofsjökull</i> | 33. <i>Langjökull</i> |
| 9. <i>Barkárdalsjökull</i> | 22. <i>Vatnajökull</i> | 34. <i>Eiriksjökull</i> |
| 10. <i>Myrkárjökull</i> | 23. <i>Dyngjujöll</i> | 35. <i>Ok</i> |
| 11. <i>Hjaltádalsjökull</i> | 24. <i>Mýrdalsjökull</i> | 36. <i>Trollakirkja</i> |
| 12. <i>Vindheimajökull</i> | 25. <i>Eyjafjallajökull</i> | 37. <i>Skardsheidi</i> |
| 13. <i>Baegisárjökull</i> | | |

Fig. 2 Shaded areas indicate the range of glaciers in 1942. (From Great Britain Naval Intelligence 1942;37).

CLIMATIC CHANGE

The Holocene has experienced a number of glacial advances, the most recent being that of the Little Ice Age. Precise dates for this event are not unanimous in the literature.

Denton and Karlen believe that, "the youngest interval began with glacier advances in the 14th century and culminated in the well-known Little Ice Age between AD 1500 and at least 1920" (Denton and Karlen 1973;159). Lamb estimates that the glacier expansion reached its most advanced position between AD 1550-1850 (Lamb 1966;10). Gayet-Tancrede vividly describes the hardships experienced during the 14th century as a result of the colder climate.

During this time the pitiless tide of cold moved down towards the coasts, gradually engulfing a country that was once green; the frost devoured pastures, and the herbage could not ripen in the shortening summers. Each year more ground had to be abandoned, one hillside surrendered, then another, and there was no fodder for the winter. Then the infernal cycle started speeding up, cattle had to be killed for food. Where fifty years earlier there had been twenty cows in the byre, now there were only ten, or even fewer. Famine began to knock at the doors with winter blizzards, bringing its emaciated train of physical misery and disease (Gayet-Tancrede 1967;87).

Despite the recognition of this climatic instability during the 13th to 14th century, Lamb refers to this as a period of decline from a climatic optimum experienced between AD 400 to 1200 rather than the Little Ice Age.

According to most sources, Iceland suffered climatic disruption between AD 1300-1400 followed by a brief recovery between AD 1400-1550, with the years

AD 1550-1850 containing the brunt of the cooler climate.

An actual measure of the climatic change in degrees celsius is not available for the majority of the Little Ice Age since records of such accuracy were not kept. It is possible however, to ascertain the extent of the change from historic description of glacial and sea ice activity. Huckstep believes that information from texts whose primary concern was not exact weather information does not always provide an objective evaluation of the conditions (Huckstep 1980;121). However, historic sources cannot be discredited altogether. They provide a valuable source of information especially if a number of different sources are used in collaboration. Because climatic information concerning Iceland during the Little Ice Age period is not easily accessible, most having been written in Icelandic, climatic information from Europe will be used to expand the sparse details of Iceland's history.

The phenological method of determining European climate conditions has proven to be a useful tool in measuring climatic variation. This technique is based on the fact that the date which plants and crops ripen corresponds to the average temperatures during the growing season. Where the harvest was late, the average temperature was found to be below the mean average temperature. Where the harvest was early, the temperature during the growing season was higher than the mean (Le Roy Ladurie 1971;51). This system is not infallible, however. Economic considerations often influenced the wine harvest date as well.

In reference to the Little Ice Age, Le Roy Ladurie cites many examples of a late wine harvest between AD 1550 to 1850 (Le Roy Ladurie 1977;62). This in itself of course by no means is a sound indication of a climatic change but used in com-

bination with additional information, evidence of a variation in temperature is clear (Fig. 3).

Glacial activity between AD 1550-1850 provides a good indication of the intensity of the climatic variation in Iceland and Europe. According to Denton and Karlen (1973;61) culmination of glacial fluctuations occurred about AD 1596-1620, 1640-1643, 1670-1680, 1720, 1740-1750, 1770-1780, 1816-1825 and 1840-1850. During these periods of advancing glaciers, farmland was overrun by ice in Europe and Iceland (Lamb 1966;144).

In the case of Iceland the texts are precise and of one accord: between 1694 and 1698, or at the latest 1705, the great ice sheets of the island, the Drangajökull in the northwest and above all the enormous Vatnajökull in the southeast, advanced so far that they encircled or destroyed the nearby farms, and ravaged and often covered their land (Le Roy Ladurie 1971;182). (Fig. 4).

The measure of a society's civilization is how it treats its weakest members.

God provides birds with food, but he doesn't put it in their nests.

All experience is an arch wherethro'

*God's in his heaven
All's right with the world.*

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Increased amounts of drift ice around the coast of Iceland is characteristic of a period of colder climate. Evidence of greater amounts of sea ice during the Little Ice Age is provided by Lamb,

The Arctic pack ice underwent a great expansion, especially affecting Greenland and Iceland, and by 1780-1820 sea temperatures in the North Atlantic everywhere north of 50 N appear to have been 1-3C below present values (Lamb and Johnson 1959 In Lamb 1966;65).

Drift ice was noted to be the most severe in 1695 when it surrounded the whole island except for Snaefellsnes (Great Britain Naval Intelligence Div. 1942;92). The presence of drift ice around the coast of Iceland significantly reduces the air temperature resulting in a decrease in the length of the growing season.

(Continued)

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THE VIKING DYNASTY IN RUSSIA

by

Thomas R. Einarson

Editor's Comment: While this is a scholarly, well-researched article, we cannot vouch for the complete authenticity of all the sources quoted.

Around the turn of the ninth century A.D., the Vikings began to expand their influence beyond Scandinavia. One important expansion was that of the Swedish Vikings to the east and south into the land now known as Russia. They first went this way to establish trade routes with the south, forming economic links with Byzantium (Constantinople) and the adjacent Arab nations. The Dnieper and other great rivers were the highways for their ships.

Discord and strife among the Slavic tribes of that land caused the people to look for leadership abroad. They had heard of the great reputation of the Vikings and sent this message for help: "Our land is great and rich, but there is no order in it. Come and reign over us."¹ The request was answered in 862 by a Viking of the Varangian Rus named Rurik who thereupon founded the Viking dynasty.¹ Although there has been some controversy, Rurik has been identified with the Viking Hrorek of Jutland.^{2,3} Hrorek was born around the year 800^{4,5} and his pedigree is presented in Table 1. Belaiew² has determined that Hrorek was the son of Halfdan, son of Harald Hilditonn. Various sources have presented different genealogies for the families of both Harald Hilditonn and Ivar Vidfadmi, but this lineage seems generally accepted. Pritsak³ offers an extended genealogy back to the middle of the fifth century.

In 826, Hrorek was baptized at Ingelheim. This conversion allowed him to acquire in fief the district of Rustringen in Friesland on the death of his brother, Harald Klakk. However, under the treaty of Verdun in 843, this land was returned to the emperor. Since Lothaire, the new emperor, was not Hrorek's lord, the land was forfeit and Hrorek was without territory.

As a result, Hrorek became a Viking adventurer. He ravaged England, France, the lower Rhine, and Friesland. He thereby gained the reputation of a great warrior and leader of men. Thus, he was fully qualified for the task set forth by the Slavic nations to the east of the Baltic.

Hrorek, who is referred to in Russian chronicles as Rurik, set up his headquarters at Holmgard, which the Slavs called Novogorod. He restored order to the nation and established a series of fortified towns to protect trade routes. This caused the Vikings to name the country Gardariki.

When Rurik died, he left the country and his young son, Igor (Ingvar), under the care of a kinsman named Oleg (Helgi). Oleg siezed Kiev in 878 and made that city his capital. From then on, they were called the Princes of Kiev. In 913, Igor took control and his successors remained in command of the nation until the death of Fedor (Theodore), son of Ivan the Terrible in 1598. Within a century, the lineage had become Slavicized and retained little of their Scandinavian heritage.

The members of this dynasty were known as the Rurikides, after Rurik, and are listed in Table 2. This list was prepared from the works of various au-

thors,^{1,4-10} and includes only the names of direct descendants from Rurik to Fedor. The succession to the throne was not as orderly. Literally dozens of family members acceded the throne. Some were murdered, some died in battle, others were banished by usurpers of the same family. The Primary Russian Chronicle¹ lists a complete genealogy of the entire family from Rurik down to the middle of the 12th century. Riasanovsky¹⁰ presents charts of all of the rulers of the Rurikides as well as the Romanovs who succeeded them.

Morris and Magnusson¹¹ have prepared a chart of Russian alliances with England and Scandinavia. This chart records many of the intermarriages of the Rurikides with the nobility of these lands. For example, Norway's King Harald Hardradi was married to Ellisif, daughter of Jaroslav the Wise. They, in turn, had a daughter Ingigerd who married King Olaf Sveinsson of Denmark. Harald (Mstislav), brother of Iuri I, married Kristin, daughter of King Ingi Steinkelson of Sweden. As well as this listing, there were marriages with the empires of Byzantium, Hungary, Poland and many more.

The Rurikides continued to flourish until the death of Tsar Fedor in 1598. He left no heirs and his only child, Feodosia, died an infant in 1593. Fedor's brother, Dimitri, had long since died and their brother, Ivan, had been murdered by their father, the infamous Ivan the Terrible. Thus, the line of the Rurikides came to an end.

This paper thus presents but a brief overview of the Viking dynasty which flourished in Russia for more than seven centuries.

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Table 1

PEDIGREE OF HROREK OF JUTLAND

Hrorek = Audr,
daughter of Ivar Vidfadmi

Harald Hilditonn
(Wartooth)

Halfdan
First Norse Margrave of Frisia

Hrorek of Jutland

Table 2

THE RURIKIDE DYNASTY (862-1598)

- | | |
|---|---|
| 1. Rurik (Hrorek of Jutland) = Alfvind | 19. Vasili III = Elena |
| 2. Igor = Olga of Pskov | 20. Tsar Ivan IV the Terrible = Anastasia Romanova |
| 3. Sviatoslav = Malusha | 21. Tsar Fedor (Theodore) = Irene Godunova died in 1598 without heirs |
| 4. Vladimir the Saint = Rogned of Polotsk | |

5. Iaroslav the Wise = Ingigerd of Sweden, d. of Olaf the Swede
6. Vsevolod I = a Byzantine princess of the House of Monomach
7. Vladimir Monomach = unnamed
8. Iuri I (George Dolgoruki) = Polovt-sian princess
9. Vsevolod the Big Nest = Maria, an Ossetian princess
10. Iaroslav I of Suzdal and Vladimir = Feodosia of Riazan
11. Aleksandr Nevsky = Aleksandra of Polotsk
12. Daniel of Moscow =
13. Ivan I Kalita = Elena
14. Ivan II the Meek = Feodosia of Bri-ansk
15. Dimitri Donskoy = Evdokia of Suz-dal
16. Vasili I of Moscow = Sophia of Lithuania
17. Vasili II the Blind of Moscow = Maria of Borovsk
18. Ivan III the Great = Sophia Paleolo-gus
19. Vasili III = Elena
20. Tsar Ivan IV the Terrible = Anasta-sia Romanova
21. Tsar Fedor (Theodore) = Irene Godunova died in 1598 without heirs

ICELANDIC SERVICE PERSONNEL OF THE SECOND WORLD WAR: AN INDEX OF THE BIOGRAPHIES PUBLISHED IN THE "ICELANDIC-CANADIAN MAGAZINE"

Compiled by
Eric Jonasson
March, 1982

In 1923, the Jon Sigurdsson Chapter, Imperial Order Daughters of the Empire, published a memorial book of Icelandic service personnel who had served in the "Great War". Entitled *Minningarrit Íslenzkra Hermannna, 1914-18*, this publication contained references to some 1300 service personnel in the armed

forces of both Canada and the United States. This book was published entirely in Icelandic. Although some Icelandic veterans were undoubtedly missed, this work remains the definitive reference to the Icelanders who served during this conflict. (This publication has now been reprinted and is available from Mrs.

Johanna Wilson, 802-188 Roslyn Road, Winnipeg, Manitoba, R3L 0G8, for a cost of \$100.00 per copy, postpaid).

After the Second World War, no effort was made to issue a special publication to record the contributions of Icelanders during this conflict. The lack of a publication for the veterans of this second global conflict probably resulted from the fact that many of the service personnel had already had their military biographies recorded on the pages of the "Icelandic-Canadian Magazine". This particular magazine was a new Icelandic periodical, having been started in 1942 during the dark hours of this war. Undoubtedly, most people saw little or no need to repeat this biographical information in a special publication once this conflict ceased.

Over 1000 photographs and biographies of Icelandic service personnel were published in the "Icelandic-Canadian" over a period of some fifteen years beginning with its first issue. This record certainly rivals that of the First World War publication, although it is probably less complete than its predecessor. The following index represents the first attempt to assemble this information in one alphabetical listing — an aspect which will certainly help readers to identify those veterans who were never included in the original listings. Each veteran's listing has been coded to facilitate ease of reference:

JONASSON, *Leonard Norman 2:3(44)26

In the above example, the code following the name refers to the volume and issue number of the "Icelandic-Canadian" ("2:3" = Volume 2, Number 3), followed by the year of publication in parentheses ("44" = 1944), and concluding with the page number on which the biography appears in that particular issue ("26" = page 26). The asterisk preceding the given name indicates that the individual died while in the service. A full set of the "Icelandic-Canadian" can be found at the Icelandic Collection at the University of Manitoba in Winnipeg for those who wish to locate material on those service personnel listed below.

Readers knowing of Icelanders who served during the Second World War but who are not listed below are invited to send a photograph and biography of the missed individual to

ERIC JONASSON, P.O. BOX 205, ST. JAMES POSTAL STATION, WINNIPEG, MANITOBA, R3J 3R4 (Biographies should include full name of veteran, rank, full name of parents/guardians or grandparents, date/place of birth, date of enlistment/discharge/death in service, place(s) of service, medals/citations, and any other pertinent data.

Veterans of Korea or Viet Nam are also invited to submit material. In these cases, the items should be prefaced "Korea" or "Viet Nam".

ABRAHAMSON, Valdimar B. 4:3(46)20

, Valdina H. 4:3(46)20

ALBERT, Gwen 4:2(45)32

, William Albert Jr. 4:2(45)32

ALFRED, Ralph Arni 3:3(45)33

ANDERSON, Andres 3:3(45)32

, Andrew C. 7:1(48)28

, Arthur Paul 3:3(45)37

, Carl 2:4(44)25

, Carl Edwin 5:3(47)25

, *Clifford McDonald 7:2(48)38

, Erlend 2:4(44)25

, Gudmundur William 2:4(44)25

, *Leonard R. 6:1(47)29

, Marlyn B.C. 6:1(47)29

, Norton James 2:1(43)29

, Oliver Joseph 7:1(48)28

, W.W. 7:1(48)28

, Willard A. 2:1(43)31

ANTILL, George James S. 9:2(50)31

ARASON, Johann A.S. (Eddie) 5:4(47)25

ARMOUR, Elwood Donald 3:3(45)29

, Wilton Garnet 3:3(45)29

ARNASON, Arni 5:4(47)27

, Arni 7:2(48)37

, Eggert Julius 8:4(50)40

, Einar 1:2(42)32

, Gudly 4:2(45)31

, Johann 6:1(47)23

, Johann Theodore 5:1(46)24

, John Herbert 5:4(47)27

, Kristjan E. 4:1(45)19

, Magnus S. 4:1(45)19

, Oscar 4:1(45)21

, Skapti 2:3(44)22

, Stefan 5:4(47)27

, Theodore K. 6:1(47)23

, Valdimar 6:1(47)23

, Victor 4:1(45)21

ARNFINNSON, Bjorn (Barney) 6:3(48)31

, Halldor Sigurdur 6:3(48)31

, Sigfus 6:3(48)31

ARNGRIMSON, *Stefan P. 6:3(48)31

ASGEIRSON, George 7:3(49)33

ASMUNDSON, Franklin J. 4:4(46)20

, Gisli T. 4:4(46)20

, Pearl M. 4:4(46)20

AUSTMAN, Kristjan J. 3:4(45)29

AXFORD, Donald W. 4:4(46)18

, Elmer Daniel 2:1(43)23

, Herbert M. 2:1(43)23

, Theodore D. 2:1(43)23

BALDWINSON, Franklin 3:1(44)21

, Kris 3:1(44)21

BALDWINSON, Snorri 4:3(46)26

, Walter 3:1(44)21

BARDAL, B. A. Victor 1:2(42)34

, Baldur 1:2(42)34

, Calvin O. 3:2(44)27

, Frederick 1:2(42)34

, Gerald A. 3:2(44)26

, Njall O. 1:2(42)36

BARNASON, Oddgeir 5:4(47)30

BARNESON, Jack 3:2(44)27

BERGMAN, Eric H. 2:2(43)24

, Norman S. 2:2(43)24

BENEDICTSON, Allan Frederick Irwin 4:3(46)24

, Donald Valdimar 4:3(46)24

BENIDICKSON, William 4:1(45)13

BENJAMINSON, Halldor Jakob 5:4(47)29

BENSON, B. S. Vernon 1:3(43)35

, Haraldur A. J. 5:1(46)19

, *Johann Aubrey 2:4(44)31

, *Laurence T. 4:2(45)36

, Leslie W. 1:3(43)35

, Lorne 1:3(43)35

, Mrs. Reese (Benson) Hawkins Jr.

6:4(48)33

BERGTHORSON, Albert 6:2(47)28

BERNDSON, Sigurjon J. 5:1(46)27

BERNHOF, *A. Leonard 5:2(46)29

, Alfred F. 5:2(46)29

, Orville T. C. 5:2(46)29

, Otto S. 5:2(46)29

BJARNASON, Arlan Emmet 3:3(45)35

, Audun Olafur 3:3(45)31

, B. Valdimar 3:3(45)35

, *Bjarni 4:4(46)28

, Byron Harvey 3:3(45)28

, Einar 3:3(45)31

, Jon Helgi 3:4(45)30

, M. P. Carl 3:4(45)24

, Stefan Agust 3:4(45)30

BJORNSON, Al. 5:2(46)19

, Baldur H. 3:2(44)30

, Fred L. 5:2(46)19

, Fredrick B. 4:2(45)30

, Fridbjorn W. 4:4(46)23

, G. Eric 4:3(46)27

, Gudrun 4:4(46)23

, Joel Theodor 3:2(44)30

, John B. 4:1(45)19

, John G. 4:2(45)31

, *Jon B. 5:2(46)28

, O. F. Jr. 2:4(44)27

, O. G. 2:4(44)27

, Paul I. 7:4(49)40

BLONDAL, Alvin 6:4(48)32

, Harold 2:1(43)29

, Sally Margaret 6:4(48)33

BORGFORD, Ingi 6:4(48)34

BOYLE, Alan W. 13:1(54)32

, *James Alvin 13:1(54)32

BRANDSON, Thomas L. 2:3(44)22

BRECKMAN, Gordon Douglas 2:3(44)26

, Jon Edward 2:3(44)26

, Margaret G. 1:3(43)33

BRYNJOLFSSON, H. 8:3(50)35

BULLIS, Thorunn E. 5:2(46)23

BURKETT, James Earl 10:2(51)43

, Robert Eric 10:2(51)43

BYRON, Stefan 7:1(48)27

CAMPBELL, Lorne McNab 2:3(44)24

CARLSTROM, Edward Bjorn 5:4(47)31

CASSELMAN, Clifford Wesley 5:4(47)24

CHRISTIANSON, Allan Theodore 6:2(47)28

, Jonas Vilmar 6:2(47)28

CHRISTIANSSON, Christian E. 5:2(46)27

CLARK, Ari Bergthor 3:3(45)28

COFFIN, Julia Solomon 3:1(44)23

CRAWFORD, Ralph Peter 7:3(49)34

DALL, Harold Philip 8:2(49)28

, Robert William 8:2(49)28

DALMAN, Ari S. 2:3(44)29

, Frank N. 2:3(44)29

, Gordon Lorne 5:2(46)21

, Herbert Samuel 5:2(46)20

, Herman C. G. 2:3(44)29

- , Norman Arthur 5:2(46)21
 , Richard 5:2(46)20
 DALSTED, Gudmundur Leonard 3:2(44)20
 , Sigurdur 4:2(45)24
 DANIELSON, Gunnar 1:3(43)36
 , Ingimundur Daniel 6:3(48)32
 , Ingolfur 1:3(43)36
 , Jonas Haldor 5:4(47)31
 , Marvin Daniel 6:1(47)29
 , *Norman S. 6:3(48)32
 , Valgeir 1:3(43)36
 , Walter Johnathan 5:4(47)31
 DAVIDSON, Allan W. 3:3(45)30
 , David G. 3:3(45)30
 , *Harold Johannes 2:1(43)30
 , *Hjalmar Matthias 8:2(49)27
 DENNISON, Clifford 3:3(45)27
 DICK, John H. 6:2(47)27
 DRYSDALE, *James Leonard 2:4(44)31
 DUNCAN, John Douglas 4:1(45)20; 4:3(46)13
 , William Finnur 4:1(45)20
 EAGER, Robert (Bob) 3:4(45)26
 , *William H. 2:2(43)24; 2:3(44)30
 EASTMAN, Gunnsteinn Vincent 4:4(46)18
 , John Arthur 4:4(46)18
 EASY, Alfred St. Jean 7:2(48)40
 , Asgeir 7:2(48)40
 , H. H. 7:2(48)40
 , Inga 7:2(48)40
 , Thelma 7:2(48)40
 , Thora 7:2(48)40
 EGGERTSON, E. Ragnar 2:2(43)23
 , Edward 1:2(42)34
 EGILSON, Jona A. G. 5:1(46)23
 EINARSON, Carl Waldimar 1:4(43)26
 , Daniel J. 4:1(45)26
 , Einar Gudmundur 5:4(47)23
 , Forrest Allan 4:4(46)23
 , Halldor Einar 1:4(43)26
 , Halldor Franklin 5:3(47)29
 , *Harold 4:2(45)36
 , Harold Methusalem 5:4(47)23
 , Henry 10:1(51)28
 , *J. W. 4:2(45)36
 , *John Herbert 5:1(46)29
 , *Jon B. 5:3(47)31
 , Kristjan 6:3(48)28
 , Laura G. 4:2(45)29
 , Leifur Jon 1:4(43)26
 , Leo August 4:2(45)29
 , Magnus Oscar 1:4(43)26
 , Saemundur J. 5:3(47)29
 EIRIKSON, Eirikur Ronald 3:3(45)38
 , Oskar Ralph 3:3(45)38
 ELIASSON, Fridrik 5:3(47)27
 ELLISON, Ellis W. 5:4(47)28
 EMILSON, Barney E. 3:3(45)27
 ERICKSON, Arthur Roy 4:3(46)23
 , Gordon 4:3(46)23
 , Harold H. 4:2(45)26
 , *Ingi Sveinn (Eric) 3:4(45)31
 , Mathias 7:1(48)29
 , Sveinn 7:1(48)29
 ERLENDSON, Allan John 3:2(44)23
 , Bertel V. 6:4(48)30
 , Erling M. 3:3(45)36
 , Jacob 6:4(48)32
 , Leonard Valdimar 3:2(44)23
 , Marvin J. 6:4(48)30
 , Olivia G. 3:3(45)36
 EYFORD, Haraldur Framar 3:2(44)27
 , Herman 3:3(45)31
 , Larus Sigurdur 3:2(44)27
 , Murray K. 4:4(46)25
 EYJOLFSON, Bjorn Albert 8:4(50)40
 , Emil 2:3(44)23
 EYJOLFSON, Hilmar Clifford 3:2(44)25
 , Kristjan Marteinn 7:1(48)27
 , Lorne Douglas 5:4(47)30
 , Magnus Andres 7:1(48)27
 FARKAS, Pearl Emily Oddstad 5:3(47)30
 FINNBOGASON, Alan 1:1(42)34
 , Paul Johann 1:1(42)34
 , Thomas Oscar 1:1(42)34; 4:3(46)11
 , W. H. 3:2(44)26
 FINNEY, Hallur 4:2(45)25
 , Olafur Marino 4:2(45)25
 FINNSON, Albert John 4:1(45)18
 , Finnur 4:2(45)33
 , John 1:3(43)31
 , Katherine 5:4(47)28
 , O. E. 1:3(43)31
 , Olafur 1:3(43)31
 FINNSSON, Margaret Grace 4:2(45)30
 FJELDSTED, Asgeir 2:3(44)27
 , Hermann 2:3(44)27
 , Thor 2:3(44)27
 FLOWERS, John T. 3:4(45)28
 FREDRICKSON, *Turner 3:2(44)30
 FREEMAN, Andres 6:1(47)24
 , Carl 4:2(45)28
 , Donald W. 3:3(45)34

- , Edwin 4:3(45)27
 , Erling V. 3:3(45)34
 , Esther B. 4:2(45)28
 , Jon 6:4(48)30
 , Jon Willard 3:3(45)34
 , Oscar 4:3(46)27
 FREYSTEINSSON, *H. T. F. 1:1(42)39
 FRIDFINNSON, Andres 1:1(42)36
 , Harold S. 3:2(44)21
 , John 1:1(42)36
 , Percival 1:1(42)36
 , Ronald W. 3:2(44)21
 , Stanley 1:1(42)36
 FRIDGEIRSON, Frederick Gisli T. 4:4(46)27
 GANTI, John 6:1(47)24
 GEIR, Clarence 5:4(47)26
 , Theodore Kristjan 5:4(47)26
 GELL, Isabel Gudridur (Solvason) 7:3(49)35
 GESTSON, Margaret 5:1(46)23
 , Mathew G. 8:2(49)28
 GILLIES, Alexander H. 5:4(47)25
 , Emil A. 5:1(46)25
 , Frances 5:4(47)25
 GILLIS, Benedict H. 4:2(45)33
 , Bertel Lincoln 9:4(51)30
 GILLIS, Bertel Valdimar 4:4(46)24
 , John Sigfus 9:4(51)30
 , Richard Freeman 9:4(51)30
 GISLASON, Anna E. 7:1(48)26
 , Daniel 3:1(44)29
 , Einar 7:4(49)41
 , G. John 7:1(48)26
 , Gardar Holm 4:2(45)24
 , Gisli 4:2(45)24
 , Gudmundur Oskar 4:4(46)24
 , Gudjon 3:1(44)29
 , *Jon 3:1(44)29
 , Kari 3:1(44)29
 , Kristinn 4:2(45)24
 , Njall 7:4(49)41
 , Oscar S. 5:3(47)27
 , Paul H. 7:1(48)26
 , Victor 5:3(47)26
 GLEASON, Hans E. 4:4(46)21
 GOODMAN, Gudmundur Fjolnir 6:3(48)28
 , Gudmundur V. 5:1(46)18
 , Gudmundur W. 7:3(49)34
 , Jon 3:4(45)22
 , Kristjan M. 5:1(46)18
 , Leo 4:2(45)25
 , Leo C. 3:4(45)22
 , Olafur 4:4(46)26
 , *Oscar 5:1(46)18
 , Palmi 4:4(46)26
 , Paul 4:2(45)25
 , R. B. Franklin 6:3(48)28
 , Stanley 2:4(44)26
 , Ted 4:2(45)25
 , Victor R. 7:3(49)34
 , Walter I. 3:4(45)22
 GOODMANSON, *Joe 5:1(46)26
 , Thorstein Frederick 5:1(56)26
 GOODMUNDSON, Edwin T. 6:4(48)29
 , John 4:2(45)30
 , W. H. 4:2(45)30
 GOTTFRED, Lorne A. 3:1(44)28
 , Raymond G. 3:1(44)28
 GRANT, Archie Herbert 5:2(46)21
 , Eric 3:2(44)28
 , Harold 3:2(44)28
 GRIMSON, *Albert 4:2(45)26
 , Arni 5:3(47)24
 , Johann G. 4:2(45)26
 , Lynn Gudmundur 5:3(47)24
 , Margret 4:2(45)26
 , Norman 4:1(45)17
 , Ronald 4:1(45)17
 , *Sigrun 5:3(47)24
 GUDBJARTSON, Hinrik 3:3(45)36
 , Torfi 3:3(45)36
 GUDBRANDSON, Edward Jr. 8:3(50)33
 GUDLAUGSON, Leonard Skuli 5:4(47)27
 GUDMUNDSON, Curtis C. 4:3(46)20
 , Edward A. 4:4(46)26
 , Einar G. 3:4(45)30
 , Halldor M. 3:3(45)30
 , John 4:3(46)26
 , Kristinn F. 6:2(47)24
 , Lawrence C. 6:2(47)24
 , Norman 5:2(46)25
 , Rose 4:4(46)26
 , Sigurdur Marvin 7:2(48)39
 , Thorarin S. 6:2(47)24
 , Thorsteinn 3:4(45)30
 GUDNASON, Hjalti H. 6:3(48)25
 GUNNARSON, Caroline 3:4(45)29
 , Eyjolfur S. 3:3(45)35
 , Frederick 5:2(46)25
 GUNNLAUGSON, Fridbjorn Halldor
 6:1(47)24
 GUTTORMSON, Baldur F. 4:3(46)18
 , Einar Fridrik 3:2(44)22
 , *Hinrik 3:2(44)22; 5:3(47)32

- , John K. 3:3(45)26
 , Vilhjalmur Johann 2:1(43)29
- HALDERSON, H. Allan 3:2(44)26
- HALL, Bjorn Oliver 4:2(45)33
 , John Wilmar 4:2(45)33
- HALLDORSON, Bjarni Richard 5:1(46)27
 , Gisli K. 2:4(44)28
 , Haldor K. 2:4(44)28
 , Halldor G. 5:4(47)24
 , Halldor Leo 4:3(46)23
 , Haraldur 4:3(46)23
 , Lawrence A. 8:3(50)35
 , Louis H. 2:4(44)28
 , Skuli Stefan 5:4(47)24
- HALLGRIMSON, Bjorn 3:2(44)24
 , Bjorn 5:1(46)24
 , Franklin H. 3:2(44)24
 , Jonas 6:4(48)29
 , Joseph Walter 5:1(46)24
 , Lindal J. 3:2(44)24
- HALLSON, Carl A. 4:3(46)28
 , Halldor S. 5:2(46)25
 , Kenneth 5:4(47)30
- HANNESON, Arni George 4:1(45)25
 , Erlendur Leonard 4:1(45)25
- HANNESSON, Finnbogji Franklin 5:1(46)21
 , *Jack E. K. 3:1(44)30
 , Percy Elvin 3:2(44)29
 , Richard S. M. 2:4(44)28
- HANSEN, Elmer Duane 8:1(49)36
 , Floyd Allan 8:1(49)36
 , Johannes Vilhelm 1:3(43)32
- HANSON, Oscar 8:1(49)36
 , Owen 4:4(46)22
 , Paul N. 4:4(46)22
- HARVEY, William Franklin 3:2(44)26
- HAUSON, Percival F. 6:1(47)30
- HAWKINS, Mrs. Reese (Benson) Jr. 6:4(48)33
- HELGASON, Brynjolfur 3:4(45)22
 , Gudmundur Elinor 5:4(47)26
 , Harold Jonas 10:2(51)44
 , Kristvin 5:2(46)20
 , Robert Erlendur 10:2(51)44
 , Stefan 7:1(48)27
 , Svava 5:2(46)19
 , Walter A. 3:4(45)22
 , William Gordon 10:2(51)44
- HENRICKSON, Don 2:4(44)26
- HERMANN, Barney Mathias 1:4(43)25
 , Hjalmar William 1:4(43)25
- , Steinthor 1:4(43)25
 , Theodore Marino 1:4(43)25
- HINDERLIE, Anna E. (Gislason) 7:1(48)26
- HINZ, John L. 3:4(45)28
- HJALMARSON, Conrad 3:1(44)23
 , Don, 3:1(44)20
 , J. 1:2(42)32
 , Magnus 3:1(44)23
 , *Marvin 3:1(44)23; 3:2(44)30
- HJALTALIN, Ingimundur Ellert 6:3(48)32
- HJARTARSON, *Frederick J. 2:3(44)30
- HJORLEIFSON, Jon Willmar 7:1(48)28
 , Petur C. 7:1(48)28
 , Thorarin 5:4(47)24
- HOFTEIG, Bjorn Matthew 6:1(47)25
 , Ferdinand Marino 6:1(47)25
- HOLM, Albert 5:4(47)28
 , Thorsteinn Erling 6:4(48)34
- HOPE, Charles E. 2:3(44)21
 , Clifford 2:3(44)21
 , Harry Goodman 2:3(44)21
 , Lawrence J. 2:3(44)21
 , Leonard 2:3(44)21
- HORDAL, Stephan G. 3:3(45)38
- HOWARDSON, Gudmundur 5:2(46)23
 , Helgi 5:2(46)23
 , John 5:2(46)23
 , Oscar 5:2(46)23
- INDRIDSON, Raymond S. 7:3(49)33
 , William R. 7:3(49)33
- INGALDSON, Christian Vilhelm 6:2(47)26
 , Gordon Paulson 6:2(47)26
 , Tryggvi Norman 6:2(47)26
- INNES, James Arthur 9:3(51)31
- ISFELD, Albert N. 4:4(46)25
 , John Baldur 5:3(47)31
- ISFELD, *Morris Alexander 5:3(47)31
- ISFORD, Arnold Arthur 3:4(45)23
 , Edwin H. 3:4(45)23
 , Einar Saemundur 3:3(45)32
 , George Thomas 3:4(45)23
- JACOBSON, B. A. 5:1(46)21
 , Ernest Freeman 5:2(46)24
 , Gudmundur Adalsteinn 5:2(46)24
 , Leonard 5:1(46)21
 , Stanley 6:1(47)25
- JENSON, Ernest 7:1(48)25
 , John F. 4:2(45)34
 , Lawrence Thomas 7:1(48)25
- JOEL, Sigurdur 4:4(46)20

- , Willard Vernon 5:4(47)22
- JOHANNESON, G. 2:3(44)28
 , G. F. 2:3(44)28
 , R. F. 2:3(44)28
 , W. G. 2:3(44)28
- JOHANNESON, Alfred M. 1:2(42)31
 , *Arthur 1:2(42)31; 3:1(44)30
 , Asgeir 7:4(49)39
 , C. Robert 1:2(42)31
 , Ingvar Sigurdur 9:4(51)32
 , Jonas George 10:2(51)44
 , Kenneth G. 2:2(43)26
 , Pall K. I. 7:4(49)40
 , Thor 7:4(49)39
- JOHANNSSON, Eileen 4:4(46)27
 , Gisli 4:4(46)21
 , Herbert Larus 6:1(47)28
 , James 4:4(46)27
 , Johann Gunnlaugur Sigurbjorn 4:4(46)18
 , Johann H. 6:1(47)26
 , Johanna Sigurbjorg 6:1(47)28
 , Kristjan Albert 6:1(47)28
 , Leonard 2:2(43)25
 , Sigfus 6:1(47)27
 , Sigurdur 3:2(44)31
 , Victor Elmer 6:1(47)28
- JOHANSON, John Fredrik 6:4(48)31
- JOHNSON, Albert 4:2(45)26
 , Albert O. 5:3(47)27
 , *(Albert) Sigmar Eyford 3:1(44)30
 , Alexander F. 2:2(43)27
 , Alexander Louis 4:2(45)35
 , Alfred K. 2:2(43)27
 , Alvin 4:1(45)18
 , Arthur 1:4(43)27
 , Arthur 4:3(46)24
 , Audbjorn (Barney) S. 3:2(44)23
 , *Barney 3:1(44)22
- JOHNSON, Bjarni J. 6:3(48)27
 , Burney Allen 5:3(47)28
 , Chris 4:1(45)20
 , Christian 3:2(44)20
 , Douglas W. 3:4(45)24
 , Egill 6:2(47)25
 , Elmer H. 4:2(45)28
 , Elswood S. 2:4(44)27
 , Franklin 8:1(49)35
 , Franklin E. 2:2(43)27
 , Fredrik Sigurdur 6:1(47)27
 , G. E. 1:4(43)27
 , George 2:2(43)25
 , George Paul 4:2(45)35

continued next issue

IN THE NEWS

Frank Fredrickson's Son in Winnipeg, June 6-12

Dr. John M. Fredrickson M.D., FRCS (C), FACS, M.D. (Hon) was the Royal College of Physicians and Surgeons guest speaker at the Canadian Otolaryngological — Head and Neck Society Meeting to be held in Winnipeg June 8-12. Dr. Fredrickson is the Lindbergh Professor and Head of the Department of Otolaryngology/Head and Neck Surgery at the Washington University School of Medicine, St. Louis. Dr. Fredrickson was born in Winnipeg and is the son of the late Frank Fredrickson and Mrs. Fredrickson, the former Beatrice Peterson.

Dr. Fredrickson graduated in medicine from the University of British Columbia, did his Surgical training at the University

of Chicago followed by two years in Freiburg, Germany doing research in Neurophysiology at the University there. He became an Assistant Professor at Stanford, and then a full professor at the University of Toronto where he was director of the Clinical Sciences Division and Assistant Professor in Physiology before accepting the chairmanship in St. Louis. His honorary degree is from the University of Linköping, Sweden, awarded for his outstanding work in vestibular (balance) neurophysiology.

Dr. Fredrickson is a cousin of Nelson Gerrard of Arbog, and a great friend of Ron Goodman of Toronto whose uncle, Mike Goodman, is the last surviving member of the Falcon Hockey team. The Fredricksons are currently cheering the St. Louis Blues!

Index to Advertisers

	Page		Page
Bardal Funeral Home	IBC	Secretary of State	16
Dockside Fish	3	Sigurdson Fisheries	2
Duffy's Taxi	IBC	T & J Billiards	2
Gimli Auto	3	Taylor Brazzell McCaffrey	3
Greetings From a Friend	35	Vidir Lumber & Supply	22
Icelandic National League	2	Viking Pharmacy	3
Icelandair	1	Viking Travel	48
Kristjansson, Dr. G.	IBC	Western Paint	IBC
Lundar Meat & Grocery	38	Wheatfield Press	13
Neil Bardal Inc.	IBC	Saga Tours Inc.	38
Round Table	OBC		

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